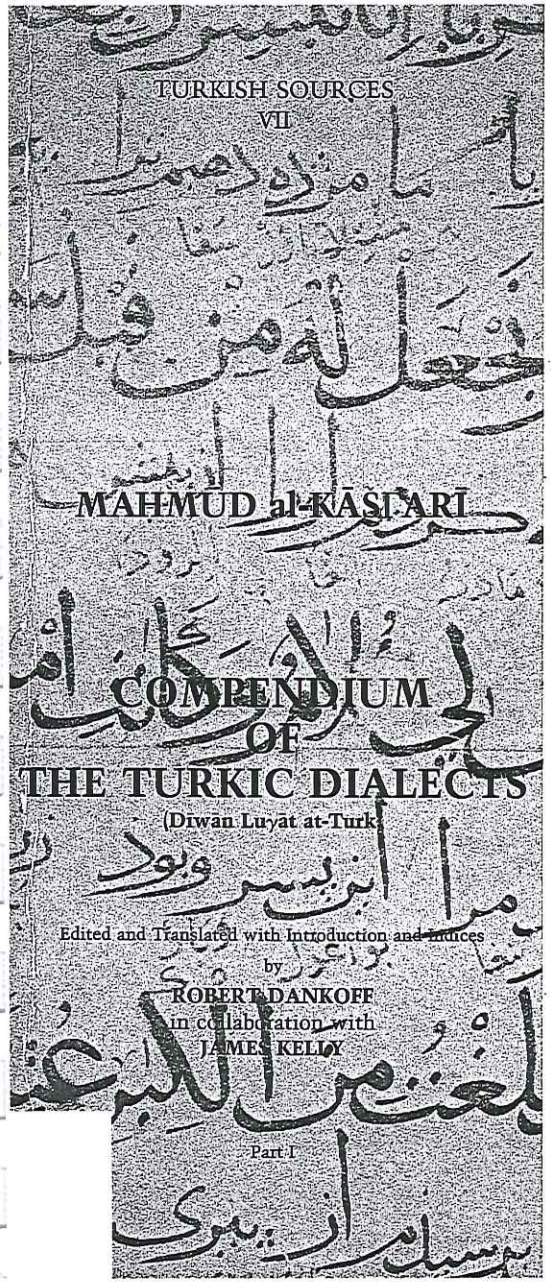



SOURCES OF ORIENTAL LANGUAGES AND LITERATURES 7



Edited
by Şinasi Tekin • Gönül Alpay Tekin

SOURCES OF ORIENTAL LANGUAGES AND LITERATURES

7

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TURKISH SOURCES

VII

# MAḤMŪD al-KĀŠGARĪ

# COMPENDIUM OF THE TURKIC DIALECTS

(Dīwān Luγāt at-Turk)

Edited and Translated with Introduction and Indices
by
ROBERT DANKOFF
in collaboration with
JAMES KELLY

Part I

Printed at the Harvard University Printing Office
1982

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DOĞU DİLLERİ VE EDEBİYATLARININ KAYNAKLARI

7

Yayınlayan
Şinasi Tekin • Gönül Alpay Tekin

TÜRKÇE KAYNAKLAR

VII

MAḤMŪD el-KĀŞĠARĪ

# TÜRK ŞİVELERİ LÜGATI

(Dīvānü Luġāt-it-Türk)

İnceleme • Tenkidli Metin
İngilizce Tercüme • Dizinler

ROBERT DANKOFF
JAMES KELLY

I. Kısım

Basıldığı yer
Harvard Üniversitesi Basımevi
1982

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## REMARKS OF THE SERIES EDITORS

As the seventh volume of our series we present Maḥmūd al-Kāšγarī's *Compendium of the Turkic Dialects (Dīwān Luγāt at-Turk)*. *CTD* will appear in three parts, of which the first contains a philological analysis and a translation of the first half of the text; subsequent parts will contain the remainder of the translation and extensive indices.

The *CTD* project originated with two Harvard PhD theses under the direction of Omeljan Pritsak: that of James Kelly (now at the University of Utah) in 1970, and that of Robert Dankoff (now at the University of Chicago) in 1971. Recognizing the inadequacy of previous editions and taking account of advances in Turkish studies over the past several decades, Dankoff and Kelly set out to produce an edition of the Turkish material and a translation of the Arabic text which would be both accurate and complete and which could serve as a reliable basis of further research. Through close study of the unique MS. in Istanbul they have succeeded in identifying, by an analysis of ink color and ductus, one or more later hands, and thus in restoring the author's system of spelling and vocalization. And through close attention to the author's own principles of arranging his material, as well as to contemporary principles of historical phonology and comparative linguistics, they have succeeded in recognizing the eliminating numerous scribal errors and ghost words.

A unique and valuable feature of the translation is the Running Marginal Index, which allows the reader to pinpoint immediately any item referred to elswhere; to see at a glance the contents of each page; and to follow the rather complex pattern arrangement of the author in grouping lexical items.

The introductory study brings to the scholarly community new interpretations in connection with dating, the history of the text, Middle Turkish phonology, and the interpretation of Kāšγarī's technical terminology. Further useful and innovative features are found in the indices, to appear in part III.

*CTD* is mainly the work of Robert Dankoff, who profitted at every stage from James Kelly's collaboration and partnership. Mr. Dankoff also assisted in the final preparation of the printed text. The formidable job of preparing the text for the press was undertaken by our beloved Carolyn Cross, of boundless energy, to whom we owe our sincerest thanks.

Harvard University
1982



## YAYINLAYANLARIN ÖNSÖZÜ

Serimizin yedinci cildi olarak Maḥmūd el-Kāşğarī'nin *Türk Şiveleri Lügatı* (Dīvānü Lügāt-it-Türk) adlı eserinin İngilizcesini sunuyoruz. DLT üç ayrı kısım halinde yayınlanacaktır. Bunlardan ilkinde geniş ilmî açıklamalar ile Arapça metnin ilk yarısının tercümesi yer almaktadır. İkinci ve üçüncü kısımlarda ise metnin öbür yarısı ve ayrıntılı dizinler bulunacak.

DLT'ün bu İngilizce yayını, Harvard Üniversitesinde, Omeljan Pritsak'ın idare ettiği iki doktora tezine dayanmaktadır: Prof. Dr. James Kelly (1970, Utah Üniversitesi) ve Prof. Dr. Robert Dankoff (1971, Chicago Üniversitesi).

Eserin şimdiye kadar yapılmış olan yayınlarındaki yetersizlikler ve Türk Dili ve Edebiyatındaki son gelişmeler göz önünde bulundurularak eserdeki Türkçe ile ilgili malzeme yenibaştan ele alınmış, Arapça metin tam olarak İngilizceye tercüme edilmiştir. Bu suretle ileride yapılacak araştırmalar için tam ve güvenilir bir temel eser meydana getirilmiştir.

DLT'ün İstanbul'daki tek nüshasını baştan başa inceleyen J. Kelly ve R. Dankolff, değişik renkteki mürekkeplere ve değişik harf şekillerine bakarak sonradan esere birden fazla okuyucunun müdahele ettiğini görmüşler ve bu suretle asıl yazarın kullandığı imlâ ve hareke sistemini ilk defa bütün ayrıntılarıyla tesbit etmişlerdir. Bir yandan yazarın, malzemesini tasnifte tatbik ettiği usulleri, öte yandan günümüzdeki tarihî fonoloji ve mukayeseli dil kaidelerini göz önünde bulundurmak suretiyle araştırıcılar, birçok müstensih hatalarını ve bunlardan doğan hayalî kelimeleri bulup ortaya çıkarmışlardır.

İngilizce tercümenin son derece önemli bir husûsiyeti de her sayfanın kenarında devam eden dizindir. Bu suretle okuyucu, bir başka yere atıf yapılan bir maddeyi kolaylıkla yakalayabilecek, yazarın tasnifte kullandığı son derece karışık usûlü takip etmek yerine bir bakışta ilgili sayfanın muhteviyatını derhal kavrayabilecektir.

Girişteki inceleme, eserin tarihi, metnin tarihçesi ve Orta Türkçenin fonolojisi ile Maḥmūd el-Kāşğarī'nin kullundığı teknik terimler hakkında yeni açıklamalar ve yeni yorumlar getirmektedir. Ayrıca üçüncü kısımda yayınlanacak olan dizinlerde de faydalı başka husûsiyetler bulunacaktır.

DTL'ün bu İngilizcesi aslında Robert Dankoff'un eseridir. Fakat R. Dankoff, J. Kelly'den birçok hususlarda yardım görmüştür. R. Dankoff'a, eserin dizgisinde yaptığı değerli yardımlardan dolayı teşekkür ederiz. Serimizin her cildinde olduğu gibi, bu cildin dizgisinde de her türlü isteğimize sabırla koşan, modası geçmiş dizgi makinamızda harikalar yaratan sevgili Carolyn Cross'umuza candan teşekkürü bir borç biliriz.

Harvard Üniversitesi
1982



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## FOREWORD

Since its discovery just before W.W.I, the *Compendium of the Turkic Dialects (Dīwān Luγāt at-Turk)* has proven to be the cornerstone of modern Turcology. Kāšγarī's eleventh-century encyclopedic dictionary is the single most important source in Turkic historical linguistics, also a vital source for Central Asian history and ethnography, and a unique example of Islamic linguistic culture.

The present edition, including the first translation into a non-Turkic language, establishes the Turkic text according to rigorous philological principles, and provides detailed indices along lexicographic, topical and dialectal lines, plus a verse index and an outline of the grammar. The Editor's Introduction lays out the methodology embodied in the edition, and studies the work from the textual and linguistic viewpoints.

Of the contributors to this edition, Robert Dankoff was responsible for the final form of the translation; the Editor's Introduction; and the indices. James Kelly wrote the grammar outline; contributed substantially to the translation, especially in its early draft; and had a critical role in formulating the sections of the Editor's Introduction on ink color and the later hand, the structure of the Diwan, and phonology. All matters relating to methodology were decided jointly.

We both stand in debt to Omeljan Pritsak, our mutual mentor, who inspired us to conceive the project, and helped us see it through to completion. Anin qut buldimiz.

The American Research Institute in Turkey and the University Research Committee of the University of Utah provided us with grants, at different stages, to pursue research on the text. The staff of the Millet Genel Kütüphanesi, and of other libraries in Istanbul, were helpful and kind to both of us. To these institutions, and to other encouragers and well-wishers in the United States and in Turkey, we are grateful.

The typescript of this edition was completed in 1976, and it was possible to make only minor emendations after that date.

R. D.
Chicago /Cambridge, 1981-2



## ABBREVIATIONS AND SELECTED BIBLIOGRAPHY

Atalay: see Dizin, Tercüme, Tıpkıbasım

Brockelmann: see GAL, MTW, Volkspoesie

Dilçin = D. Dilçin, *Arap alfabesine göre Divanü Lûgat-it-türk Dizini* (Ankara, 1957).

Diwan = *Dīwān Luγāt at-Turk*

Dizin = B. Atalay, *Divanü Lûgat-it-türk Dizini* (Ankara, 1943).

Doerfer: see TMEN

Dozy = R. Dozy, *Supplément aux Dictionnaires Arabes*, 2 vols. (Leyden, 1881).

DTS = V. M. Nadelaev, et al., *Drevnetʹurkskiĭ Slovarʹ* (Leningrad, 1969).

ED = G. Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (Oxford, 1972).

$EI^2$ = *Encyclopedia of Islam: New Edition*

EP = K. Rifat, ed., Maḥmūd al-Kāšγarī, *Kitāb Dīwān Luγāt at-Turk*, 3 vols.(Istanbul, 1333-35 mali/1917-19): [Editio Princeps]

GAL = C. Brockelmann, *Geschichte der Arabischen Literatur*, I, II (second ed., Leiden, 1943-49); S I, II, III (Supplementband, Leiden, 1937-42).

Idrāk = A. Caferoğlu, ed., Abû Hayyân, *Kitâb al-İdrâk li-lisân al-Atrâk* (Istanbul, 1931).

Kelly I, II, III = J. Kelly, "Remarks on Kāšγarī's Phonology," pt. I in *Ural-Altaische Jahrbücher* 44 (1972); pt. II in *UAJ* 45 (1973); pt. III in *UAJ* 48 (1976).

Lane = E. W. Lane, *An Arabic-English Lexicon . . .*, 8 vols. (London, 1863-93).

Lisān = Ibn Manẓūr, *Lisān al-ʿArab* (several editions).

Menges, Glossar = K. H. Menges, *Glossar zu den volkskundlichen Texten aus Ost-Türkistan II* (Akademie der Wissenschaften und der Literatur: Abh. d. Geistes- und Sozialwiss. Kl., 1954, no. 14).

MS. = The unique manuscript of Diwan: Millet Genel Kütüphanesi, Ali Emiri, Arabi, no. 4189. [Published herewith in facsimile; cf. Tıpkıbasım]

MTW = C. Brockelmann, *Mitteltürkischer Wortschatz nach Maḥmūd al-Kāšγarīs Dīwān Luγāt at-Turk* (Budapest-Leipzig, 1928).

Muḥīṭ = Buṭrus al-Bustānī, *Muḥīṭ al-Muḥīṭ*, 2 vols. (Beirut, 1867-70).



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Mutallibov: S. Mutallibov, *Turkij sozlar devoni*, 3 vols. (Tashkent, 1960-63).

QB = R. R. Arat, ed., *Kutadgu Bilig* I: Metin (Istanbul, 1947).

Rifat: see EP

Schinkewitsch I, II = J. Schinkewitsch, "Rabγūzīs Syntax," pt. I in *Mitteilungen des Seminars für orientalische Sprachen . . . WS* 29 (1926); pt. II in *MSOS/WS* 30 (1927).

Steingass = F.J. Steingass, *A Comprehensive Persian-English Dictionary* (London, 1892).

Taymas I, II = A. Taymas, "Divanü Lûgat-it-türk Tercemesi," pt. I in *Türkiyat Mecmuası* 7-8 (1940-42); pt. II in *TM* 11 (1954).

Tercüme I, II, III = B. Atalay, *Divanü Lûgat-it-türk Tercümesi*, 3 vols. (Ankara, 1939-41).

Tıpkıbasım = B. Atalay, ed., *Divanü Lûgat-it-türk Tıpkıbasımı* (Ankara, 1941).

TMEN = B. Doerfer, *Türkische und mongolische Elemente im Neupersischen*, 4 vols. (Wiesbaden, 1963-75).

Volkspoesie I, II = C. Brockelmann, "Altturkestanische Volkspoesie," pt. I in *Asia Major*, Probeband (Hirth Anniversary Volume, 1923); pt. II in *Asia Major* 1 (1924).

WB I, II, III, IV = W. Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, 4 vols. (St. Petersburg, 1893-1911).

Wright I, II = W. Wright, *A grammar of the Arabic Language*, 2 vols. (Cambridge, 1859-62).

Note special issues devoted to the Diwan of the following journals:

*Sovetskaja T'urkologija*, No. 1 (Baku, 1972)

*Türk Dili*, Vol. 27, no. 253 (Ankara, 1 Ekim 1972)

*Bilimsel Bildiriler* 1972 (I. Türk Dili Bilimsel Kurultayına Sunulan Bildiriler. Ankara, 1975), pp. 379-496.



## TRANSLITERATION AND TRANSCRIPTION SYSTEM

| | Arabic *(italics)* | Transliteration of Turkic (CAPS) | Transcription of Turkic (bold) |
|---|---|---|---|
| Consonants: | | | |
| أ | ' (see note 1) | ' (see note 3) | --- |
| ب | b | B | b, p |
| پ | --- | P (see note 4) | p |
| ت | t | T | t |
| ث | ṯ | --- (see note 5) | --- |
| ج | j | J | č, j |
| چ | --- | Č (see note 4) | č |
| ح | ḥ | --- (see note 6) | --- |
| خ | x | X | x |
| د | d | D | d |
| ذ | ḏ | Ḏ | ḏ |
| ر | r | R | r |
| ز | z | Z | z |
| ژ | --- | Ž | ž |
| س | s | S | s |
| ش | š | Š | š |
| ص | ṣ | --- (see note 7) | --- |
| ض | ḍ | --- | --- |
| ط | ṭ | --- (see note 8) | --- |
| ظ | ẓ | --- | --- |
| ع | ‘ | --- | --- |



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| Arabic | | Transliteration of Turkic | Transcription of Turkic |
|---|---|---|---|
| غ | γ | Γ | γ |
| ف | f | F | f, w |
| ڤ | --- | W | w |
| ق | q | Q | q |
| ك | k | K | k, g |
| ڭ | --- | G (see note 4) | g |
| ل | l | L | l |
| م | m | M | m |
| ن | n | N | n |
| ه | h (see note 2) | H | h |
| و | w | V | v |
| ي | y | Y | y |

Ligatures:

| | | | |
|---|---|---|---|
| نك | --- | NK | ŋ |
| ﷺ | --- | -K-Q (see note 9) | -k, -q |

Matres lectionis; Vowels; Diacritics

| | | | | |
|---|---|---|---|---|
| آ | *(madda)* | ā- | ’Ā- (see note 10) | ā-, ä- |
| ا | | ā | ’ (see note 11) | ā, ä |
| ـَـ | *(fatḥa)* | a | A | a, ä, e |
| و | | ū | V (see note 12) | ō, ö, ū, ü |
| ـُـ | *(ḍamma)* | u | U | o, ö, u, ü |
| ى | | ī, ā *(alif maqṣūra)* | Y (see note 13) | ī, ē |
| ـِـ | *(kasra)* | i | I | i, e |



| Arabic | | Transliteration of Turkic | Transcription of Turkic |
|---|---|---|---|
| ـٌـ ـً ـٍ | —un, an, in | --- (see note 14) | |
| ـْـ | *(sukūn)* (not indicated) | — | (not indicated) |
| ـّـ | *(tašdīd)* (doubling) | ~ (see note 15) | (doubling) |

(see notes 16-18)

Notes

1. Initial *hamza* is not indicated.

2. *Tā’ marbūṭa* is indicated simply by *-a*, including words that are in construct; but in the latter case, the following word beginning with the article is indicated by *al-*, etc., showing lack of elision.

3. Initial *alif* normally lacks the *hamza* (where it occurs in the text it is usually by a later hand). See "Structure of the Diwan," discussion of *Kītāb al-hamz*.

4. P, Č and G are rare, and the diacritics are probably added by a later hand in most cases.

5. Ṯ is interpreted t (?) at its sole occurrence (499 tūf).

6. Ḥ is interpreted x at its sole occurrence (407 xoč).

7. Ṣ occurs once: 219 sabrān N — ṣabrān is the "colloquial" pronunciation.

8. Ṭ occurs twice: 611 soŋqur — toγril spelled ṭoγril. (Also, xitāy is spelled xiṭāy at 228 tawγāč N.)

9. In most if not all cases, this is not a true ligature; the copyist has written an infinitive as -māq, and he or a later hand wishes to alter it to -māk (or vice versa). See "Phonology," discussion of -K-Q.

10. Kāšγarī sometimes indicates initial ’Ā by two *alifs* and either *madda* or *fatḥa* (thus: ’’A-, ’A’). See "Structure of the Diwan," discussion of *Kitāb al-miṯāl*.

11. Transcribed a, ä at the end of a word; ē in the word bēg. See "Phonology," discussion of /ē/ and of vowel length.

12. Transcribed u, ū at the end of a word.

13. Transcribed i at the end of a word.

14. Two *fatḥas* indicating nunation (e.g. -dan instead of -da) occasionally occur and are transliterated thus: Ā. The invariable interpretation is that one of them is by a later hand.

15. E.g.: تّ -tt- (Ar.), T̄ (Tk. transl.), -tt- (Tk. transcr.).

16. Letters occurring singly as headings are given in caps (B, etc.); the names of letters are given as they appear (*bā’*, etc.).

17. In the transliteration of the Turkic, the following further conventions are followed:
a) A stroke lacking dots and indicating either B, T, N or Y is given as a raised question mark; e.g. 223 tamāta (?): ’M’T’.
b) Letters dotted variously are given with one of the variants in parentheses; e.g. بّ : T(B) or B(T).



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c) Letters (particularly vowel signs) crossed out in MS. are given with a line through them; thus: A̶, U̶, I̶

d) Letters (particularly vowel signs) judged to be by the later hand are given underlined; thus: A̲, U̲, I̲, ◌̲ *(sukūn)*. This pertains especially to the following MS. pages: 26-120, 124-200, 442-445, 481-516. See "Ink color and the later hand."

18. Wherever exact transcription is not required, proper names beginning with *xā'* are spelled Kh-, and Uyγur is spelled Uighur.



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## EDITOR'S INTRODUCTION

### *1. Description of the Manuscript; Previous Editions and Lexica*

MS. is a unicum, preserved in Istanbul in the Millet Genel Kütüphanesi (Ali Emiri, Arabi, no. 4189). The old-fashioned black leather binding belongs to the twentieth century. The thick Oriental paper was originally sized and is a beige color, taking on a light brown cast in places due to moisture or oxidation. The folios have been cut, repaired with tape, and folded at the outside edges to fit the binding. The average size of each folio is 239 x 165 mm. The average size of writing on each page is 175 x 115 mm. There are seventeen lines to the page. The text, in a remarkably clear *nasx* script, is completely vocalized, though there is good evidence that much of the vocalization, as well as emendations, are by a later hand than the original copyist. There are also numerous marginal notes and glosses by several later hands. The title page at the beginning includes a long note, not part of the main text, but written by the same hand as the main text. According to the colophon, the author completed his autograph in 466/1074 (probably an error for 469/1077), and the present text was copied from the autograph in 664/1266. There are 319 folios; their numbering as 638 pages belongs to the twentieth century. As presently bound, the folio containing pp. 463-464 and the one containing pp. 477-478 are in each other's place.

The Editio Princeps, published by Kilisli Rifat in three volumes (EP, 1917-19), contains no critical apparatus.

Carl Brockelmann's glossary (MTW, 1928) was based entirely on EP, since Brockelmann did not have access to MS. Accordingly, the glossary suffers from all the shortcomings of EP, in addition to numerous misprints, faulty references, and other inaccuracies.

Diwan studies advanced a giant step with the publication of Besim Atalay's Turkish translation in three volumes (Tercüme, 1939-41), followed by a facsimile of MS. (Tıpkısasım, 1942) and an index volume (Dizin, 1943). Atalay's edition is methodical and complete. It lacks control, however, in that Atalay only occasionally and inconsistently cites the original form of the text, and in most cases he simply follows EP. The facsimile is unclear in parts, difficult to read, and cuts off material in the margins.

Atalay's work was supplemented by an index according to the Arabic script (Dilçin, 1957). It depends solely on the form of the Turkic words as they appear in Tercüme, not as they appear in MS. Also, as in Dizin, the references are only to Tercüme; this entails a cumbersome cross-reference in order to check the original.

The Uzbek translation by Mutallibov in three volumes (1960-63) appears to be based primarily on Tercüme.

The lexicon of Old Turkic published by the Soviet Academy of Sciences (DTS, 1969) includes all the vocabulary in the Diwan. Citations are for the most part to Tercüme, though occasionally to MS. For the most part, DTS is content to be a compilation, with material from the Diwan based squarely on Tercüme.

The same cannot be said of Sir Gerard Clauson's "Dictionary" (ED, 1972), which represents the first important advance in Diwan studies since Atalay's work. Clauson cites the text of the Diwan according to Tıpkıbasım (although he refers the citations to the volume and page of Tercüme). He generally





gives the complete text of the main entry of a word (including the Arabic); and sometimes cites other instances, or else informs how many other occurrences of the word there are in the Diwan. Most importantly, he attempts to establish the correct vocalization according to historical principles, and thus corrects numerous erroneous forms that are found in MTW, Tercüme, and DTS. He is not thoroughgoing in this regard, however; also he frequently mis-cites the Arabic, and very often mistranslates. The significance of ED is that it is the first attempt to think through all the problems relating to the lexicological material in the Diwan.

### *2. Features of the Present Edition; Principles of the Translation*

The following features have as their common aim to produce a text and translation of the Diwan that is accurate and complete, and that can serve as a reliable basis for further research.

(1) *Closeness to the original.* A critical apparatus, combined with a clear facsimile of MS., effectively establishes the correct text of the Diwan, and eliminates the need for an edition of the Arabic text. This critical apparatus is contained in the footnotes to the translation. All references to the Diwan are to the page number of MS. Within the English text all of the Turkic material is given, both in exact transliteration (in caps) and in transcription (in bold type); this facilitates comparison between the original and our interpretation. In the definitions of Turkic entry words we incorporate the Arabic key-word or key-phrase;[1] this key-word, in turn, provides one of the touchstones for grouping words in the Base Index.

(2) *Methodology in establishing the Turkic material.* The present edition is based on methodological principles determined inductively through intense study of the text. (See "Ink color and the later hand," and "Scribal errors, ghost words, and textual emendations.") Applying these principles systematically, we have been able to pinpoint numerous copyist's errors and erroneous forms belonging to a later hand, and to correct them.

(3) *Running marginal index.* This includes: entry words (i.e. the nouns or verbal stems that appear in order according to the patterning system of the Diwan); presence of dialect information (indicated by "D"); presence of grammatical information ("G"); presence of verses ("V") and proverbs ("P"); and presence of names, both personal and geographical ("N"). The purpose of the running marginal index is to direct the reader to a specific entry or to specific pertinent material. Many of these materials are resumed in appropriate indices (Dialect Index, Topical Index, etc.).

(4) *Indices.* The Base Index lists all occurrences of all the Turkic words in the Diwan, and is arranged in such a way as to show the relationship between any word and the other words from the same root, not only phonologically, but also morphologically and semantically. The Topical Index groups the entire lexicon on a thesaurus principle, to facilitate finding words according to concepts; it also includes

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1. The vocalization of Arabic words, which often does not agree with the classical standard, is generally left un-"corrected," since it is prime data for Arabic (as opposed to Turkic) historical lexicography. Thus, for example, "plum" is consistently vocalized *ajāṣ* in the Diwan, classical Arabic *ijjāṣ*; "melon" *baṭīx* instead of *biṭṭīx*; "dried fruit" *falīq* instead of *fullayq*; "smith's hammer" *fuṣ* instead of *fiṭṭīs*; etc. It should be kept in mind that much of Arabic vocalization is due to the later hand, not to the original copyist or to Kāšγarī. See "Ink color and the later hand."

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indices of all proper and geographical names, and of Arabic quotations. The Dialect Index arranges together all the data in the Diwan relating to dialectal and other variants in the lexicon, and to dialectology in general. The Grammatical Index of Proverbs and Verses and the Appendix on the grammar of the Diwan present all of Kāšγarī's grammatical material in a coherent form.

The Turkic material (which in MS. is overlined throughout) is given, first in transliteration (in CAPS), then in transcription (in bold). The transliteration is a one-to-one rendering in Latin characters of the Arabic graphemes. The transcription represents what we believe is the phonemic system of the language Kāšγarī is describing, with some allowance also for phonetic peculiarities as indicated by the orthography (see section on Phonology, discussion of /d,ḏ/ and /ē/). To a large extent, especially in the vocalism, it is a reconstruction based on historical principles.[2] Vowel "length" is indicated in the transcription exactly as in MS. (i.e., vowel plus mater lectionis transcribed by vowel plus macron except in final position; see section on Phonology), although in many cases this is probably to be interpreted as indicating stress and not length. Parentheses in the transcription enclose words in the text that probably ought to be omitted, and words not in the text that probably ought to be added.

The presence of a dotted circle is indicated throughout (both at the end of entries, where it usually occurs, and elsewhere) by a circle (0 ). For the Arabic term *yuqālu* introducing an illustrative sentence we substitute two colons (::). And for the term *qāla* introducing a verse we substitute the word "Verse."

The English throughout is a translation of the Arabic, not the Turkic. Where Kāšγarī is translating from the Turkic, this is indicated by quotation marks in the English. Within the quotation marks, any additional comments of the author, not directly translating the Turkic, are put in parentheses. Where Kāšγarī's translation is elliptical or inadequate, our own rendering of the Turkic is given in brackets.[3] Everything in brackets is our own; and nothing that Kāšγarī says is omitted. Stray question marks (in parentheses) indicate a doubt on our part, either as to the vocalization or meaning of a Turkic word, or the sense of the Arabic.

Internal references to other parts of the Diwan are given in brackets, and refer in the first instance to the running marginal index.

Footnote numbers begin anew for each MS. page. The footnotes contain a critical apparatus for the Arabic text, as well as occasional explanatory notes.

At the beginning of each MS. page there is also a reference to the corresponding volume and page number of EP and of Terciime.

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2. Here we must acknowledge our debt to the industry and judiciousness of Sir Gerard Clauson; but we must also note that in numerous instances we have departed from Clauson's interpretation.

3. In some entries Kāšγarī first glosses the Turkic word by an Arabic word, and then proceeds to define the Arabic word, introduced by *wa-huwa*; in most of these cases we take the first gloss as the key word, and indicate the rest by the word "defined" in brackets. E.g.: 33 irk "A four-year-old sheep (*ḍa'n* [defined])." In this case, the complete Arabic definition reads: *aḍ-ḍa'n min al-γanam wa-huwa iḏā ṭa'ana fi r-rābi'a.*



The word "Turk" is spelled "Türk" where it is used to indicate a dialect group (generally as opposed to Oγuz = Türkmān).

Translations from the Qur'ān (cited as Q.) are those of A. J. Arberry, *The Koran Interpreted* (New York, 1955).

*3. General remarks: Author, Title, Contents*

The discovery before 1917 in Istanbul of the unique manuscript of the *Dīwān Luγāt at-Turk*, and its subsequent publication, gave the scholarly world its richest source for the language and the ethnography of medieval Turkdom.[4]

The author of the Diwan, Maḥmūd ibn al-Ḥusayn ibn Muḥammad, known as al-Kāšγarī,[5] was born in Barsγān near Lake Issik-kul (now in the Kirghiz SSR) some time in the first half of the eleventh century. He was a scion of the Qarakhanid dynasty, then ruling in Central Asia and in Transoxania.[6]

Kāšγarī travelled among the Turkic peoples, "throughout their cities and their steppes," as he tells us, "learning their dialects and their rhymes" (MS. p. 3). Being a Turk of noble stock and a Muslim deeply educated in the Arabic humanities, he was able to understand both the native tribal tradition and the court Islamic tradition; his aim, indeed, was to interpret the former in terms of the latter. By the second half of the eleventh century the Turks had become the dominant group in the political life of the Islamic community; or, as Kāšγarī puts it, "God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks" (MS. p. 2). Since the Diwan is dedicated to the caliph al-Muqtadī (1075-94), its immediate purpose was perhaps to explain to the Abbasid court at Baghdad the language and customs of their Seljuk overlords.

The meaning of "Diwan" in the title might best be expressed by the phrase "encyclopedic lexicon." There is first an introductory section, explaining the principles of Turkic lexicography and dialectology, and including a world-map illustrating, among other things, the geographical position of the dialect groups.[7] The bulk of the Diwan is a lexicon, structured according to an elaborate patterning system, and modelled on the great Arabic lexicons. The language described is called "Turkiyya" (here translated "Turkic"); it is basically the dialect of the important Čigil tribe, belonging to the Qarakhanid confederation.

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4. Kilisli Rifat related the story of the purchase of the MS. by Ali Emiri Efendi, and the publication of the text under his own editorship, in the newspaper *Yeni Sabah* in 1945 (Sept. 30, Oct. 4, 7, 11, 14, 18). The report is given verbatim in M. Şakir Ülkütaşır, *Kāşgarlı Mahmut* (Istanbul, 1946), pp. 39-62.

5. For a list of all occurrences of the name in the text, see Topical Index, Section XII. The *nisba*, al-Kāšγarī, is only found on the title page (MS. 2), and is suspect, since the author was not from Kāšγar but from Barsγān. For the life of the author, see O. Pritsak, "Mahmud Kāşgarî kimdir?" in *Türkiyāt Mecmuası* X (1951-53), pp. 243-6.

6. See EI[2], articles "Ilek-Khānids" (Bosworth); "al-Kāshgharī" (Hazai).

7. Most of the Introduction was translated by C. Brockelmann, "Maḥmud al-Kašgharī über die Sprachen und die Stämme der Türken im 11. Jahrh." in *Körösi Csoma-Archivum* I.1 (1921), pp. 26-40. The map occurs at MS. 22-3; for a discussion, see A. Herrmann, "Die älteste türkische Weltkarte (1076 n. Chr.)" in *Imago Mundi* I (1935), pp. 21-8.

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Several words are labelled "Khāqāniyya" meaning that they were peculiar to the Qarakhanid court;[8] and several other dialect groups are distinguished (see Dialect Index). In particular, Kāšγarī gives equal weight to two main dialect groups: that of the "Turks" (including Čigil, Tuxsi, etc.), and that of the "Turkmān" or "Oγuz" ("Ghuzziyya," often including the dialect of Qifčāq, etc.). The latter includes the Seljuks, who belonged to the Oγuz tribe of Qiniq (MS. p. 40, s.v. *oγuz*); and indeed, most of the information on tribal organization which Kāšγarī gives is with reference to the Oγuz tribes.

As part of the entries, Kāšγarī cites a large number of illustrative sentences and also proverbs and verses of poetry. In doing so, he follows the model of the Arabic lexicographers.[9] In addition, the grouping of the lexical material according to patterns means that words containing a given suffix will often be found together; and this gives Kāšγarī an opportunity to intersperse sections on grammar, especially morphology. Noteworthy is the long section in Book II (MS. 279-304) which sets forth the entire verbal system.[10] The dialectal information in the introduction, the lexicon, and grammatical excurses, together with the geographic data, give us a remarkably full picture of the various Turkic groups in the eleventh century and their linguistic relationships.

The Diwan is also important for its non-linguistic information, especially that relating to ethnography and folklore. There is a treatise on the Oγuz subtribes and their brands (MS. 40-1), and another treatise on the twelve-year animal cycle calendar (MS. 173-5, s.v. bars). There are narrative sections devoted to folk-etymologies of important terms, most of them in connection with the Central Asian Alexander saga tradition (see especially the long narrative at MS. 622-5, s.v. türkmān).[11] There is much data on social organization and kinship structure; there are recipes and folk remedies, and accounts of popular beliefs and customs.[12]

All of this is prime data on medieval Turkdom, collected on the spot by an expert "field investigator" who was convinced of the supremacy of the Turks in God's design and of the need for non-Turkic Muslims to know the language and the traditions of their Turkic brothers. Indeed, Kāšγarī succeeded in doing for the Turks what the Arabic philologians in the first centuries of Islam did for the Arabs: to organize and elucidate their linguistic, genealogic, and cultural traditions.

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8. See C. Brockelmann, "Hofsprache in Altturkestan," in *Donum Natalicum Schrijnen* (Utrecht, 1929), pp. 222-7.

9. It was the practice of the Arabic lexicographers to illustrate certain words by quoting Bedouin usage, especially as preserved in proverbs and old verses. See J. Fück, *Arabiya*, tr. Cl. Denizeau (Paris, 1955), p. 46. For the verses in the Diwan, see C. Brockelmann, "Altturkestanische Volkspoesie," pt. I in *Asia Major*, Probeband (Hirth Anniversary Volume, 1923), pp. 1-22; pt. II in *Asia Major* I (1924), pp. 24-44; and I. V. Stebleva, *Razvitie tjurkskix poetičeskix form v XI veke* (Moscow, 1971). For the proverbs, see C. Brockelmann, "Altturkestanische Volksweisheit," in *Ostasiatische Zeitschrift* VIII (1920), pp. 50-73; and F. Birtek, *En Eski Türk Savları* (Ankara, 1944).

10. Translated by C. Brockelmann, "Maḥmūd al-Kāšγarīs Darstellung des türkischen Verbalbaus," in *Keleti Szemle* XVIII (1918-19), pp. 29-49. Kāšγarī states (MS. 18) that he has written a book on grammar entitled *Kitāb Jawāhir an-Naḥw fī Luγāt at-Turk*; this is unfortunately not preserved.

11. See R. Dankoff, "The Alexander Romance in the *Dīwān Lughāt at-Turk*," in *Humaniora Islamica* I (1973), pp. 233-44.

12. See R. Dankoff, "Kāšγarī on the Tribal and Kinship Organization of the Turks," in *Archivum Ottomanicum* IV (1972), pp. 23-43; and "Kāšγarī on the Beliefs and Superstitions of the Turks," in *JAOS* 95.1 (1975), pp. 68-80.



*4. Date of the Work*

Kāšγarī mentions or implies dates at four points in the Diwan as follows:

(1) Dedication (MS. 3) to the caliph al-Muqtadī. We know from Islamic sources that al-Muqtadī began his reign on 13 Ša'bān 467 (4 April 1075) and died in Muḥarram 487 (February 1094).

(2) Discussion of Calendar s.v. bars (MS. 174 toward end): "The year in which I wrote this book was in Muḥarram 466 [Sept.-Oct. 1073], during which began the year of the serpent, yilān yili. When this year ends, and the year '70 [marginal correction in later hand: the year '67] begins, then will begin the year of the horse, yond yili."

(3) At 513 nāg: "The year in which I wrote this book, '69, was such a year" (i.e. nāg yili or Year of the Dragon).

(4) Colophon (MS. 638 toward end): "The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; Wednesday 25 January 1072] and was completed, after revising, correcting, and redacting it four times, on Monday the tenth of Jumādī l-āxir in the year 466 [10 February 1074]."

The contradiction in (2) above was resolved by Ahmet-Zeki Validi (Togan).[13] He showed that the year of the serpent actually began in 469, and the year of the horse in 470. Therefore 466 is simply a copyist's error for 469 (Muḥarram 469 = Aug.-Sept. 1076). The marginal "correction" of '70 to '67 was then a mechanical construction based on the first error.

Louis Bazin offered a refinement of Togan's thesis.[14] Bazin suggested that the mention of "Muḥarram 466" represented a vestige of an earlier redaction of the Diwan, that is also preserved in the colophon (4 above). Bazin went on to suggest that 464, 466, and 469 represent the first three of the four redactions of the Diwan which Kāšγarī mentions in the colophon; and that the date 466 given in the colophon as the year of the completion of the Diwan must be an error for 476 (1083). Bazin's arguments were as follows: 466 cannot be the date of the final redaction for two reasons: a) that date must be later than 469 mentioned elsewhere in the Diwan as "the year in which I wrote this book" (2 and 3 above); b) that date must be later than 467, the year in which al-Muqtadī began his reign (1 above). Nor can 466 in the colophon be a copyist's error for 469 since the year of the serpent, which Kāšγarī (in Bazin's interpretation) mentioned had begun *before* the 469 redaction (2 above, emended), did not begin until Rajab of that year,[15] and the Diwan was completed in Jumādī l-āxir, which would still be in the year of the dragon.

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13. A. Validi (Togan), "*Dîvân-ı Lugât üt-Türk*'ün telif senesi hakkında," *Atsız Mecmua* 16 (1932) 77-78.

14. L. Bazin, "Les Dates de Redaction du ≪Divan≫ de Kāšγarī," *Acta Orientalia. . . Hungaricae* 7 (1957), 21-25

15. This is based on the "orthodox" Chinese calendar (see L. Bazin, *Les calendriers Turcs anciens et médiévaux*, Lille, 1974, p. 554). I see no reason to doubt Kāšγarī's statement that the year began at Navrūz (MS. 175: Nayrūz), which in 469 would have been 15 Ša'bān = March 14 (extrapolating from Wüstenfeld-Mahler, p. 39). (Togan, p. 78, wrongly assumed that Navrūz = March 22, which in 469 was 23 Ša'bān.)

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Bazin's proposal of 476 as correction of 466 in the colophon cannot be accepted. The phrase giving the day of the month reads as follows (638:15): *yawm al-iṯnayn al-ʿāšir min jumādī l-āxir sana sitt wa-sittīn*. Bazin understood this to mean "12 jumādā-al-aḫīr [sic] 466" — but this would be *yawm al-iṯnay ʿašara min* etc. The phrase *yawm al-iṯnayn* can only be "Monday" and *al-ʿāšir* "the tenth." Checking chronological tables, we find the 10th of Jumādī l-āxir was indeed a Monday in 466, and again in 469 (also 474, 477, 482); but in 476 it was a Wednesday.

It is here proposed, therefore, that 466 is an error for 469 in the colophon (4 above) as well as in the discussion of the calendar (2 above). The difficult phraseology at 174:14-17 (2 above) should be understood as follows: "The year in which I wrote this book *began* (Ar. kāna fī) in Muḥarram 469, during which *will have begun* (kānat daxalat) the year of the serpent; when this year ends, the year 470 will begin (yadxulu), during which *will begin* (wa-hiya) the year of the horse." In this way all the apparent contradictions of the text are resolved.[16]

If this is correct, then the date given in the colophon of the final redaction of the Diwan should be emended to Monday the tenth of Jumādī l-āxir in the year 469 (9 January 1077).

| Day of Week | A. D. | A. H. | Comment |
|---|---|---|---|
| Wednesday | 25 January 1072 | 1 Jumādī l-ūlā 464 | Book begun |
| | 14 March 1073 | 2 Rajab 465 | Year of the Ox |
| | Sept.-Oct. 1073 | Muḥarram 466 | Error for 469 |
| Monday | 10 February 1074 | 10 Jumādī l-āxir 466 | Error (?) for 469 |
| | 4 April 1075 | 13 Šaʿbān 467 | Reign of al-Muqtadī |
| | 14 March 1076 | 5 Šaʿbān 468 | Year of the Dragon |
| | 14 March 1077 | 15 Šaʿbān 469 | Year of the Serpent |
| | 14 March 1078 | 26 Šaʿbān 470 | Year of the Horse |
| | Aug.-Sept. 1076 | Muḥarram 469 | |
| Monday | 9 January 1077 | 10 Jumādī l-āxir 469 | Proposed here as date of final redaction |
| Wednesday | 25 October 1083 | 10 Jumādī l-āxir 476 | |
| Friday | 27 October 1083 | 12 Jumādī l-āxir 476 | Bazin's proposal for date of final redaction |

*5. Title Page*

Nothing on the title page (MS. 1) belongs to Kāšyarī, and so our translation of the text does not include it. It does contain much of interest for the history of the text, however, and requires a thorough discussion, especially as it has been misinterpreted up till now.

The first two lines, giving the title and author, are without question in the same hand as the copyist of the main text. The title, in line one, is given thus: *Kitāb Dīwān Luγāt at-Turk*. Line two states: "Composition of Maḥmūd ibn al-Ḥusayn ibn Muḥammad al-Kāšγarī, may God have mercy on him."

16. One should note the compound error in EI², art. "al-Kāshgharī" (G. Hazai), Vol. IV, p. 699, giving the date of the final redaction recorded in the colophone as 476/1094 [sic].



Below this, after a double line, is a note consisting of fifteen lines of text, bringing the total number on this page to seventeen, the same as in the other pages of MS. Judging by the ductus alone, it seems certain that it was written down by the copyist of the rest of the MS., though perhaps with a different pen (somewhat thinner). It may be surmised that he, or his patron, composed this note after the copying of the text was complete, and decided to fit it onto the title page. The contents of this note will be discussed below.

There are two marginal additions to this page by later hands. One, in the right margin between lines two and three, is an explanatory note to the first few words of the long note.[17] The other, in the upper margin, states: "Belonging to Muḥammad ibn Aḥmad Khaṭīb Dārayyā, may God forgive them both [i.e., father and son]"; then there is a blank space, then a *sīn* (standing for *sana* "year"?). This is clearly an Ex Libris, a signature of the owner of the book. The hand is quite different from that of the title, the title-page long note, and the rest of the MS. (note, for example, the shape of the final *hāʾ* in *allāh*). Just next to the Ex Libris, in the same hand, is the word *bi-l-qāhira* ("in Cairo"), and below this the word *sana* ("date") followed by the date 803 (1400-1401). Originally there seems to have been more than this, but if so it cannot be made out.

Kilisli Rifat (Bilge) identified this Dārayyā with Muḥammad ibn Aḥmad ibn Sulaymān al-Anṣārī ad-Dimašqī ad-Dārānī, 745-810 (1344-1407).[18] There is no doubt that this is correct.

Rifat went on to assume, however, that this Dārayyā/Dārānī was the author of the long note on the title page; and for this there is no justification.

Ettore Rossi also devoted an article to the long note.[19] He improved on Rifat's interpretation of the contents (see below); but he accepted Rifat's assumption that the author of the note was Muḥammad ibn Aḥmad Khaṭīb Dārayyā — "though I must admit," Rossi stated, "that I had been unable to read the signature and date at the end [sic!]." The reason for this is, of course, that the signature and date are not at the end but before the beginning, in the upper margin, and in fact with no relation to the note at all. Rossi must have realized this when he examined the MS. in 1924, but have forgotten it when he wrote his article thirty years later, by which time he had learned of Rifat's own article, and was misled by it.

Both Rifat and Rossi gave readings of the Arabic text, with slight variations, and with several lapses on Rossi's part.

The merit of Rossi's interpretation was to show that for the author of the note the terms "Turk" and "Qifčāq" were synonymous, as opposed to "Turkmān"; that the language described in the Diwan

17. The long note begins: *lā yanbaγī an yuʿarraja ʿalā man yaqūlu . . .*; the marginal note reads: *[bi-maʿn]ā lā yanbaγī an yuʿtamada ʿalā man yaqūlu ilā āxirih*.

18. "ديوان لغات الترك ün başındaki makale," *Türkiyat Mecmuası* VI (1936-39), 355-360. Rifat cited MS. Esʿad Efendi no. 2196, folio 213 b, *Ḥadīqat ar-Riyāḥīn* by Abū l-ʿAbbās Muḥammad Hibatullāh Anṭākī, written before 1200 (1785-86). There is a notice devoted to him in the biographical dictionary of as-Sakhāwī (d. 902/1496-97), *aḍ-Ḍawʾ al-Lāmiʿ* (Cairo, 1354/1935, Vol. 6, no. 1031, pp. 310-312). Sakhāwī states that he was known as Ibn Khaṭīb Dārayyā; he was famous for his wit and ready tongue; toward the end of his life he had to flee from Damascus after he made fun of a kādi; he remained in Cairo for a while, then returned to Baysān in Syria, where he died in Rabīʿ al-awwal or Ṣafar, 811 (1408).

19. "A note to the manuscript of the Dīwān Luġāt-at-Turk," *Charisteria . . . J. Rypka* (ed. Taner, etc., Praha, 1956), 280-284.

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seemed to the author of the note close to that of the Turks/Qifčāq and far from that of the Turkmān; and that these features correspond to the situation in the Mamluk period, when the dominant Turkic group were drawn from Qifčāq tribes.

As we have seen, however, Rossi, like Rifat, assumed that the note was written in Cairo around 803/1400; whereas our own hypothesis is that it was written in Damascus around 664/1266 — i.e., that it was written down (though not necessarily composed) by the copyist of the main text, who names himself in the colophon (MS. 638) as Muḥammad ibn abī Bakr ibn abī l-Fatḥ, of Sava, then of Damascus.

Because the first folio of the MS. has been handled so much, the note, particularly the second half, is often difficult to make out. We give here the text in transcription based on an examination of the MS., followed by a fresh translation. Material in brackets [ ] cannot now be read with certainty; most of our readings follow Rifat.

lā yanbaγī an yu'arraja 'alā man yaqūlu inna hāḏā l-kitāb bi-luγa at-turkmān fa-inna hāḏā l-qā'il γayr 'ārif bi-luγa at-turk wa-la bi-luγa at-turkmān ayḍ$^{an}$ wa-lladī yadulluka 'alā jahlihi bi-t-turkmāniyya huwa an yuḥḍara man ya'rifu t-turkmāniyya wa-yuqra'a 'alayhi min alfāẓihi fa-in ankarahā wa-qāla laysa hāḏā bi-kalāminā 'arafta anna l-qā'il innahu bi-luγa at-turkmāniyya jāhil bi-t-turkmāniyya 'alā anna l-lafẓa al-qifjāqiyya iḏā naṭaqat bihā t-turkmān lā yuxrijuhā ḏālika 'an kawnihi qifjāqiyya wa-qad waqa'a ḏālika fī alfāẓ kaṯīra ista'malahā t-turkmān wa-l-qifjāq [bi-ṣ]iγa wāḥida wa-amma ma yadullu 'ala jahlihi bi-l-qifjāqiyya wa-aṣ'ārihā wa-amṯālihā anna γālib man yaj̄i'u min tilka l-bilād yaj̄i'u ṣaγīr$^{an}$ wa-ma'lūm anna ṣ-ṣaγīr lā yuḥītu bi-luγa qawmihi lā wa-lā l-kabīr ayḍ$^{an}$ li-anna ra'ayna kaṯīr$^{an}$ mimman yūladu fī bilād al-'arab wa-yaštaγilu bi-l-'ilm tamurru 'alayhi l-alfāẓ al-kaṯīra min al-'arabiyya lā ya'rifu lahā ma'n$^{an}$ ḥattā yataṭallabahu fī l-kutub lā bal qad yasma'u l-lafẓa min al-kitāb al-'azīz [lā ya'rifu lahā ma'] n$^{an}$ ḥattā yataṭallabahu fī l-kutub ayḍ$^{an}$ wa-la-'umrī iḏā sa'alta kaṯīr$^{an}$ min al-musta'ribīn bal min al-fuqahā 'an qawlihi ['azza wa-jal] la fa-ḏahikat fa-baššarnāhā bi-isḥāq wa-'an qawlihi 'azza wa-jalla wa- [*sic*] tabnūna bi-kulli rī'$^{in}$ āyat$^{an}$ ta'baṯūn lā ya'lamu a[nna] ḏ-ḏaḥi[k al-ḥayḍ] wa-rī' al-makān al-murtafi' wa-l-āya al-'alāma wa-amṯāl hāḏā kaṯīr wa-iḏā kāna t-taqassur (? ta'assur) qad waqa'a fī [ma'ānī] alfāẓ kitāb allāh 'azza wa-jalla ma'a anna llāh ta'āla ḥaḍḍa 'alā tadabburihi wa-ma'rifatihi fa-mā bāluka bi-luγa qawm āxarin [ . . . (? ma'a annī)] ta'ammaltu muṣannafāt kaṯīra fī t-turkiyya ma' a 'ilmī bi-l-lisān fa-lam ara ajma' minhu wa-lā akṯar (īqān) min [ . . . ] wa-lā ya'rifu qadrahu illā man kāna mutamayyiz$^{an}$ fī luγa at-turk . fa-raḥima llāh [mu'allifahu] wa-jāwaza 'anhu . . .

We must disagree with the one who states that this book is in the language of the Turkmān. The person who states this does not know the language of the Turks, nor that of the Turkmān either.

It will prove his ignorance of Turkmāniyya to bring forward someone who knows Turkmāniyya and read to him some words of (the book). If he denies it, saying "this is not our speech," then you will know that the one who states it is in the Turkmān language is ignorant of Turkmāniyya.

Of course, when a Qifčāq word is uttered by a Turkmān, this does not mean that the word is no longer Qifčāqiyya. This has (in fact) happened to many words which the Turkmān and the Qifčāq use in the same form.

The proof that he is ignorant of Qifčāqiyya (as well), and of its verses and proverbs, is that the majority of those who come from those lands come when they are young, and it is well known that a young (boy) does not have a comprehensive grasp of the language of his people. In fact, an adult does not have either! For we often see people who are born in Arab lands,and who occupy



themselves with learning, who (nevertheless) come across many Arabic words which they do not understand at all, and have to look up in books. Not only this, but they might even hear words of the Holy Book itself which they do not understand and have to look up. I am sure that if you ask many native Arabs, even scholars, about the words of God: *fa-ḍaḥikat fa-baššarnāhā bi-isḥāq* (Q. 11:71/74 "she laughed, therefore We gave her the glad tidings of Isaac"), or: *a-tabnūna bi-kulli rī$^{in}$ āyat$^{an}$ ta'baṯūn* (Q. 26:128 "do you build on every prominence a sign, sporting"), they will not know that *aḍ-ḍaḥk* ("laughter") [means *al-ḥayḍ* ("menstruation")], and that *ar-rī'* means "high place" and *al-āya* means "sign." There are many cases of this sort. And if such shortcoming (? difficulty) can occur with regard to [understanding] the words of the Book of God, Majestic and Exalted, even though God Most High has urged us to study and to learn it, then it should not surprise you (to find such shortcoming in regard to) the language of other people.

I have studied many compilations on (? in) Turkiyya, and I know the language well; but I have not seen any (book) more comprehensive [than this one]. Only he will understand its value who is well versed in the language of the Turks. May God have mercy [on its author] and forgive him.

### *6. Ink Color and the Later Hand*

The copyist, Muḥammad ibn abī Bakr ibn abī l-Fatḥ, of Sava, then of Damascus, completed the text in 664/1266, presumably in Damascus. There is no reason to doubt his statement in the colophon (683:13) that he worked from the author's autograph. The rather large number of scribal errors are most likely due to his ignorance of the subject-matter (see section, "Scribal errors . . . "). He employed a very clear *nasx* script, with seventeen lines to the page, using black ink and also, for special items, red ink. These special items include: headings and subheadings, including head-letters, throughout the text (beginning at 67:14 black headings are also found); overlining of the Turkic material, beginning with MS. 12:16; the Turkic words in the first twelve pages up to that point; the dedication to the Caliph at MS. 3; the Uighur lettering at MS. 8 (at MS. 6 and at 204 kälin G the Uighur letters are black, the Arabic letters red); the brands at 40-1 oγuz; a type of period, a single red dot, found sporadically at the end of verses, etc. (this is not indicated in our translation); decorative signs at the end of sections (four dots, a *hā'*, etc. ; not indicated). Occasionally there are also additions or corrections to the Turkic text in red, probably since the copyist went through the text (or a given page or section) to overline the Turkic after he had finished it, and noticed some omissions or errors. For the same reason the overlining is sometimes missing or is found where it does not belong.

Although the text as it now appears is almost completely vocalized, both in the Arabic and the Turkic, this was not the original situation. Originally there was much less vocalization, and that must reflect the situation in Kāšγarī's autograph. For example, of the first 100 *ḥarakāt* (vowel and quiescence signs) in Arabic words on MS. 58, 46 are in brown ink; two others are brown-ink emendations of original black. To take an example of the Turkic material, of the 81 *ḥarakāt* in the Turkic words at MS. 62, 22 are in brown ink, and two others are brown-ink emendations to *sukūn* of the original black dot of *dāl*. Another example: in the sample sentence at 103 igäš- only two vowel-signs are in the original black, namely the two indicating the pronunciation of the entry word ('IKAŠ-); all others are in brown ink, added later.

Ink color is only one criterion for judging different hands. Others are the shape and thickness of the pen point; and the ductus of the script (the shape of the letters and vowel-signs). On the basis of these criteria, more than one later hand is visible in the text. Our main hypothesis, however, is that most, perhaps 99%, of the additions and corrections to the main text belong to a single individual (we call him "later hand" or "the later hand" to distinguish him from others, whom we call "a later hand"). This person, who

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probably lived in Damascus or Cairo in the late fourteenth century, filled out the vocalization of the Arabic and Turkic texts, and made emendations to both the Arabic and Turkic. For about a third of the text he mixed pigments in his ink which now appear as brown (perhaps because of oxidation or because of a chemical reaction with the sizing; the brown color is much clearer and lighter in the earlier part of the text); but his activity is apparent throughout. Failure up to now to distinguish this later hand has resulted in a distorted view of Middle Turkic vocalism. For he did not have another text of the Diwan before his eyes, but added to and emended the text out of his head — i.e. on the basis of his own dialect. The first editor of the Diwan, Kilisli Rifat, accepted the text as he found it. If he saw a black vowel-sign crossed out in brown and a brown sign above or next to it, he did not hesitate to take the brown one as genuine, based on the time-honored principle of Oriental scholarship that a person who emends a text has more knowledge about how that text should read than the original scribe. (Rifat also did not hesitate himself to emend the text based on how he thought it should read, though he was more reluctant to do this in the case of the Turkic than the Arabic.) Besim Atalay mainly followed Rifat's lead, though he did draw his readers' attention several times in footnotes to the problem of different ink color and multiple vocalization. Only Sir Gerard Clauson recognized that one or more later hands must have been very active, but his attempts to distinguish these remained conjectural since they were based on the 1941 facsimile (Tıpkıbasım). Our own attempt, in the following pages, is based on a close examination of the MS. And in the transliteration of the Turkic material, incorporated in our English text, all clear instances of the later hand are underlined (thus: A, I, U, ˙ [for *sukūn*]), or else are noted in the footnotes. It is an attempt to get behind the fourteenth-century additions and back to the original thirteenth-century copy which is as close as we can come to the eleventh-century autograph.

Brown ink occurs first in some of the tribal names at MS. 21:2-3. It is common, in both the Arabic and Turkic, from MS. 26 to 200, with the exception of 121-124 where we find only black. The brownish cast of the later ink suddenly reappears at 441:14 and lasts to the end of 445; then it is black again, but distinguishable for the most part, being much less dark and less clear than the original. Later ink is again visible on 481-516, and again toward the end of the book, around 570-600. As stated above, however, the very dark shade of the later ink on these pages make it difficult to distinguish in all cases from the original black, which also occasionally has a brownish tint.

The later hand did not like a single word to be broken up over two lines. At 135:10-11 *aqramanī* ("He made me desire meat") is originally over two lines, *aqra-* on line 10 and *-manī* on line 11; the later hand added a second *-manī* in the margin of line 10. Similarly at 104:11-12 unaṣdīlār; the later hand wrote in another *-dīlār* to complete the word in line 11.

He corrected several errors in the Arabic text. For example, he made good the omission of *d* in the word *šaḍḍ* at 30:5; added a dot to *ḥ* correcting it to *x* in the word *yaxtaliju* at 35:5; emended the ungrammatical *nafsihā* to *nafsahā* at 38:5 (but erroneously read *fīdahā* instead of the correct *fīduhā* in the translation of the verse at 43:8); made good the omission of *-qā-* in the word *al-iqāma* at 47:6 and the omission of *wa-* in the word *waṭabat* at 72:17; improved the reading of *bi-ẓahīr* at 76:16; restored the *w* of *az-zawjiyya* at 126:12; etc. He did not like *arā* ("he pretended") and "corrected" it to *uriya* throughout the text, first at MS. 14 (see n.); cf. *arā* unaltered at 585:14 and the feminine form *arat* at 131:15. He was learned in Arabic philology, as evidenced by his marginal glosses at 62:1 and elsewhere (discussed in the following section).

His emendations of the Turkic text are of several sorts, only a few of them being genuine corrections. He restored omitted dots (R to Z, etc.), but also put in dots where Kāšγarī was apparently content to do without them (K to G; F to W, especially in the word sūw). At 107 ürül- P he restored the final Q of yalnuq (perhaps the original text had been YALNKUVQ and the copyist simply left off the final Q rather



than misreading it as V). He filled out the vocalization, often in a pedantic manner, as in the Arabic. He added unwanted matres lectionis and other letters; he added A along with original I for the sound /e/ (see section, "Phonology"); and he crossed out original vowels and wrote in new ones.

These latter emendations reflect his own dialect. Thus, he read 53 äw as öw, a Qifčāq feature (cf. 560 *bözö-*). He read -dan instead of -dïn in some ablatives, an Oγuz or Qifčāq feature.[20] He read -dan instead of -da with some postpositions (see 60 önin, 67 üstün, 77 ašnu, 102 aγïš-, 501 tül P, 515 yäk P, 523 sanduvāč V). He read äs- "stretch" as äš- (see 93 äs-, 102 äsiš-, 113 äsit-, 118 ästür-), and iš "soot" as is (see 151 ïšlan-, 305 qopur- P). He insisted on progressive vowel harmony, thus rounding or unrounding the second syllable vowel depending on whether the first syllable vowel was rounded or unrounded (thus tending to read the roots ärü- "melt" and qori- "protect" as äri- and qoru-; many examples below).

He wanted to read yēn "body" as Persian *tan* (e.g. at 159 ärkäklän-). He tended to break up consonant clusters, thus restoring the lost vowel in aorist forms (e.g. reading ötnür as ötünür, see below). This tendency resulted in a distortion on the morphological level as well. Thus he occasionally read the ending -γān as -aγān (see below); and the ending -sa- as -isa- (e.g. 141 icsä- as icisä-), meanwhile displaying that he did not understand Kāšγarī's patterning system.

One very distinctive feature of the later hand is his consistent addition of an extra U where Kāšγarī apparently intended to have only one. For example, at 46:16 ütüg, the original spelling was 'UTK; the U, placed well to the left of the *alif* ('), was apparently to serve for the T as well. The later hand, thinking that this U went with the T (since it seems to be placed over the T) wrote in a second U in brown ink directly over the *alif*; in other cases it is even to the right of the first letter. In our transliteration this is illustrated as follows: U'UTK. In the case of 75:13 utru, originally spelled 'UTRUV, he thought the first U was over the T, which would be incorrect, and so he crossed it out and wrote his own directly over the *alif* (the same at 131 utrun-). In this case the original copyist was indeed somewhat misleading for placing his first U so far to the left. Possibly it was Kāšγarī's original convention for both CuCu- and CuCC- to write only one U placed between the first two consonants. It is very clear, at any rate, that in such examples as 97 öpür- and ff., 108 ükül-, ögül-, etc., our later hand thought the U was over the second consonant only, and so he put another one over the first.

Judging by some of these U's we may conclude that the later hand represents a stage of the language when labial harmony had levelled out certain words originally distinct. A good example is 103 ögiš-. The original form in the MS. was 'UKIŠ-; the later hand crossed out the I and put U to the right of the *alif*; he presumably pronounced the word the same way as 103 ögüš-. Also there was progressive unrounding; thus he read 85 azuqluγ as aziqliγ. We may also conclude that he retained the middle vowel in aorist forms that Kāšγarī intended to describe as lost. Thus 108 ötün-, originally spelled 'UTNUVR ötnür in the aorist, now has another U at the beginning in brown ink (ötünür). Similarly in the entry following, 108-9 ačin-, the later hand has changed the original *sukūn* in the aorist form 'AJ'NUR ačnur to I (ačinur).

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20. E.g. at 88 opitγān, azitγān, 94 il-, 95 öt-, 502 tïl, etc. But at 98 aḍïr-, -tan has a black A, and at 496 būz P, -dan has a black A, both on pages where brown ink is visible. It is possible that here and in many other cases -dan is due to the original copyist (i.e. a thirteenth-century dialect); at any rate, we have not read -dïn in these cases, though perhaps Kāšγarī did. The reading -dun at 355 turγur- 357 čöktür-, 361 qoptur-, 363 qaḍγur- V and 574 sizla- is probably due to a later hand.

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An important characteristic of these brown U's is that they are clearly different from the black U's not only in color but also in shape.[21] This fact provides us with a criterion for judging additions to the text by our later hand on pages where we do not find brown ink. Apparently he used black ink, very similar to that of the original copyist, before MS. 21, also on 121-124, and after 200 (except for the pages listed above). The first indication of his activity is at MS. 8:17 in the word oq. The original text has 'Q· in red ink (it will be recalled that the original copyist used red ink for Turkic words until 12:16 where he changed to black); the later hand added a *hamza* above the *alif* (see section, "Structure of the Diwan") and V between *alif* and Q (thus ōq). Then beginning at 10:5 (ūrdi) we find some black U's (again where the original text had red); these U's also have the distinctive shape of the later brown ones, and this shape is also found in many of the *ḍammas* (= *u*) of the surrounding Arabic text.[22] Note at 11:8 the correction of yiγāč, originally YAΓA'J· to YAIΓA'J· — i.e., the later hand has crossed out the first A and substituted I.[23] At 13:14 (qoriγ), originally QURIΓ·, the later hand again thought the U went with the R (despite the context, where Kāšγarī is saying that this word is the shortened form of qorīγ, spelled with the mater Y); he put a second U to the right of the Q (thus qoruγ). The middle A at 17:10-11, barγān, kälgān (BARAΓA'N, KALAKA'N) is obviously by our later hand, even though the distinction in ductus for this vowel-sign is not as clear as with the U; compare 28:10-11, barγān, uryān, where the anomalous A in the same form is in brown ink.[24] At 19:8 the three dots of the G in anig ('ANIG) are surely also by our later hand; compare MS. 27, n. 1, etc. etc.

Beginning again with MS. 201 the brown ink ceases, but the characteristic features of our later hand (peculiar shape of *ḍamma* and *sukūn* (U,·); different ductus and shape of pen point; alterations of the text) are still found. For example at 201:7 boγin, originally spelled BIΓIN, the I is crossed out and two U's and a *sukūn* are put in, indicated thus: BUΓIUN· (thus boγun). At 201:12 V, apaŋ, originally simply 'ABNK, the later hand has added another A over a *hamza* to the right of the *alif*, also three dots above the K, indicated thus: A'ABNG. The ink is black but, for the most part, distinguishable from the original, which is deeper. And, as noted above, the brownish cast is again visible at 441:14-445, 481-516, and after 570. With regard to the all-black pages, however, it must be admitted that not all of the additions to the text can be detected; and that all the ones indicated in our transliteration are not 100% verifiable.[25] For twenty pages (201-220) we have attempted to indicate all those that were clearly distinguishable during an intensive examination of the MS. in June-July, 1976. In the main these are confined to *ḍamma* (U) and *sukūn* (·). It should be remembered that very many of the other vowel-signs on these pages are also not

21. The brown ones are rather up-and-down: ʾ , whereas the black ones are broad: ʾ . The shape of the *sukūn* is also distinctive, the black ones being for the most part a regular circle: ᵒ , the brown ones usually open at the top: ᵘ .

22. For example, in the red-ink heading at 11:15 *wa-l-kāfu ṣ-ṣulbatu*, the final *u* in each word is in black ink, the other vowel-signs in red.

23. There is no instance in the Diwan of an unambiguous spelling with original I instead of A in the first syllable; this argues that the pronunciation of the copyist (of Kāšγarī?) was yaγāč, nevertheless, we have consistently transcribed the word yiγāč.

24. But note 414:8-9 G, tutγān, satγān (TUTΓA'N· SATΓA'N), where the *sukūn* is apparently by later hand. At 603:17 münüz P, süsgān (SUSAKA'N), it cannot be determined whether the A is by later hand; we assume it is.

25. Ideally one should have a chemical or spectrographic analysis of all ink in the Diwan so that the date of a given vowel-sign, etc., could be determined unambiguously.



original; but we have dared to underline only those which were distinguishable from original ones on the basis of ductus or shape of pen-point. After MS. 221 we no longer indicate regularly the *sukūns*, most of which are apparently later additions; also we indicate later U's only sporadically and in striking cases, notably in the root or first syllable; and after MS. 226 we no longer note the change of K to G and of F to W (in the word süw). In general we have tried to adhere to the principles that any later-hand addition should be indicated where it might make a difference in the reading, and that all such additions should be indicated within any given word. (Thus little attention was paid to *sukūns* where the pattern requires no vowel, to U before V, I before Y, A before ', and the like.)

The types of changes to the Turkic text made by the later hand may be summarized in the following eight categories.

1) Alterations made to clarify the text or which make no difference in the reading. E.g. at 122:17, ündäšür, he apparently thought the first U was over the N and so crossed it out and put in another U directly over the *alif*. At 294:9, kälgüči, he thought the U was over the V, crossed it out and wrote a new one directly over the K. At 305 qutur- and ff., added a second U where the original text sufficed with one. In this category may be put his preference for A to indicate /e/ where the original text has I.

2) Added an extra vowel. E.g. at 348:12, sawlur, he wrote a U over the W, ignoring Kāšγarī's point that the aorist of this word has unvowelled middle radical. Other examples above.

3) Rounded vowel of second syllable for vowel harmony. E.g. he read 313 köpiš- as küpüš-; 317 qoriš- and 344 qorin- as qoruš-, qorun-; 320 toqiš- as toquš-; 342 süčin- as süčün-; 416 bödit- as bödüt-; 516 čüvit as čüvüt, 625 qorqliq, törtgil as qorqluq, törtgül. At 461 yaγmur V he read bulit as bulut;[26] at 591 qasiγla- he read qulin (qul plus third possessive plus accusative) as qulun; and at 596:11 G he read qusiq as qusuq.

4) Unrounded vowel of second syllable for vowel harmony. E.g. he read 251 qašuqluq as qašiqliq; 321 bäküš- as bäkiš-, 431 čiγrut- as čiγrit-; 522 qayγuq as qayγiq; 592 čaruqla-, qašuqla- as čariqla-, qašiqla-.

5) Rounded vowel of second syllable due to labial consonant. E.g. he read 328 täpil-, tapil- as täpül-, tapul-; 517 tavil as tavul. (Possible täwlüg, qapuš-, etc. belong here; see Index.)

6) Altered vowel of the root. This has resulted in the introduction of some ghost words in lexica based on the Diwan (see section, "Scribal errors . . ."). E.g. he read 126 ätläš- as ötläš- (or ütläš-)( 614 süŋand 617 siŋdür- as siŋ-, siŋdür-; 618 müŋäš- as miŋäš-. To this category belongs his reading äw as öw (see above). The reading of ätmäk as ötmäk (see Index) is an ancient one (see ED, 60) and in the Diwan belongs to the original text.

7) Altered vowel of the suffix. E.g. he read 378-9 käsläš- as käsliš- (i.e. as from the verbal root käs-, käsil- rather than from the nominal root käs, käslä-). At 271 säw- P he read yügrükin as yügürgänni (?). In the case of 275 täl-, aorist tälär, in the meaning "join kid to milch-ewe," he read täli-, tälir; but it

26. Cf. consistent spelling of boyin; but note two instances (see Index) of boyün, with the mater V — these must reflect the pronunciation of the original copyist (or of Kāšγarī?).

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is clear that in the language Kāšγarī was describing, this word had fallen together with täl- meaning "bore through," since he included it in the same entry (täli- would have appeared at MS. 563, in the Book of Final Weak Words; see section, "Structure of the Diwan").[27] In this category belong his readings of -dan for the the ablative; also, perhaps, of -isa- for -sa- and of -ayän for -γän (see above).

8) Altered consonant, or added a consonant. This has resulted in the introduction of some ghost words. E.g. he read 190 bariq as yoriq; 423 yanut- as yitit-; 594 yarinla- as yaγrinla-. He apparently would have liked to read 473 yämür- as tomur-; and he knew 611 qirṇāq in its metathesized form of qiṇrāq. At 525 tōγ- V he read batrāq as bayrāq; and at 502 qōl he changed ōri to ōpri. To this category belong his reading iš as ïs, äs- as äš-, and yēn as tän (see above).

*7. Glosses and Marginal Notes*

As many as fifteen different hands are evidenced in the MS. as it now appears. These are discussed here in the chronological order hypothesized in the following section ("History of the Text").

(1) The main copyist, author of the colophon (MS. 638); also wrote the long note on the title page (see section above, "Title Page"). 1266. After completing the copy he went over the entire text, comparing it with the original, making corrections, and adding in the margins words and lines that he had skipped. These marginal additions are invariably marked *ṣḥ* (for *ṣaḥḥa* "correct"). In our translation they are incorporated without comment.

(2) The later hand (see above section, "Ink Color and the Later Hand"). Fourteenth century. In addition to his emendations of the text he also made marginal notes both to the Arabic and Turkic material. The longest one is at MS. 62 in the upper right corner, in brown ink. It refers to the Arabic word *al-arī* in line 3 (in the definition of utluq) and reads: "*al-arī* is 'manger' in colloquial speech and in the usage of the *fuqahā'*." The following is a list of other glosses and notes which can be attributed to the same hand with reasonable certainty: 16:7, 266:8, 267:8, 270:13, 275:14 (*qāri'*$^{an}$ — to replace *qāyl*$^{an}$ in the text?); 292:5, 311:1 (*jahdī* — to replace *jundī* in the text), 314:5 (BILIK·LIKIN· biliglikin — to replace biligin), 361:5, 367:4,8,15 (latter two cases are emendations of Arabic words), 531:2, 556:7, 559:15, 611:11 (QINGR'Q qiṇrāq — to replace qirṇāq), 624:7, 625:11.

(3) Owner of the book, signed his name at MS. 1 in upper margin (see section above, "Title Page"). Early fifteenth century.

(4) A later hand, read the tribal name Basmil as Yasmil. (Evidence of one dot of the Y added later is more or less clear at 20:16, 242:2, and on the Map; appears as Y also at 25:2, 421:10, 600:4; original B lert unaltered at 231:3,5.) Before 1422 (see section below, "Badraddīn al-'Aynī").

(5) A later hand, perhaps the same as (4). Used dark black ink and a thin pen. He read the tribal name Oγrāq as Iγrāq at 25:4; therefore before 1422 (see section below, "Badraddīn al-'Aynī"). Other evidence of his activity can be found at 111:4,9, 114:3,4; also probably 306:16, and elsewhere.

(6) A refined hand, perhaps the same as (5). Emended the Turkic text at 93:7-8.

27. Therefore we have not accepted the suggestion by Taymas, I,240, that täl- in the meaning "join kid to milch-ewe" is a ghost word.



(7) Writer of a Persian note at MS. 58 in the lower right corner. It refers to the Arabic word *iram* in line 15 and reads: "[Arabic] The word *iram* means 'sign'; [Persian] a sign that is in the desert, like the pyramids in the country of Egypt near the Nile River" *(qawluhu iram ay 'alāma nīšānī ki dar bayābān buvad mānand-i hirāmān dar šahr-i miṣr nazdīk-i nahr-i nīl).*

(8) Writer of a Chagatay or Qifčāq (?) note at 54:15 below the Arabic words *ni'ma ǯ-šay'* (translating ayïγ āḏgü). It reads: YXŠY NSN' yaxši näsnä.

(9) Writer of an Arabic note at MS. 3 in the lower left margin. It refers to the Caliph al-Muqtadī mentioned in line 11 in Kāšγarī's dedication, giving the date of his proclamation as caliph *(bay'a)* and the length of his reign (13 Ša'bān 467 - Muḥarram 487/4 April 1075 - February 1094). The text is as follows:

būyi'a l-m[uqtadī]
bi-amr allāh [ibn muḥammad ibn]
al-qā'im bi-am[r allāh yawm tālāṯa]
'ašar ša'b[ān sana]
sab' wa-[sittīn]
wa-arba' mi['a . . . . ]
xal[ï]f[a ? . . . . ]
bi-amr allāh [ . . . . ]
sana (?) [ . . . ]
ašhur wa-[ . . . . ]
yawm$^{an}$

(10) Writer of an Arabic note at MS. 3 in the upper left margin; also of an Ottoman note at MS. 56. Possibly the same hand is also responsible for the explanatory gloss to the long note on the title page (see section above, "Title Page").

The Arabic note at MS. 3 is a fuller recounting of the life of the Caliph al-Muqtadī, mentioning his predecessor and successor, important events in his reign, character traits, etc. The text begins as follows:

wa-huwa l-xalīfa as-sābi' wa-l-'išrīn būyi'a bihi li-xilāfa ba'd mawt jaddihi al-qā'im bi-amr allāh yawm al-xamīs aṯ-ṯālit 'ašar min ša'bān sana 467 wa-ṭalat ayyāmuhu [wa-]ḥasunat dawlatuhu (?) . . . āṯār ḥasana . . . γayr annahu ḥadaṯat zalāzil bi-'idda aqālīm [wa-]dāma fī l-xilāfa ilā an tuwuffiya bi-baγdād . . . al-muḥarram sana 487 fa-kānat mudda xilāfatihi tis' 'ašra sana wa-ṯamāniya ašhur wa-taxallafa [ba]'dahu ibnuhu al-mustaẓhir bi-llāh wa-kāna 'umruhu ṯalāṯa wa-ṯalāṯīn sana wa-kāna . . . xayyir$^{an}$ qawiyy an-nafs (?) 'ālī l-himma . . . min (? [pattern: fu'alā']) banī l-'abbās naqš xatmihi laqabahu (?) wa-min maḥāsinihi annahu etc.

The Ottoman note refers to 56 arï "hornet" which Kāšγarī states (line 10) "agrees" with the Arabic word *al-arī* meaning "honey." The text, difficult to read, begins as follows:

işbu ārī ile 'arabiyyede olan arï müvâfakatına . . . . ḳarîbe (?) zamân mürûrunda bu faḳr (?) . . . . e mürâca'at eylediğimde 'asal ma'nâsına olan arï lafẓına gördüğüme mülâḥaẓaya gele- . . . . bu . . . . . muḥammad . . . . . raḥmet . . . faẓlihi

(11) A late hand. Made corrections to the text, some of which imply either that he had another MS. of the Diwan before his eyes, or else that he had made a very thorough study of our MS. At 404:15 bürčäldän- he filled in a blank in the MS. with the appropriate Turkic words. At 207:17 bäzäk he restored

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the definition of the entry word, which definition had dropped from the text. At 119:16 öndür- he added to Kāšγarī's dialect label for the Uighur usage the information: "the Oγuz do not know it." At 420:12 bulat- he added a phrase to Kāšγarī's description of the phonetics, a phrase which Kāšγarī uses elsewhere in the same context. At 17:15 - 18:3, in a grammatical explanation, he made alterations to the word order of the Arabic text, apparently for the purpose of clarity. In three instances (57:7 izi, 61:17 aγrīγ, 157:5-6 öṉiklän-) his emendations of the Arabic are unhappy ones. Finally at 48:10 özäk he altered the text of a hadith. (For all of these, see footnotes in the text.)

(12) An Ottoman reader, perhaps nineteenth century. He is responsible for the great bulk of marginal material, consisting of Turkish or (occasionally) Arabic or Persian glosses. They add nothing to our understanding of the text, and a complete list of them would be fruitless. The following examples, drawn at random, are representative. (The Ottoman Turkish is given in modern Turkish transcription, modified to show the Arabic spelling.)

9:8 (to bilgä) bilgin
9:13 (to käsmä, käsdi) kesme, kesdi
9:15 (to örmä sač) örmek saç ma'nâsına
9:16 (to qačut, qačdi) ḳaçmaḳ
9:17 (to kägüt, käglti) giymek
10:3 biliš bi-ma'nā dâneş
10:4 bildi 'alima ve dânest
10:9 (to qurīdi) kurudı
10:10 (to yaylāγ, yāy) yaylaḳ, yaz
11:16 daṯr bürünmek ve örtünmek demek
12:1 öldi bi-ma'nâ be-mord
12:10 (to sordi; turγu yēr) şormaḳ maşş gibi ya'nī emmek; duracaḳ yer
14:9 (to bardi, barturdi, kāldi, kāltürdi) giderdi (!), geldi, götürdi
14:11 (to sūw ičsädi) su içe yazdı (!)
28:9 (to tamγaq, tamaq) boğaz
30:7 jazar laḥm maqṭū' matrūk li-s-sibā'
36:7 (to ēl qūs) ḳartal ḳuşı
38:15 (to uγur) vaḳıt ve devlet ve imkân ve bereket ve ḫayır
47:4 (to arük) şeftalu
66:17 ärkän iken, şöyle iken böyle iken denür
67:14 ärdim idim
69:13 ayruq ğayr ma'nâsına dur
69:15 ayla öyle demek
69:16 öyla vaḳt-ı ẓuhr
69:17 âçlık gürüsnegi
70:4 (to aḍgü) ḥasan ve eyü
73:17 (to osāl kiši) uysal kişi (!)
80:14 abāči umacı demek
88:15 (to quyāš) ḫarâret-i şayf
92:11 ärmäk olmaḳ kevn gibi
92:12 ürmäk üfürmek
94:5 (to al-) ällim deyn ve borç
100:5 öčäšmäk yarışmaḳ
100:16 (to Ar. tarawwaba) at-tarwīb süd yoğurt[ . . . (cut off)]
118:7 üstärdi inkâr etti



120:8 andγarmāq yemîn vermek
120:14 ičgärmäk idxāl
148:1 utandi ḫayâ etdi demek
178:16 täg ḫarf-ı teşbîh gibi gibi
180:1 qanat ḳanad ve bâl dur
180:5 kädüt berdi libâs verdi
180:8 (to buqač) su ḳabı ve bardaḳ; allâhu a'lem buḳraç bundan me'ḫûḏ ola
180:14 qaqač ḳa ḳa demek
184:5 (to Ar. awṭāb) waṭb süd ḳabı ve tolum
192:11 (to Ar. jillawz; liḥā) uzunca fındıḳ ma'nâsına; ağaç ḳabuğı ḳaşr-ı şecer demek
193:10 (to P) ne [ ? ] bıçaḳ keskin olsa kendi sabını yonmaz kesmez
194:13 (to äḍgü, ēsīz — below line) eyü, köti
195:10 (to Ar. fayšala) ḍeker başı
200:1 ya'nî bir adam boyı
201:2 bütün şaḥîḥ bütün ve dürüst ma'nâsına
201:10 (to biqin) bögür ḳasıḳ
204:6 (grammatical note) ḳā'ide-i naṣb ve raf' ve her kelimât-i türkîye
205:13 tatiγ leḏḏet ve çâşni
207:17 tiläk murâd ve dilek demek
208:2 (to tükäl — below line) dükeli ma'nâsına
209:13 (to Ar. tabī') buzağu dişi
210:5 kertindi Allâha ve resûluna inandı
211:3 qanda ḫanda ve kücâ demek
211:8 kändü kendi ve ḫûd ma'nâsına
211:9 aydi dedi ve söyledi
211:11 munda bunda burada
213:5 (to Ar. talbīna) südlü bulamaç aşı ve 'indelba'ḍ arpa suyı
213:16 (to Ar. ma'ārif) âşinâlar
tamγa ma'ruf dur ṭābi' al-malik ma'nâsına
213:17 (to Ar. furḍa) deñiz kenarında olan [ . . . (blocked by repair tape)]
214:13 (to Ar. ṭayyāš) ziyâde ḫafîf kimesne
215:8 qatqi uygunsuz adam
217:8 (to Ar. rakkakūhu, misunderstood as rakkalūhu!) tarkîl türkçeye döndürmek
219:1 qonšī jâr ve hemsâye
220:16 yawuz yavuz ve köti demek
223:12 qarāči dilenci ve gedâ
224:7 (to P) ev danası öküz olmaz
229:15 taş ḳuyuya düşdi takır takır etti
229:16 bildir geçen yıl 'âm-ı mâḍî ma'nâsına
238:4 (to Ar.) šafara yassı bıçaḳ
tarmīd yaḳup kül etmek ve kül içinde ḳılmaḳ
239:4 (note to Qulbāq!) ḫārikul'âde
242:1 (to Ar. mutalabbad, misunderstood) birbiri üzerine yığılmaḳ
242:11 (to toγrul) Ertuğrul bundan me'ḫuḏ ola
243:5 (to baḍram) bayram bundan me'ḫuḏ olmaḳ gerek
284:11,13 (grammatical notes to Ar. text)
336:11 (to P) yorgandan ziyâde ayaḳ uzansa üşür
352:7 (to yuγči) yuyıcı veyâ yıkayıcı demek ola
366: upper margin (grammatical note) bayān ta'diya al-af'ul

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466: top margin (note to yat!) ḫāṣṣa-ı ğarîb
453:16 (note to qāš!) ḫāṣṣa-ı ğarîb
462:10 yortuγ ordu (!)
612:1 (to P) yalñız ḳaz ötmez

The marginal notes on the final page (638) are of a different character from all the preceding pages, being the exact reproduction of words in the text which were not easily read.

(13) One or more twentieth century hands. Several of the notes are over the repair tape used when the book was bound (after 1917). The following belong here: 7:10, 15:4, 82:2 (gök örtüldi), 83:1 (to Ar. malla), 308:3, right margin (to Ar. waṭṭada . . . : wattada !), 361:2 (on repair tape), 379:top margin (on repair tape), 476:11 (ijtalafat — meant to replace Ar. iḫtaraqat, cf. 505 yūt [jālifa], but see 15:4!), 626:6.

(14) One or more twentieth century hands; wrote in page and folio numbers; occasionally wrote in first word of the next folio in bottom left margin of reverse of the preceding folio. E.g. MS. 110-111. In the bottom left margin of 110 we find the word *wa-yuqālu*, which is the first word of the text in 111. In the bottom left margin of 111 we find the number 56, and in the top left margin the number 126, both in light ink, the same as that of *wa-yuqālu* on the previous page; these numbers are the original folio and page numbers, probably assigned before the book was bound. Finally in the lower left margin we find in Arabic (i.e. European) numerals the number 56, and in the top middle margin the numeral 111, both in pencil; these are the final folio and page numbers, assigned after the book was bound.

(15) A twentieth century Turkish reader,made corrections and notes in pencil. The first instance is at 31:13 (to im) parola; and in the lower margin, to the proverb in line 17: parola bilse kişi ḳatl edilmez. (One might note Atalay's translation in Tercüme I, 38: belgeyi bilen adam ölmez.) Other instances are as follows: 33:upper margin (illegible), 40:bottom left corner (illegible), the numbers over the brands at 40-1 oγuz, some vowel-pointings at 42:11 (see n. 2) and at 47:14 (see n. 2), some page notations at 92:lower margin (to ez-: ezdi ezăr ezmăk ş. 107, 113, 117), 99:8 (illegible), 127:upper margin (to KŠTY [sic] in line 2: LAŠ·TTY), 151:5 (illegible), 174:14 (te'lif tārîḫi), 179:4 (to tūbūt, illegible), 212:16 šabaḥ (see n. 2), 264:lower right (reference to EP) ikinci cild, 337:7 (parenthesis and grammatical note, illegible), 347:10 (grammatical note) innahu yattafiquhu faṣl al-lām wa-n-nūn, 349:3 (basdı), 545:17 (note to the narrative) mafḥare-i nebeviyye, some vowel-pointings at 625:8 (see n. 2). Finally, at 70:7-8 anduz, we find the curious definition *rāsan* ("elecampane"), apparently altered in pencil from original *turmus* ("lupine"); the alteration must have taken place in 1917, since EP has *rāsan*.

*8. Badraddīn al'Aynī*

The Topkapı Sarayı Library in Istanbul contains several volumes of the autograph of Badraddīn al-'Aynī's thirty-volume world history, *'Iqd al-Jumān fī Ta'rīx Ahl az-Zamān*. Volume I, dated 825/1422, includes excerpts from the Diwan.[28] Volume II includes a blank section about a page long which al-'Aynī apparently intended to fill with another excerpt from the Diwan.[29]

28. No. 5920 in Karatay's catalogue (F. E. Karatay, *Topkapı Sarayı Müzesi Kütüphanesi Arapça Yazmalar Kataloğu*, Vol. III, Istanbul, 1966, p. 392).

29. No. 5921 in Karatay's catalogue (p. 393).



'Aynī was an official in the Mamluk court in Cairo between his first appointment in 801/1398-9 and his death in 855/1451.[30] Judging from the excerpts in Volume I of his work, as will appear below, he depended on the very same MS. of the Diwan which is now the unique MS., and which must, therefore, still have been in Cairo in 1422.

Volume I of the *'Iqd al-Jumān* begins with a long cosmological and geographical introduction, finally coming to human history with the creation of Man at folio 149b. The excerpts from the Diwan begin at 152a, second line from the bottom, and run through 153a, in the course of the listing of the descendants of Japheth son of Noah. There follow sections devoted to others of God's creations, the Jinn, Animals, Minerals, Plants, and Angels. Then 'Aynī returns to Adam at 198a and begins the stories of the Prophets, ending the volume just before the appearance of Abraham.

The following is a transcription of the text in question. The corresponding page and line numbers of the Diwan MS. are found in the left margin. Material that is not quoted directly from the Diwan is put in parentheses. Jumps in the text are indicated by three dots.

(wa-yuqālu at-turk huwa bn yāfiṯ li-ṣulbihi wa-hum)
20:8 fi l-aṣl 'išrūna qabîla . . .
20:11 wa-kull qabîla minhā buṭūn lā (yuḥṣūn) . . .
20:15 fa-awwal al-qabā'il qurb ar-rūm BJANAK ṭumma QFJ'Q (wa-yuqālu QFJ'X) ṭumma 'UT'AZ [sic] ṭumma YAM'K ṭumma BAŠTIRT ṭumma YAS·ML [sic] ṭumma QA'Y· ṭumma YABA'QV ṭumma TAT'R (wa-yuqālu TTR wa-yuqālu ṬAṬR) ṭumma QIRQIZ . . . ṭumma
21:1 JIKIL ṭumma TUX·SIY ṭumma YTM' ṭumma 'IT·R'Q[sic] ṭumma JARUQ ṭumma JUML ṭumma 'UY·TUR ṭumma TANKUT ṭumma XIT'Y (wa-yuqālu XIṬ'Y wa-yuqālu XṬ') wa-hiya (allatī tusammā) ṣîn ṭumma TUVT'J [sic] (wa-tusammā) māṣîn . . .
40:4 (wa-min qabîla 'UT'UZ yatafarra'u t-turkmān [sic]) wa-hum iṯnān wa-'išrūn baṭn[an] li-kull baṭn minha 'alāma wa-sima 'alā dawābbihim (wa-awā'ilhim wa-aṭāṭihim) ya'rifu bihā ba'ḍuhum ba'ḍ[an] (fa-a'ẓamuhum) QNIQ (wa-minhum) as-salāṭîn (wa-l-mulūk wa-minhum banū saljūq fa-awwal malikihim ṭuγrulbak [etc. — there follows a precis of Seljuk and of early Ottoman history up to the time of Timur])

wa-'alāma (QNIQ) hāḍihi  (al-baṭn) aṭ-ṭānī (min at-turkmān) QAYIT (wa-yuqālu QAY'N [sic]) wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāliṯ BA'YUN·DUR wa-'alāmatuhum hāḍihi  (al-baṭn) ar-rābi' 'IVA' (wa-yuqālu) YIV' wa-'alāmatuhum hāḍihi  (al-baṭn) al-xāmis SAL·T'R (wa-yuqālu SALUR·) wa-'alāmatuhum hāḍihi  (al-batn) as-sādis AF·S'R [sic] (wa-yuqālu 'AV·Š'R) wa-'alāmtuhum hāḍihi  (al-baṭn) as-sābi' BAK·TILY (wa-yuqālu BAK·DILY) wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāmin BUK·DUZ wa-'alāmatuhum hāḍihi  (al-baṭn) at-tāsi' BY'T wa-'alāmatuhum hāḍihi  (al-baṭn) al-'āšir YAZ·TIR (wa-yuqālu YAZR·) wa-'alāmatuhum hāḍihi  (al-baṭn) al-ḥādī 'ašar 'AYMUR wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭānī 'ašar TAR' BULK [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāliṯ 'ašar 'ALQ' BULUK wa-'alāmatuhum hāḍihi  (al-baṭn) ar-rābi' ' ašar 'IK·DR (wa-yuqālu YUK·DAR [sic]) wa-'alāmatuhum hāḍihi  (al-baṭn) al-xāmis 'ašar 'URAKR . . . wa-yuqālu YURKIR wa-'alāmatuhum hāḍihi  (al-baṭn) as-sādis 'ašar TUVTAR'Q' [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) as-sābi' 'ašar 'UVL' YUNDULUT [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭāmin 'ašar TVKAR . . . wa-yuqālu (DUKAR) wa-'alāmatuhum hāḍihi  (al-baṭn) at-tāsi' 'ašar BAJANK wa-'alāmatuhum hāḍihi  (al-baṭn) al-'išrūn JUVAL·DUZ [sic] wa-'alāmatuhum hāḍihi  (al-baṭn) al-ḥādī wa-l-'išrūn JAB·NIY wa-'alāmatuhum hāḍihi  (al-baṭn) aṭ-ṭānī wa-l-'išrūn JARUQLUT (wa-yuqālu JARUQLUV wa-hiya) qalîla . . . xafiyya 'alāmatuhā [blank space, end of line] . . .

30. See EI², article "al-'Aynī" (W. Marçais); GAL, II, 52, S.II, 51.

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41:8 (wa-hā'ulā'i iṯnān wa-'išrūn rajul[an] fī l-aṣl fa-ṣāra kull wāḥid minhum ' t [sic?] baṭn wāḥid ...
622:17 aṣl ḏālika) anna ḏā l-qarnayn lammā . . . qaṣada bilād at-turk (wa-kāna malik at-turk yawma'iḏ[in] šaxṣ[an]) yusammā šū (wa-kāna lahu ḥašr) 'aẓīm (la yūṣafu . . .
623:12 fa-kabasahum ḏū l-qarnayn buṛtat[an] fa-taḥayyarū wa-kāna ḏālika bi-l-layl fa- axaḍa kull wāḥid ilā jiha . . .
623:16 tata'axxaru minhum fī 'askarihi hā'ulā' l-)iṯnān wa-l-'išrūn . . . lam yudrikū ḥamūlata'hum. . .
624:8 fa-ra'ā(hum ḏu l-qarnayn wa-hum) ḏāt šu'ūr . . . fa-qāla . . . (hā'ulā'i) turk mānan [sic] (bi-l-fārisiyya wa-)ma'nāhu hā'ulā'i (yušābihūna) t-turk fa-baqiya (lahum hāḏā l-ism min ḏālika l-yawm) ilā yawminā hāḏā (wa-lākin xaffafū iḥdā n-nunayn fa-nḥaḍafa li-kaṯra al-istiʿmāl) . . . [goes on to cite other reports on the origin of the Turks, from al-Hamadānī, al-Masʿūdī, etc.]

What 'Aynī has done is to conflate three separate passages from the Diwan into a single narrative on the origin of the Turk tribes and the Turkmān subtribes. The peculiar spellings of Basmil as Yasmil and of Oγrāq as Iγrāq prove that 'Aynī used our own unique MS. of the Diwan (see above section, "Glosses and Marginal Notes," nos. 4, 5). In those tribal names which had the obsolete letter *wā'* (W) he changed it to the familiar *vāv* (V). Thus he read 21:3 TWΓA'J as TUVΓ'J; and 40:8-9 'IWA', YW' as 'IVA', YIV'. And to those names for which he knew a different spelling or a different pronunciation, he added this in each case, introduced by the phrase "and they are also called" *(wa-yuqālu)*. In this regard, QAY'N as the alternate of qayiγ must be an error for QAYY (qayī); and for Kāšγarī's TUKAR (tögär — 40:17) as the alternate of tŏgär he has substituted the more familiar dögär.

Several of 'Aynī's departures from the text are revealing. Thus, where Kāšγarī states (40:4) that the Oγuz are the Turkmān *(wa-hum at-turkmāniyya)*, 'Aynī says that the Turkmān were branches *(yataʿarraʿu)* of the Oγuz. To Kāšγarī's statement (40:5) that the brands are found on their animals, 'Aynī adds "and their vessels and their furnishings" *(wa-awānīhim wa-aṯāṯihim)*; no doubt he was familiar with this wider use of the damgas among the Turkmān tribes of his homeland around 'Ayntāb. Kāšγarī calls the Qiniq "chief" (*surra* — 40:6) of the Oγuz branches, since the sultans "of our time" *(fī zamāninā)* come from them; 'Aynī changes "chief" to "greatest" *(aʿẓam)*, and inserts at this point a genealogy of the Seljuk dynasty and a short account of their history, including mention of the Ottomans up to his own time. Concerning the Čaruqluγ (41:3) Kāšγarī states that they are "few in number and their brand is unknown" *(qalīla 'adīduhā xafiyya 'alāmatuhā)*; 'Aynī omits the word "in number" *('adīduhā)* and leaves a blank space for the brand to be filled in later (thus: "few and unknown, and their brand is . . . "). 'Aynī drastically compresses and summarizes the narrative concerning the naming of the Turkmān. Also he gives a slightly different form of the Persian words which Ḏu-l-Qarnayn is supposed to have uttered (*turk mānan* instead of *turk mānand* [624:9]), and offers his own linguistic explanation, namely that one of the two *n*'s was dropped through use. Finally it can be noted that where Kāšγarī states (622:9) that Ḏu-l-Qarnayn saw the eponymous ancestors of the Turkmān "with their distinguishing marks and with the brands of the Turks," 'Aynī omits the second phrase, but retains the erroneous form of the first which he found in the MS., *šu'ūr*, which we have emended to *šu'ur*.[31]

Comparing the shapes of the bands in the two texts, we again notice certain differences. It is difficult to decide whether these differences are due to haste in copying on 'Aynī's part, or to 'Aynī's being influenced by contemporary shapes of Turkman damgas with which he might have been familiar. The brands are in red ink, as in Diwan MS.

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31. On this point, see R. Dankoff, "The Alexander romance in the Dīwān Lughāt at-Turk," *Humaniora Islamica* I (1973), p. 236, n. 15.



Volume II of the *'Iqd al-Jumān* begins with the story of Abraham and continues with the other pre-Muhammadan prophets, including Ḏu-l-Qarnayn (137b ff.). Then there are several chapters devoted to the various pre-Islamic or non-Islamic kings, as follows: 164b Mulūk-al-Furs; 178a Mulūk al-Kaldāniyya; 178a Farā'ina Miṣr; 193a Mulūk al-Yūnān; 194a Mulūk ar-Rūm; 199a Mulūk al-Ifranj. At this point comes the blank section, about a page long (200b - 201a). There follows: 201a Mulūk as-Suryān; Mulūk al-Hind; 209a Mulūk al-'Arab. The final chapter (216a ff.) is a history of the Arabs up to the Quraysh.

It was mentioned above that 'Aynī apparently intended to fill the blank section with an excerpt from the Diwan. Probably he had in mind the long report on King Shu contained in the entry at 622-5 türkmān — the report which he simply summarized in Volume I of his work; and probably the section was to have the heading: Mulūk at-Turk. (Possibly 'Aynī also intended to include information on other Turkic kings, such as Afrāsiyāb, drawn from the Diwan and other sources.) Evidence for this is found in an article by Ahmet-Zeki Validi (Togan) published in 1932, in which Togan states that he found such an excerpt in one of the 'Aynī MSS.[32]

Because of the interesting, and confusing, nature of Togan's report, it will be well to cite it in full (Arabic script Romanized according to our own system):

> Among Turks, other than Kâtip Çelebi, Ayintaplı Bedreddin Al-'Aynî also saw Maḥmûd Kâşgarî's book. This individual, in Volume II of his history "Al-'Iqd al-Cumân" [sic], between the chapter devoted to the Europeans *(mulūk ar-rūm wa-qiṣṣa al-faranj)* and the chapter devoted to the Syrians and the Indians *(qiṣṣa mulūk suryān wa-mulūk al-hind)*, also had a separate chapter for the Turks, entitled "Story of the Turkic tribes" (Türk kavimlerinin kıssası, *qiṣṣa umam at-turk*). In some copies of Al-'Iqd al-Cumân, however, this chapter of the Turks is not found. For example, although it is found in the Topkapı Sarayı MS. Üçüncü Ahmed Kütüphanesi no. $\frac{122}{2911}$, it is not found in the duplicate MS. of this same no. (aynı numaranın iki mükerrer nushasında bu kısım bulunmamaktadır). In this chapter of his book Bedreddin 'Aynî, beginning with the statement "I saw in the Divan of Al-Kâşgarî" *(wa-ra'aytu fī dīwān maḥmūd al-kāšγarī)*, summarizes in six pages the information from various passages of the Divanuluğattürk [sic] concerning the Oğuz tribe (now covered in Vol. I, pp. 56-57 and Vol. III, pp. 314-317 [sic] of the printed edition); concerning the Turkic dialects (Vol. I, pp. 29-36); and concerning the Uygur script (Vol. I, p. 9). The word written TFT'J in the MS. of the Divanulugatiittürk which is in our hands, Bedreddin 'Aynî writes in the form TVΓ'J, and he mentions a tribe by the name JY'N which is not seen in our MS. Similarly, the name of the fortress written "ŠVB'B" (i.e. "Ṣuyâb"[sic]) in the printed edition (Vol. III, p. 305), Bedreddin 'Aynî writes in the form "ŠV" *(wa-kāna yuqrabu kull yawm li-l-umarā' fī jundihi bi-ḥisn šv ṭalāṯamī'a wa-sittīn nawba)*. In view of this, Bedreddin 'Aynî must have used a MS. of the Divanulugatiittürk different from the one we possess.

One source of confusion here is that the original cataloguer of the Ahmet III Library assigned the same number — 2911 — to all the volumes of 'Aynī's work, whether of the autograph (= Karatay, nos. 5920-5932) or of later copies (Karatay, nos. 5933-5940); and whether of 'Aynī's earlier draft (Karatay, no. 5941-5942), his main text, or the later epitome *(muxtaṣar)*.[33]

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32. "Mahmûd Kaşgarî'ye ait notlar," *Atsız Mecmua* 17 (1932), p. 135.

33. There is one exception: he assigned the number 2912 to four volumes of one later copy (Karatay, nos. 5945-5948).

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Based on research conducted at the Topkapı Sarayı Library during the summer of 1976, we can state categorically that Togan did not see the six-page long mystery section in any of the 'Aynī MSS. which are now at that library. The relevant MSS. are as follows:

Karatay, no. 5941 (= A.2911/D1), 'Aynī's autograph of the first volume of what is apparently his first draft of the 'Iqd al-Jumān, covering events from the Creation to year 11. The MS. is dated 799/1396. There is nothing at folio 151b between the chapter on the Ifranj and that on the Suryān.

Karatay, no. 5934 (= A.2911/C2), a copy of Volume II of 'Aynī's main text, dated 896/1490. A blank section, as in the Autograph.

Karatay, no. 5945 (= A.2912/1), covering events from the Creation to year 21. Probably 10th/16th century. At the corresponding folio, 289b, there is a blank section with the copyist's note: "Thus did I find it in the original, a blank" *(wa-kaḏā wajadtuhu fī nusxa bayāḍ*$^{an}$). (The material on the Turk tribes and the Oγuz is at 101a,b.)

Karatay, no. 5944 (= R.1557), a copy of Volume II, dated 1127/1715. Blank section.

Karatay, no. 5943 (= B.273), a copy of Volume II, dated 1143/1722. Blank section.

The mystery section is also not in any of the 'Aynī MSS. now at the Süleymaniye Library. Typical is the following:

Esad efendi, no. 2322, a copy of Volume II, dated 1096/1685. There is nothing (not even a blank) at folio 255a between the chapters on the Ifranj and on the Suryān.

The passages from the Diwan which Togan states he saw in the six-page mystery section correspond to Diwan MS. as follows: 40-1 oγuz (EP. I, 56-57), 622-5 türkmān (EP. III, 304-307 [!]), 24-28 D (EP. I, 29-36), 7-8 G (EP. I, 9). We saw above that 'Aynī's autograph does contain excerpts from the first two of these passages, and also from MS. 20-1; these excerpts cover about two pages in Volume I; while Volume II contains a blank section about a page long. Of the three points Togan mentions to prove that 'Aynī used a different MS. of the Diwan than the one we possess, only the first (TFΓ'J — actually TWΓ'J — written TVΓ'J) occurs in the autograph; we have explained this above in a different way.

We cannot be certain how to explain the confusing points in Togan's report. We may speculate however that Togan mixed up his notes on the Autograph VolumesI and II, which he saw in the Topkapı Sarayı Library, with his notes on a copy of Volume II which he saw in another library and which is not at present known to us. Until that copy comes to light, it cannot be determined whether the writer of the mystery section based himself on a text of 'Aynī which is also inaccessible to us, or whether he composed it himself based directly on the Diwan, be it from our own MS. or from a different one.

Since it has been shown above that 'Aynī based himself on our own MS. of the Diwan, the material he includes cannot be used to reconstruct Kāšγarī's text. It is of interest, however, in reconstructing the history of the text.

*9. History of the Text*

Drawing together the conclusions of the five previous sections, we may propose the following chronology. Some of the dates suggested are hypothetical or are based on inference.

Kāšγarī began writing his book on Wednesday, 25 January 1072, and completed the fourth and final redaction on Monday, 9 January 1077, dedicating it to the reigning caliph in Baghdad, al-Muqtadī.



After 1258 Kāšγarī's autograph was removed, along with the Abbasid caliphate itself, to the Mamluk realm. Here, especially in the courts of Cairo and Damascus, Arabic speakers once again were confronted with the practical need of learning the Turkic language and background of their rulers, just as they had in Baghdad under the Seljuks. The new owner of the book now had a copy made, employing for that purpose a man of Persian origin, originally from Sava, who had made his way to Damascus, perhaps in the wake of the Mongol invasion of his homeland. The copyist completed his task on Sunday, 1 August 1266, either in his new home of Damascus, or else in the capital city of Cairo. The owner, who was learned in both Arabic and Turkic philology, then had the copyist add a note to the title page, in which he vented his wrath against someone who had claimed that the language Kāšγarī described in the Diwan was that of the Turkmān.

At this point the autograph disappears from view.

In the course of the following century or century and a half, at least two or three later hands made alterations to the text (see section above, "Glosses and Marginal Notes," nos. 2, 4, 5). The first of these (see section above, "Ink Color and the Later Hand") filled out the vocalization of the entire text, both the Arabic and the Turkic; in the course of this he altered the Turkic vocalization to accord more with the Qifčāq dialect that was current among the Mamluks. Judging by these alterations and by the ductus of his hand, he probably lived in Damascus or Cairo in the late fourteenth century. The activity of the other two must have occurred before 1422. It is possible that other later hands (6-9) were also active during this period.

In 1400 the book was owned by a well-known scholar, originally of Damascus, who was residing in Cairo, and who signed his name on the title page (see section above, "Title Page"). The book must still have been in Cairo in 1422, since it was used there by another well-known scholar in the composition of his magnum opus (see above section, "Badraddīn al-'Aynī").

Sometime after the Ottoman conquest of the Mamluk kingdom in 1517, the book was removed to Istanbul. Over the next few hundred years it was studied by several Ottoman readers. One of these (see "Glosses etc.," no. 10) added two marginal notes to the text. A second (no. 11) made corrections to the text, some of which imply that he may have had another copy of the Diwan before his eyes. A third (no. 12), perhaps in the nineteenth century, wrote in numerous marginal glosses which sometimes display his rather weak understanding of the text.

Around 1650 the famous Ottoman writer Kātib Çelebi (Ḥacci Ḫalīfa) saw a copy of the Diwan, since he noted it in his voluminous Arabic bibliography, *Kašf aẓ-Ẓunūn*.[34] His notice runs as follows:

> *Dīwān Luγa at-Turk* [sic] of Maḥmūd ibn al-Ḥusayn ibn Muḥammad [cf. MS. 2:6], bound. It begins: "Praise be to God, most lavish of bounty, etc." [cf. MS. 2:2]. He expounded it in Arabic. He mentioned that the Turkic dialects revolve on eighteen letters, not including ṯ, ṭ, ẓ, ṣ, ḍ, ḥ, h, ʿ [cf. MS. 6:7, 7:5-6]. He dedicated it to Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh, the caliph [cf. MS. 3:10-12].

It is generally thought that Kātib Çelebi must have seen a copy of the Diwan different from the one we

34. Ed. G. Flügel, 7 vols. (Leipzig-London, 1835-1858), Vol. III, p. 305; ed. Ş. Yaltkaya, 2 vols. (Istanbul, 1941), Vol. I, p. 808.

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now possess, since he cites the title as "Diwan of the Turkic Language" instead of "Diwan of the Turkic Dialects." It is also possible, however, that he simply misread the title.

At the beginning of the twentieth century the book had been given to a woman by her kinsman, Nazif Pasha of the Vani Oğulları, who told her to sell it for not less than thirty gold liras if she fell on hard times. Before 1917 she offered it for sale in the Istanbul book market. It was purchased by the well-known bibliophile, Ali Emiri; and it now resides with the rest of Ali Emiri's library as part of the Millet Genel Kütüphanesi in the Fatih quarter of Istanbul.

Eventually Ali Emiri offered to Kilisli Rifat (Bilge) the task of editing the book. According to Rifat's own report, the book was in bad repair at the time he undertook the task: the binding was unravelled and the folios were in complete disorder. In the course of two months Rifat was able to arrange the folios in the correct order, and to declare that the book was complete. He also numbered the pages.[35] Rifat proceeded to edit the book for publication, and it was printed in three volumes between 1917 and 1919 (= EP).

The repair and binding of the original book must have taken place at about this time. Several of the marginal notes are over the repair tape, proving that they are modern (see "Glosses, etc.," no. 13). The original page and folio numbers in light ink, along with indication of the first word of the following folio, must be by Kilisli Rifat (no. 14). Most of the pencil notes are probably later, although there is one curious pencil correction of the text which must have taken place in 1917 (no. 15).

*10. Scribal Errors, Ghost Words, and Textual Emendations*

Our unique MS. of the Diwan, copied two hundred years after Kāšγarī wrote, contains numerous scribal errors, both in the Turkic and the Arabic material. This was recognized from the beginning of Diwan studies. Kilisli Rifat, in his editio princeps (ED) of the text, performed a great service by normalizing the Arabic. As for the Turkic, Rifat mainly left it as he saw it.

On the basis of comparative Turcology and a broad sense of realia, Brockelmann suggested quite a few emendations in his glossary (MTW). For example, the tribal name Basmil is consistently spelled with Y- in MS. Rifat left it with Y-. Brockelmann (DTS, 241) corrected the reading to B- on the basis of the appearance of the name in the old Turkic inscriptions.

Atalay went beyond Brockelmann in suggesting new readings, but curiously, for the most part, confined these to the footnotes, leaving the text largely as in ED; also he seems to have become more daring as he went along, since there are many more suggestions to emend the text in Vol. III of his translation than in Vol. I. Neither Brockelmann nor Atalay, however, applied any consistent principles in their approach to establishing the text. (DTS hardly goes beyond Atalay in this regard. Several emendations were suggested by Taymas in his critique of Atalay's translation.)

Atalay apparently was not aware of the radical approach to this problem embodied in Schinkewitsch's work on Rabγūzī's syntax, published in 1926 and 1927. Schinkewitsch offered several corrections to Brockelmann's readings of the verses in the Diwan. He based these corrections on the notion that the Turkic material ought to conform to Kāšγarī's Arabic translation of it, a notion that seemingly never

35. M. Şakir Ülkütaşır, *Kāşgarlı Mahmut* (Istanbul, 1946), p. 44.



occurred to Brockelmann. For example, in the stanza at 229 böktür, the second line reads: BARIQ YA'QIB QYA' KURDM, and the translation is: *ra'aytu min ba'īd$^{in}$ sawād$^{an}$*, "I saw a black spot from afar." Brockelmann read this: yarïq yaqïb qaya kördim, and translated: "nachdem ich mich der Erdspalte (?) genähert hatte, erblickte ich einen Felsen." Schinkewitsch saw that the copyist must have been nodding at this point, and he restored the line as follows: yïraq baqïb qara kördim; suddenly the entire text conformed with the translation (Rabγūzī's Syntax, II, 36).

This insightful method unfortunately never entered the mainstream of Diwan studies. Brockelmann himself compounded the confusion in his glossary by including ghost-forms along with his own "corrected" forms. Thus, in addition to yarïq "gespalten" as the reading for the first word in the above verse (MTW, 79), we also find barïq "eine undeutlich in der Ferne auftauchende Erscheinung (?)" (MTW, 31). Brockelmann was apparently untroubled by having two readings for the same word without cross-reference, and by having one of those readings being a hapax legomenon (though the presence of the question mark does indicate a certain misgiving on his part).

Atalay's reading of the line (Tercüme I, 456) is: *Barık yakıp kıya kördim*, translated "yakın vararak bir karaltı gördüm" (translation of the Arabic: "Uzaktan bir karaltı gördüm"). In his index, then, we find the same ghost word as in Brockelman's: *barık* "uzaktan belliren karaltı" (Dizin, 70); and this reappears in the Russian Old Turkic Dictionary (DTS, 84).

It was Sir Gerard Clauson who finally put Diwan studies on the right track by his thoroughgoing attempt to spot and remove ghost words and reconstruct the text on the basis of a penetrating analysis of the entire corpus of early Turkic materials. As late as 1955, in his article on "Turkish ghost words," Clauson could still refer to "the almost impeccable MS. of Kaşğari" (*JRAS*, 1955, p. 137); but by the time he published his monumental Dictionary (ED) in 1972, he had worked through and thought out a great many of the problems in the Diwan and suggested superior readings. Clauson was especially sensitive to Kāšγarī's patterning system of grouping lexical entries, and, for the first time, tried to apply Kāšγarī's system in a consistent way to the task of reconstructing the text. In some instances he was perhaps too daring; but the principle was sound. As was the case with Atalay, Clauson's attitude toward the text became freer as he went along.

Thus far, two important methodological principles in establishing the Turkic material have been mentioned: 1) the Arabic is generally more reliable than the Turkic (applied by Schinkewitsch and also, though not consistently, by Clauson); 2) the patterning system of grouping entries is regular and consistent (applied by Clauson). There is a third principle that has not until now been given its due weight: 3) the choice of Arabic equivalents for Turkic words is remarkably consistent (this will be apparent from a glance at the Base Index).

Applying these principles in a thoroughgoing fashion, we have solved many (though of course not all) of the remaining problems in the text of the Diwan. We have also proposed many fresh readings of the text in cases where a problem has not been recognized hitherto.

The various categories of the scribal errors and erroneous readings are illustrated in the following lists. Several examples, especially in the first category, must be blamed on the later hand and not the original copyist (see "Ink color and the later hand"). Where earlier scholars have established readings regarded here as correct, reference is made to the earliest one. (Note that the Base Index refers to the categories listed here in the following manner: Xa, Xb, etc.).

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a. Vowel only.

? 46 'ALUQ oluq (on basis of 37 olut; cf. olgun, etc.).
51 'AΓAIN ayin (= Ar. *ayann*, hence the error; ED, 87).
60 'INKAS äŋäs (< äŋ-!).
60 'URKUJ ärkäc (cf. WB, I, 780 $^{3}$ärkäš).
79, 637 'ILINJ ulinč (influence of the following entry?; ED, 148).
98 'ADIR- üḏür- (influence of the preceding entry; ED, 67). But at 186 kümüš V: 'UDRDUM aḏirdim (on basis of Arabic translation).
112 'ATAT- ötät- (< ötä-).
126 'UTLAŠ- (see n.) ätläš- (< ät).
150 'UŽUMLAN- üžmälän- (confusion with üzüm; ED, 27-8).
153 'ARIΓ'LA'- ururγa- (influence of preceding entry; ED, 220).
230 TARMAZ (also at 173 qarč: TURMUZ) tarmuz (< Pers. *tarmus*).
232 BAŠLA'Γ bošlāγ (MTW).
240 TUKLUK täglük (ED, 480).
250 QABIRJA'Q (see n.) quburčāq (see ED, 586; cf. CC quburčuq).
? At 263 qašγalaq V: 'AT'R ötär (< öt- "sing (bird)").
At 276 čal- V: 'ALIP ilip (AR. *'aḍḍa*, cf. definition of iliš-).
At 349:14: KWNIKTIY kenikti (ED, 731).
325 QINIŠ- qaniš- (cf. qaniγ, qanit-).
375 TABRAŠ- tapriš- (ED, 445).
429 TABRAT- taprit- (influence of preceding entry; ED, 444).
460 YALIYM'N yulïmän (< yuli-!).
517 QAYΓ qiyiγ (ED, 676).
565 QARJA' qurča- (ED, 647).
At 605 siŋäk V: TIKIB tügüp (Ar. *ya'qidu* — the summer pests "tie their tails and attack," i.e. like horses in battle!, cf. 237-8 qudruq V; hitherto read tikip.
At 611 qaŋdaš P: 'IKDIŠ ögdäš (DTS, 379; ED, 103).
614 SIWNK-, 617 SIWNGDUR- siŋ-, süŋdür- (though this root is not elsewhere attested, Käšγarï surely wished to distinguish it from siŋ-, and it must be the basis of süŋü and süŋük).

b. Confusion among B, T, N, Y.

At 10:7: 'ARINDIY arïdi (Ar. *naẓufa*).
At 20:16 and elsewhere: YASMIL basmil (MTW).
At 54 äy V: 'ITIN anun (< anu-).
At 56 ori P: TABRAŠUVR tärïšür; and at 66 imrām: TIYRIŠTY täprāšti (ED, 163).
116 'ABIT- opi-.
172 YART bart (EP). Same word at 59 aṇut P: YURT (hence yurt in the meaning "vessel for measuring wine" is a ghost word; finally corrected in ED, 176).
190 YURIQ (see n.) bariq (< bar-!; confusion with yoriq).
At 191 čaruq N: BTZAN bïzan or bïžan (a well-known figure in Iranian legend).
? At 199 qizil V: YUR.KAŠIP (see n.) tergäšip (see tergäš- in Index; yörgäšip as the rhyme word in the next line precludes it here; *yüzkäš- or *yüzläš-, suggested in ED, 986, are not attested).
At 211 munda V: TAMUV yamu (ED, 503).
227 YARKUJ bürgüč (ED, 362-3).
At 229 böktir V: BARIQ YA'QIB yiraq bāqip (Schinkewitsch).
231 YURBA'Š borbāš (ED, 356).



235 BAŠNAQ baštaq (ED, 378).
242 SANKIL säpgil (Taymas I, 237; cf. WB, IV, 497, 730).
377 YASΓAŠ- (see n.) tasγaš- (Dizin).
377 QISTAŠ- qasnaš- (ED, 668).
At 387 türlün- V: YUKAR'MAN bögärmän (< bög-!; hitherto read yükärmän and understood as from *yük-, an otherwise unattested alternant of ük-!).
At 404 tiγraqlan- V: YATA'R tetär (< tet-: takes dative, as in example sentence at 412 tet-; hitherto read yetär, but yet- takes accusative, as at 422 yet- and 105 eliq- V).
410 YURKAK bürkäk (ED, 363).
423 YITIT- (see n.) yanut- (ED, 947).
426:16: QUMIN'DY qomïdi.
453 BAYN yepün (Tercüme III, 21 n. — but bayın in Dizin!).
495 BUVḎ tōḏ (influence of preceding entry; ED, 449).
At 509-10 qāz: YANKAND; DIZRUVTIYN baykänd; *diz ru'in* (Pers.) (Cf. J. Markwart, *Wehrot und Arang*, Leiden, 1938, p. 160; R. N. Frye, *The History of Bukhara . . . by Narshakhī*, Cambridge, Mass., 1954, p. 44; C. E. Sachau, tr., Al-Bīrūnī, *The Chronology of Ancient Nations*, London, 1879, p. 221).
At 536 sü V: 'AYA' apa (for the rhyme; proper name).
566 YAWRA'- tawra- (ED, 443).
At 566 tawra- V: SUWLNVR sawlayür (ED, 789).
576 QAYNA- qatna- (ED, 603).
At 601 siŋ: KUMINJA' kömïčä (ED, 722).
At 627 qorq- V: YARA' tür-ä (i.e., imperative of tür- plus vocative particle ä).
At 634 qōḏ- V: BAQIL yaqqil (< yaq-).
? 635 SURIYLA'-; KURYLA'- sorpla-, körplä- (ED, 845; 738).
At 636 toldra-: TUVY böy (ED, 495).

c. Confusion among other consonants.

J,X. ? 245 XUJVNA'K čüčünäk (< süči-? Cf. WB III, 2200 čüčülük "sweetness," čüčümän "sweet" (čaγ.).)
541 JATUQ xutu (See R. Dankoff, "A note on *khutu* and *chatuq*," *JAOS* 93.4 [1973], 542-3.).
J, K. 195 JKK čečäk "measles" (ED, 400).
R,Z,Ḏ. 76 'ŽRV aržu (ED, 200).
84 'AWZUVRIY awrüzi (ED, 15).
140 'AWRA'- äwzä- (EP).
220 BARΓA'N, Ar. *faṣ* "myrtleberry": bazγān, Ar. *fuṣ* "smith's hammer" (ED, 390).
232 TUΓZA'Γ tuγrāγ (EP).
257 SUBUZΓA'N suburγān (MTW).
261 TARILKA'N tizilgān (ED, 575).
? At 364 qaztur-: QAḎAΓ qaziγ (translated "canal," but probably simply the infinitive in -iγ of qaz-, cf. 192 qazuq; ED, 598 reads quḏuγ "well" which requires too many emendations).
At 391 qazγan- V: YUDQY YUḎY burqi yüzi (the copyist was nodding at this point; cf. 13:10 where burqi is again translated *wajh 'abūs*; and 233 tumliγ where again we find YUḎIY yüzi).
442 YANKZAT- yaṇrat- (ED, 952).
468 YZΓJY yoriγči (ED, 964).
At 546 bügü V: 'IRDADIM eḏärdim (for the rhyme; the copyist substituted the Oγuz form of ärtä-!).

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571 QIZΓA'- qirγa- (ED, 655).
At 590 satiγsa- V: YARIΓSA'DIY yaziγsādi (ED, 986).
608 SAZINJY sarinči (ED, 864).
R,T. ? 245 TARIRQUV tatirqu (< tatir?).
R,Y. ? At 229 böktir V: QYA' qara (see n.; Schinkewitsch).
? At 555 ota- V: 'RLA' ayla (Ar. *kaḏā*). Brockelmann: ärlä "Heimat" (Volkspoesie, II, 36), "Heimatstätte" (MTW); Tercüme: erle (as through from er, variant of yer!) "yurtluk"; DTS: "usud'ba"; ED, 229 suggests ergü "residence" (not otherwise attested in Diwan).
R,V. 84 'ŠKURTY ešgūti (ED, 261).
Z,N. At 164 kiz: KIZ YIBA'R kin yipār (ED, 756).
At 42 ōlās V: MNKYZ mānm̃ "with a mole" (hitherto read mānm̃iz "complexion").
Γ, N. 233 SAΓLIΓ sanliγ (< sān; cf. WB IV, 304; W. Bang and A. von Gabain, "Analytischer Index zu den fünf ersten Stücken der Türkischen Turfan-Texte," *SPAW*, 1931, p. 497).
Γ,W. At 371 čärmäš-: JAΓIΓ čawiγ (ED, 430).
388 JAΓLAN- čawlan- (< čawla-).
Γ,Q. At 82 armaγān: YARMAQA'N yarmaγān (G. Clauson, "Turkish Ghost Words," *JRAS*, 1955, p. 137).
258 QAQURΓA'N qaγuryān (ED, 613).
466 YASIΓLIΓ yasiqliγ (ED, 975).
At 470 yüz-: TUΓM toqum (ED, 984).
At 488 yetrül-: SUNKUQ soŋuγ (accusative of soŋ; hitherto read soŋuq — ghost word).
At 508 qāt: 'FLIΓV awilqu.
551 QIARQUVY qaryūy, qirγūy (ED, 654).
613 QARANKIΓUV (see n.) qaraŋqu.
Q,W. 37 'UWUT oqut (< oqi-; influence of preceding entry).
Q,V. 541 BUTUQ; JATUQ botu; xutu (ED, 299; 402 — çatu — see J,X above).
K,L. ? At 64 ördäk P:. 'IK'NVR ellān̄ūr (Ar. *yatamallaku*; < ēl — but *ellān- is otherwise unattested!).
110 'IKAN- alin- (influence of preceding entry; alin- is used at QB, line 5768 in the context of a woman "receiving" a man' sperm; cf. *Türkiye'de Halk Ağzından Derleme Sözlüğü*, Vol. I, Ankara, 1963, p. 220: alınmak (I) "Dişi hayvan gebe kalmak, döl tutmak").
At 326 soruq-: TIYUVL yitük (Tercüme II, 115 n.).
At 446-7 yin V: 'RLK ärkāk (ED, 561).
K,T. At 455 yula V: 'YWT ēwāk (ED, 6).
L, '. AT 59 anar V: BALZAY yāzi (Tercüme I, 94).
S,Š. 343 SASAIN- säšin- (< säš-; misreading of Š as SA!).
390 SATLAN-, Ar. *iḫtazā* / šatlan-, Ar. *ijtara'a* (MTW, 174 — correction of the Arabic; Taymas I, 248 — correction of the Turkic).
At 456 yamāγ P: QARIŠ qars (ED, 663).
S,B. ? At 568 siγza- ?IYSIN yipin (yip fits "thong" better than yi).
S-B,B-Š. 236 BAŠΓA'Q sapγāq (ED, 786).
M,F. 531 KUYFAN- küymän- (ED, 755-6).
M,V. 81 'RUM DUVN arūḏūn (ED, 232).

d. Letters missing or letters added.

32 'UḎUV; 'UVA'; 'VQ' (see n.) ū; ū; ō (ED, 1).
At 66 ändik V: YATIL- ētil- (see n.).
77 'AZ'MA'N' (see n.) azma (ED, 288).
145 'ATLAN- atla-.



At 272 čoq- V: 'USN LAYUV üslāyü (Brockelmann, Volkspoesie II, 37).
At 380:3: BURUŠDY borbašdi.
At 417 törüt- V: 'D äḏiz (Schinkewitsch I, 153-4; Brockelmann read it äḏ — Volkspoesie II, 39; Tercüme and ED: uḏu).
441 MINKDADTIY, MINKDA'R MIKD'MA'K mäŋdät- (EP).
? At 466:8: 'UYUΓLUΓ üγluγ (ED, 271).
548 JILA'R čila (dittograph from first letter of definition: *rawṯ*; ED, 418).
Also, at 192 qiruq: aḏaq should probably be read aḏaqliγ (see n.); and at 552 čolqūy: älig should be read äliglig.

e. Miscellaneous

? At 85 ačiγliγ P: the text is waterstained; a word hitherto read Š'BVK *šābük* "quickly" (Persian) should probably be read as tärk (or šap?).
At 156 orīla- V: YARIQ yorip (Ar. *jā'a*). Brockelmann took this as the same yarīq "gespalten" as at 229 böktir V (! — Volkspoesie I, 7); Tercüme: yırak "uzak."
At 173 känd V: KALNKIZLAYUV kälginläyü (ED, 718).
At 206 qāγil P: QL qari (Ar. *šayx*). Clauson (ED, 614) suggests qul in the sense "servant (of God)"; but this would never be translated by Ar. *šayx* "old man."
? 209 JATIYBA' käsbä (? — ED, 402).
? At 520 quyār: BUV QUYA'RIY bu quyār qizi (only this reading makes the Turkic accord with the Arabic; Tercüme III, 171: bu quyār är; ED, 679 emends Ar. *bintuhu* to *bi-fīhi* and translates "This man who dribbles and froths at the mouth").
? 523 QUDUVJAQ quyurčaq (ED, 606).
? At 547 sökä V: 'UḎUV QAM' TBN ?AIDIY uḏu barma tebän yiγdi (the copyist was nodding at this point; the reading proposed restores congruity with the Arabic; uḏūlama would also fit; yiγ- = Ar. *'adānī* "he held me back" is still questionable, particularly since yiγdi is the rhyme word in another stanza of this verse cycle — at 201 bulun).

f. Arabic misread as Turkic because overlined.

At 82 aramaγān: 'AMUJ Ar. *aṣaḥḥ* (Clauson, JRAS, 1955, 137).
At 210 čügde: 'ULUX'SA' Ar. *al-xussā'* (ED, 414 — Clauson has *al-xusā*, incorrectly).
At 240 čäkrāk: QAB' Ar. *qabā'* (ED, 416).

g. Error in the Arabic gloss.

73 aluč, Ar. *barquq*, MS. *barūd* (MTW).
226 salindi, Ar. *'awf ar-rajul*, MS. *'arf ar-rajul* (see n.; and see R. Dankoff, "Middle Turkic Vulgarisms," in *Aspects of Altaic Civilization II*, ed. L. V. Clark and P. A. Draghi, Bloomington, 1978, 62-63).
At 263 qašγalaq V: taŋ, Ar. *γudā*, MS. *γudar* (see n.; Brockelmann, Volkspoesie II, 36).
At 352:2 suγulmiš, Ar. *γā'ir*, MS. *γābir*.
421 SAKIT-, Ar. *aḥtā*: sökit-, Ar. *aḫtā* (ED, 820).

h. Text not incorrect but misinterpreted.

At 35 ōz V: qanīqi "where?" Brockelmann (Volkspoesie, II, 25): qonīqī "ihr Aufenthalt"; (MTW, 159) listed s.v. qonuq 3. "Aufenthaltsort." Tercüme, I, 47: "dileğine eren"; Dizin, 262: kanık = kanığ (osm. kanık "satisfied")! Correct in ED, 637, but not Hap. leg. as stated there; see DTS, 418-9.

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48 'SIK äsik (< äs-; synonym of kārik!; hitherto read isig).
53 /A'IZ (see n.) ēz (homonymous with ez-; hitherto read iz).
At 59 ümä V: the last word is uma, converbial form of um- (Ar. *fī rajā'ika* — the line connecting the *jīm* and *alif* is effaced and the word looks like *radā'ika*). Hitherto read ümä or (ED, 3) öme ('Do not [stop to] think'!).
? 62 'TLQ utluq N (see n.; Tercüme: Itlık; DTS: Ailuq).
At 102-3 aqiš- V: the last word 'KRŠVR is ügrišür, from ügri- "to rock" (cradle) — the boat "sways" (Ar. *yamīdu*) like a cradle rocks, or like a cloud sways in the air (at 178-9 bulit V!). Hitherto read ägrišür.
? 105 eliq- (hitherto read aliq-; but must be from 36 ēl in the sense Ar. *la'īm*).
107 özäl- (from öz, note mention of Ar. *rūḥ*, and cf. meanings of özgäy [QB only] and öznä-; hitherto read üzäl- or [ED, 287] uzal-).
? At 128 irpäl- P: oŋāli < *oŋāyali (ED, 199 suggests oŋārip).
185 TAIKIŠ (see n.) tikiš (hitherto read tägiš).
At 219 tügsīn V= 408 toquq V: bögüldi (< bög-, cf. b above, on 387 türlün- V; hitherto read bükūldi).
At 251-2 saranliq V: siγta- (hitherto read yiγla- — although the text is waterstained, S and T are clearly discernible).
258 quḍuzγun. MS. and EP clearly have Z here, and also at 13:3 (EP, I, 17:3) where the word is found again. MTW, Tercüme, DTS, ED all have quḍuryun. Cf. osm. kuskun; Menges, Glossar, 106, s.v. qušqan — Menges is also led astray here by a ghost, as is Doerfer, no. 1494 (TMEN); and Clauson, once again, in his re-edition of the Turkish-Khotanese Vocabulary (*Islām Tetkikleri Enstitüsü Dergisi* V, 1973, 37-45) which also clearly has the sibilant (kūdāsāh:ānā)!
At 353 talpir-: TALWIR tolwir (Ar. *ḥajala*) is "pavillion" (cf. 229 tolwir and at 485 yelwir-), not "partridge" which Ar. *ḥajala* can also mean (MTW, 193 "Rebhuhn"; Tercüme II, 173 and Dizin, 566 "keklik"; DTS, 529 "kuropatka"). Finally corrected in ED, 493.
356 tüzgür- "give a gift" (Ar. *ahdaytu*), cf. tuzγu! Usually taken as meaning "guide" (would be *hadaytu*), thus MTW "geleiten"; ED: tüzger- 'I guided him.' Correct in Tercüme II, 179: tüzgerdim (corrected in footnote to tüzgürdüm) "armağan verdim."
At 369 täpräš- V and 461 yaγmur V: the phrase öl qar "damp and snow" (Ar. *ṭalj wa-nadā* at 369, *ṭalj* only at 461). Hitherto read ol qar "that snow."
601 soŋ (Ar. *'aqib*) means "heel" (cf. 251 tolarsuq; and also burun "nose" then "front"). Hitherto interpreted as "progeny."

i. Reconstructions.

At 74 arpa P: art has dropped from the text.
At 536 sü V (see n.): much of the second line was not copied. The reconstruction is based on the Arabic translation, and on the example sentence at 268 qaz- — at qazdi.

j. Words misread by Kāšγarī (? )

216 BUTLV buylu (see n.; should be at 521).
222 JAT'KA'N' cigān (see n.; should be at 206).
The reading of the words in the text is "correct" according to Kāšγarī's patterning system!

*11. Structure of the Diwan*

Consistent with Kāšγarī's reliance on Arabic linguistic methodology is his actual arrangement of the lexical material. By the eleventh century there were several systems of arrangement that had been



developed by the Arabic lexicographers.[36] Kāšγarī mentions (MS. 4-5) that he considered adopting the system of al-Khalīl ibn Aḥmad (d. 170 or 175/786 or 791), but rejected it as too cumbersome. The system which he did adopt (outlined at MS. 4) was used, so far as is known, only by one Arabic lexicographer, and by no one else in Arabic, Persian or Turkic lexicography except for Kāšγarī himself.[37] This was Abū Ibrāhīm Isḥāq ibn Ibrāhīm al-Fārābī (d. 350/961), the maternal uncle of al-Jawharī (d. c. 398/1007) whose celebrated *Ṣiḥāḥ* was the first widely-used Arabic dictionary based on the rhyme order.

Fārābī, in his *Dīwān al-Adab fī Bayān Luγat al-'Arab*, adopted a unique patterning arrangement for the lexical material. First, the work is divided into six books, as follows:

1) *kitāb as-sālim* ("sound"): words having only sound consonants
2) *kitāb al-muḍā'af* ("doubled"): words having a geminate consonant or two identical consonants
3) *kitāb al-miṯāl* ("similar"): words beginning with one of the weak letters *waw* or *ya'* functioning as (hence similar to) a consonant
4) *kitāb ḏawāt aṯ-ṯalāṯa* ("possessing three"): words with a medial weak letter
5) *kitāb ḏawāt al-arba'a* ("possessing four"): words with a final weak letter
6) *kitāb al-hamz*: words with *hamza* (i.e. /'/).

(All of these terms are explained more fully below.) Then each book is divided into two main divisions, "Nouns" and "Verbs." Finally, within each division words are arranged according to pattern (thus, in the book of sound nouns, Fārābī first gives all words of the pattern *fa'l*, then *fa'la, fu'l, fu'la, fi'l, fi'la, fa'al* etc.). The arrangement of words within each of these sections is by final radical, or the rhyme order.

The "pattern" system is uniquely suited to a Semitic language, where word formation is based on a consonantal skeleton, usually triliteral, containing the basic sense of the word (*k-t-b* "to write) to which is added various vowel combinations, sometimes with additional consonants (*kātib* "writer," *maktūb* "letter"). The Arab grammarians indicated this by using as a model word the root *f-'-l* meaning "to do." Thus the pattern *fā'il* represents the active participle or noun of agent (*kātib* "writing, writer," *qātil* "killing, killer"); *maf'ūl* represents the passive participle (*maktūb* "written, letter"; *maqtūl* "killed, victim"); the pattern *mif'al* forms nouns of instrument (*minsaf* "winnow" from *n-s-f* "to scatter"); and so on. Since Arabic morphology is indicated mainly by the various patterns, the arrangement of the lexical stock according to patterns has as its major feature the grouping together of words embodying a common morph; its major drawback is that words from the same root are widely scattered.

As for the arrangement within sections, this is alphabetical according to the final radical, then the first radical, then the second, and so on (thus: 3-1-2, 4-1-2-3, etc.). It appears that Fārābī was the first to use this rhyme order scheme; then it was given wide currency in Arabic lexicography, beginning with his nephew Jawharī. The pattern arrangement, however, is peculiar to Fārābī.

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36. See J. A. Haywood, *Arabic Lexicography* (Leiden, 1965).

37. The dependence of Kāšγarī on Fārābī was first pointed out by G. Bergstrasser, "Das Vorbild von Kāšgarī's dīwān luġāt at-turk," *Orientalische Literaturzeitung* 24 (1921), 154-5. See also J. Kelly, "On defining *Dhū ath-Thalāthah* and *Dhū al-Arba'ah*," *JAOS* 91.1 (1971), 132-6; and Kelly III.We have used the Bodleian Library copy of Fārābī's *Dīwān al-Adab* (= MS Pococke 277). The work is now published, ed. Aḥmad Mukhtār 'Umar, 5 vols., Cairo, 1394-99/1974-79.

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Turning now to the Diwan, we find that Kāšyarī follows Fārābī in every detail. Even the title, *Dīwān Luγāt at-Turk*, is closely modelled on Fārābī's *Dīwān al-Adab fī Bayān Luγat al-'Arab*. But the change of *luγa* from singular to plural signals the most original contribution of Kāšyarī to Islamic philology, in that his is to be a comparative lexicon of the Turkic dialects, and not a mere register of words found in a standard literary language.

The first six books in Kāšyarī's Diwan correspond exactly to Fārābī's, except that the *kitāb al-hamz*, which is last in Fārābī's scheme, is first in Kāšyarī's. Although Kāšyarī does not mention Fārābī's work, he clearly alludes to it when he remarks about the *kitāb al-hamz*: "we brought this to the fore, taking an augur from the Book of God Most High" (MS. 4). Kāšyarī's two additional books represent Turkic phonological features not found in Arabic:

7) *kitāb al-γunna* ("nasal"): words with /ŋ/ or /nč/
8) *kitāb al-jam' bayn as-sākinayn* ("joining of two unvowelled consonants"): words with consonant clusters

As with Fārābī, each of the books is divided into two main divisions, "Nouns" and "Verbs." (Kāšyarī makes an exception with book 8; see discussion below.) Then the lexical stock is categorized according to the number of radicals (consonants), first biliteral, then triliteral, etc. (Fārābī had no biliteral category, since he followed the tendency of the Arabic philologians to assimilate all roots to the triliteral; also Kāšyarī found much matter for sextiliteral chapters [e.g. MS. 264][38] because of the agglutinative character of Turkic word formation, whereas Arabic words rarely go beyond the quinquiliteral.) Fārābī had separate chapters within these larger sections depending on the vowel pattern (thus: *fa'l, fu'l, fi'l, fa'al, fa'ul, fu'al*, etc.), since each of these patterns could have specific meanings (i.e. they could be morphs). Since the vowel pattern had no morphological significance in Turkic, Kāšyarī grouped these together into larger categories (e.g. MS. 33: "Chapter: *fa'l, fu'l, fi'l*, quiescent second radical, in its various vocalizations"). He again seems to allude to Fārābī at the end of his Introduction (MS. 28) when, remarking on this point, he states: "For the sake of lightness and conciseness I have put together in a single line all the chapters of the *fatḥ*, the *ḍamm*, and the *kasr*." Finally, within each chapter, the arrangement of the words follows Fārābī's rhyme order scheme quite exactly.[39] Also there are subsections within each chapter based on those phonological features which determine the major division of the work into 8 books (e.g. MS. 32: 11 "Nasal" [al-γunna minhu], under which heading all the biliterals with /ŋ/ are listed). In general, the principle is observed that each book contains words with the phonological characteristics of its own and subsequent books, but not of preceding books, which would already have included those words; but since it is structurally impossible to carry this out thoroughly, there are in fact numerous overlappings among the books.

Since Turkic is agglutinative and word formation is based on suffixation rather than internal inflection as in Arabic, the pattern system does not by itself mark out classes of words by morphology, as was the case with Fārābī. Combined with the rhyme principle, however, the net effect is to group words together which have a common suffix; and this gives Kāšyarī the opportunity for his frequent excurses on morphology. Thus, the chapter: *fa'al'al* in the noun section of the book of *hamz* (MS. 84ff.) first has the subheading Γ under which are listed all words with the ending /-liγ/; then the subheading Q under which are those with /-liq/; then K, those with /-lig/ and /-lik/, which he differentiates in a grammatical excursus (86

38. Cf. MS. 13: Septiliteral — "This is rare, in nouns . . . . "

39. Cf. MS. 16-17, "On the Order of the Patterns" and "On the Order of the Letters."



egātlig G). Elsewhere (e.g. 254-5 G) he has occasion to expatiate on these endings and show how they relate to one another. Or the chapter: *fa'aldī* in the verb section of the book of *sālim* (MS. 305ff.) first has the subheading R, then (312) Š, then (326) Q and (327) K, then (328) L, and then (337) N; and at the end of each of these sections is a grammar section discussing the meanings attached to these various endings (causative, reciprocal, etc.).

We shall now discuss each book in greater detail.

1) *Kitāb al-hamz* (MS. 29-159). Arabic cannot begin a word with a vowel, but only with a glottal stop /'/, which is considered a consonant; *hamz* or *hamza* is the name of the letter indicating the glottal stop. *Hamz* is peculiar in Arabic both phonologically and orthographically. (It must be recalled that the medieval philologians did not adequately distinguish between these two.) Morphophonemically (confining the discussion to initial-*hamz*, which is all that concerns us) there are two sorts of glottal stops. The first, called *hamzat al-qaṭ'*, remains sound in all positions; this includes roots whose first radical is *hamz* (e.g. '-*k*-*l* "to eat" — but note that the *hamz* is lost in the imperative: *kul*), and words of the patterns *'af'al, 'af'āl*, etc. The second, called *hamzat al-waṣl*, is elided in all positions except the beginning of a statement; this includes the definite article *'al-*, biliteral words such as *'ism* and *'ibn*, and words of the patterns *'infa'ala, 'ifta'ala*, etc. Orthographically (again confining the discussion to initial-*hamz*) the *hamz* is always written along with *alif* which in this case is called the "seat" of the *hamz*; and this *alif* is written even for the *hamzat al-waṣl*, in other words, even when the glottal stop elides. In practice, Arabic writers often omitted the *hamz* even when it was *hamzat al-qaṭ'*, allowing the *alif* alone to indicate the initial glottal stop. It is because of the peculiarities of *hamz* that the Arabic philologians considered it separately from the other consonants, and that Fārābī in particular treated it separately in his work.

Turkic lacks the glottal stop and can begin a word with a vowel. The Uighur script used the letter *alif* initially for all words beginning with a vowel (following the common Semitic practice in Hebrew and Aramaic, of which the Arabic system is also a reflection), and this practice was carried over when Turkic began to be written in the Arabic script. In the case of Turkic, then, writing *hamz* along with the *alif* was redundant. (It was often felt to be redundant in Arabic also, as we just saw.)[40] In the Diwan, in fact, there are only a few *hamz*'s in the Turkic material, and these only in the first few pages; the normal system is simply to have *alif* plus the appropriate vowel sign *(ḥaraka)*. Kāšyarī retained Fārābī's terminology, however, calling the book *Kitāb al-hamz*.

Looking at the chapters, which are based on the pattern system, we find first "biliterals" (MS. 29ff. [nouns], 92ff. [verbs]), meaning in this case words (nouns) or stems (verbs) whose first letter is *alif* and whose second letter is another consonant — "letter" *(ḥarf)* meaning one of the letters of the Arabic alphabet; the vowel-signs (sg. *ḥaraka*) occurring above or below the *alif* are not considered letters, any more than the *sukūn* indicating lack of vowel, and so do not figure in the pattern. (Generally Kāšyarī observes the ordering principle A-U-I; thus 'AT· at, ät; 'UT· ot; 'IT· it.) The subsections of the chapter follow the order of the later books; and so we find, in the noun section (MS. 32) first the heading "doubled" (meaning in this case a doubling of the second consonant); then "final-weak" (meaning that the second consonant is either '-V-Y); and then "nasal" (meaning that the second consonant is /ŋ/ indicated by the ligature NK).

"Triliterals" (MS. 33ff.) begin with a chapter on the pattern CvCC, of which the first consonant is *alif*; this chapter has a subheading "defective" *(manqūṣ)*, meaning that the second consonant is either

40. Kāšyarī uses the terms *hamza* and *alif* interchangeably, referring to Arabic, at 280:17.

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V-Y. In Arabic, words of the pattern CV̄C were assimilated to the pattern CvCC, since long vowels were indicated by using matres lectionis *(alif, wāw, yā')*; thus *qīl* is written *qiyl*, etc. Therefore Kāšyarī considers ōt, written 'UVT· (i.e. with the mater V) to belong to this pattern; ōy has the additional feature of ending in one of the "weak" or "defective" letters (the same ones used as matres lectionis), and so its occurrence is preceded by the sub-subheading "final weak" (MS. 36). Then comes the chapter on the pattern CvCvC (MS. 36ff. — nouns, 97ff. — verbs). The first subheading is "doubled" (MS. 52), meaning that the second and third consonants are the same (e.g. 'UBUB· üpüp). Under the subheading "initial weak" (*miṯāl*; MS. 52ff.) we find words whose second consonant, like the first consonant, is *alif*; this is an anomaly, and will be discussed further in the section below on the Kitāb al-miṯāl. (The occurrence of ala in this subsection [MS. 53 end], besides its expected occurrence at 58, can be partially explained by the consideration that the Arabic philologians often considered *lām-alif* as a single letter, or ligature.) The subheading "medial weak" (54ff.) includes words whose second consonant is either V-Y (here functioning as consonants not as matres lectionis); and words like aya (55) are subsumed in this category under a sub-subheading "final weak" since their final consonant is *alif*. Words like ata then appear under the subheading "final weak"; and so on. This detailed analysis should be sufficient to illustrate Kāšyarī's methodology.

2) *Kitāb as-sālim* (MS. 160-406). As we have seen, the Arabic philologians distinguished certain letters as "weak" or "defective" — viz. *alif* (along with *hamz*), *wāw, yā'*. All the remaining letters are "sound" *(sālim)*, meaning that they do not suffer the changes which the "weak" ones undergo under certain circumstances (e.g. '-*k-l*, imperative: *kul*; *q-w-l*, jussive *yaqul*;*b-n-y*, 3rd fem. sg. perf. *banat*; etc.); nor do they serve as matres lectionis, either as vowel lengtheners or as "seats" for the *hamz*. Kāšyarī applies this principle to Turkic in essentially the same way. This book is the least problematic and, since most words are made up of such letters, the longest. The noun section may be outlined as follows:

I. Biliterals (160): CvC
II. Triliterals (171 end)
  A. CvCC (172)
  B. CvCvC (178)
  C. CV̄CvC (204). (In this case, the matres lectionis are referred to by the term *madd* augment or "lengthener")
  D. CV̄CV̄C (206)
  E. CvCV̄C (207). (*Madd* or *līn* augment)
  F. CvCCv (209)
  G. CvCCvN (219). (The Arabic philologians often considered N separately from the other consonants, even assimilating it to the "weak" letters, since one of its functions was as an augment, e.g. in the pattern *fa'lān*.)[41]
  H. CvCV̄Cv (223)
  I. CvCvNCv (225). (Again N is considered an augment.)
III. Quadriliterals (226 end)
  A. CvCCvC (226-7)
    1. $C_1$vC$C_1$vC or CvC$_1$CvC$_1$ (224)
  B. CvCV̄CvC (244)
  C. CvCvCCv (245). (*tawīlyūč* is out of place here, belongs at IV.A; is probably put here because of 245 *tawīlqu*; the same for 245 *awīlqu*, which should have been in the Kitāb al-hamz.)
  D. CvCCvCv (246)

41. Cf. 13 G; see Kelly II, 159-60; and Kelly, *JAOS* 91.1, p. 134.



IV. Quinquiliterals (247)
  A. CvCvCCvC (247)
  B. CvCCvCvC (262). (264 *mundaru* is out of place here, belongs at III.D)
V. Sextiliterals (264)
  A. CvCvCCvCvC (264)
VI. Septiliterals (264): CvCCvCCCvC. (The example, *zaryunčmūd*, could also have been considered in the Kitāb al-γunna or the Kitāb al-jam')

3) *Kitāb al-muḍā'af* (406-445) Arabic roots like *d-l-l* or *m-r-r*, of which the second and third radicals are the same, show certain peculiarities in the paradigm (e.g. the 3rd masc. sg. perf. is *dalla*, not **dalala*, which would be expected on the model of such "sound" roots as *k-t-b*, *kataba*). Such roots were therefore considered separately by the Arabic philologians, who called them "geminate" or "doubled" *(muḍā'af)*. (Words like *dalla* also show the orthographical peculiarity of being spelled with only one *lam*; doubling is indicated by a special diacritical mark called *šadda* or *tašdīd*.)

In the noun section, Kāšyarī considers as "doubled" most words having two consonants the same. Among the biliterals we find, alongside such words as tat and qaq, also such phrases as häč häč (407), in which the two consonants are different, but the reduplication constitutes a type of doubling. (The Arabic philologians considered roots like *z-l-z-l* "to tremble" in the same light.) Beyond the biliterals, only those words are included in which the two final consonants are the same. (409 kökägün is out of place unless N is again considered an augment; one should have expected it to occur in the Kitāb as-sālim at MS. 244 [III.B in the above outline] along with čičālaq, etc.) This excludes such words as 191 tutuq, čočuq; 192 qapaq, qatiq; 219 taštīn; 220 tutγūn; etc. which are all considered "sound" and not "doubled."

In the verb section (411ff.) Kāšyarī distinguishes between "genuine doubling" and "secondary doubling." Biliteral stems like tut-, sūs-, qaq-, in which both radicals are the same, illustrate genuine doubling. All the other verbs in this section (from 412 end) illustrate secondary doubling, occurring only in the preterite, in which the preterite marker /-Di/ assimilates to the final dental consonant of the stem, resulting in a "doubled" T. This holds for roots ending in /t/ (bat-, etc.), and also for roots ending in /d/ (413 sūḍ-, 414 kāḍ-, etc.). The majority of words in this section, however (415ff.), are "doubled" because of the causative suffix /-t-/.

4) *Kitāb al-miṯāl* (445-493). We have already seen that Arabic roots containing one of the "weak" letters *(hamz/alif, wāw, yā')* suffer certain changes in the paradigm and in word formation, and so were considered separately by the Arabic philologians. This and the following two books contain words with such letters (in Turkic: *alif, vāv, yā'*) respectively in initial, medial, and final position.

Fārābī already separated words initial-*hamz* from words initial-*wāw* or -*yā'*, since these two categories undergo different sorts of changes. The term "similarity" *(miṯāl)* was applied to roots of which the first radical was *wāw* or *yā'*, since in the verbal paradigm such roots were "similar" to sound roots in the perfect, though not in the imperfect; thus *w-j-d* "to find" is conjugated like the sound root *k-t-b* "to write" in the perfect (*wajada, kataba*, etc.), but in the imperfect the *wāw* is lost *(yajidu, yaktubu)*.

In the Diwan there are only two words with initial *-vāv*: the interjection 539 va (in an initial weak subsection of the biliteral noun chapter of the Kitāb ḍawāt al-arba'a), and the foreign proper name varaŋ given as an alternant to 80 oran. This book, therefore, contains only words initial-/y/.

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As with the other cases, we also find examples of words initial-/y/ in other books if they illustrate the phonological peculiarities of those books; thus in the Kitāb al-muḍā'af we have 409 yetüt, 422 yat-, yopat-, etc. under the heading "initial weak" *(miṭāl)*.

In addition, we find three cases of the heading "initial weak" in the Kitāb al-hamz where the reference is obviously not to the very first radical (which has to be *hamz* or, rather, *alif*) but to the second one which is Y; these are at MS. 68 (uyγur, aytiš, etc.), 73 (oynāš, ayrān), and 74 (ayās). This usage is probably based on the consideration that in such Arabic patterns as *'af'al* (MS. 60, of which the examples at 68 are a subsection) the initial *hamz* (or *alif*) was considered an "augment" *(ziyāda)*, and the letter occupying the *fā'* position was considered to be the first radical.[42] In other instances, however, Kāšγarī uses a different label for such words, e.g. "with *yā'*" (54 — uyaz, ayiγ, etc.), or "defective" (*manqūṣ*: 115 — ayit-, uyat-, etc.). (When he says, at 95 ēt-, "this word may also be found in the initial-weak chapter," this surely means that it could also have been listed under the following subheading, "defective," and not that there exists a variant with initial-/y/, which could have been listed in the Kitāb al-miṭāl. [Note, however, MS. 66, n. 1].)

Finally, there is one anomalous case (MS. 52) in which *miṭāl* is used to label words whose second radical is *alif*, not *yā'* (this was mentioned above in the discussion on Kitāb al-hamz). The words in this section (āt, āč, etc.) are written with two *alif*s side by side (e.g. آآت 'A'T- āt) as if to point up their triliteral character; elsewhere in the Diwan they appear with the normal Arabic orthography for /'a-/ which is one *alif* plus a special diacritical mark called *madda* ("lengthener") (e.g. at 555:4 آت 'ĀT- āt).[43] In the noun section, Kāšγarī distinguishes these words from those with second radical V or Y, labelling the latter category "defective" (*manqūṣ*: 33ff. — 'UVT- ōt, 'IYŠ īš, etc.); both, however, are included in the triliteral chapter (33 top). In the verb section, on the other hand, stems like 96 ār-, āz- ("AR-, "AZ-) are listed together with stems like 95 ōp- ('UVB-) and 96 ēr- ('IYR-) under the subheading "defective" (95 end); and the entire section occurs in the biliteral chapter (91ff.), not the triliteral chapter (97ff.). This inconsistency is symptomatic of Kāšγarī's attempt to fit Turkic into the mould of Arabic.

5) *Kitāb ḏawāt aṯ-ṯalāṯa* (493-535). It appears that Fārābī applied this term to words with a medial weak radical (e.g. nouns like *bāb, būq, bīḍ*; verbal roots like *t-w-b, ṣ-y-ḥ*) by analogy with the reason for applying the term *miṭāl* to words initial weak — viz. that the first sg. perf. of a root like *ṣ-y-ḥ* is *ṣiḥtu*, i.e. it is a "possessor of three" *(ḏu ṯ-ṯalāṯa)*, meaning three "letters" or consonants.[44]

In applying this to Turkic, Kāšγarī again could not avoid certain inconsistencies, depending on whether he considered the "weak" letter to be a consonant (i.e. a radical) or a mere vowel-lengthener

42. The same consideration explains 521 äyägü alongside yorïγa and yülïgä in an "initial weak" subsection in the following book.

43. One *alif* plus *madda* is the norm outside of the entry. Thus ālïn in the proverb at 53 āl is spelled 'A'LIYN, but in the same proverb at 410:17 'ĀLIYN- (and in the same proverb at 622:13 simply 'ALIYN). Cf. spellings of āč (227:15, 228:2, 258:1, 380:4), āš (420:5, 526:10; elsewhere simply aš), āw (27:2), āy (202:14, 263:10, 266:1, 458:13). Only the following exceptions occur: āy spelled "Y at 363:6 and 502:14. Also āč "open!" spelled "J in the phrase qol āč at 180:15 (secondary lengthening, or phrase stress). As noted in the base index, at "horse" occurs with *madda* 14 times. Note anomalous spelling of Ar. *āmiṣ* "Koumiss" at 236:1: آآمجص.

44. Kelly, *JAOS* 91.1, 132-6.



(i.e. mater lectionis). The chapter of biliteral nouns (493ff.) first contains a preliminary category of words with final /-h/ which is considered in a special way and is explained by appeal to a special case of *hā'* in Arabic. Then comes the chapter headed *fa'l*, etc. (494), which is normally a triliteral pattern (CvCC), but here, as in the verbal section (524), is considered biliteral for the reason Kāšγarī gives at 493 G, 515 G, and 526 G — namely that the "weak" letter in these words can be dropped in speech (especially when a suffix is added — 516 G), rendering them "biliteral in pronunciation." (It appears that Kāšγarī is attempting to assimilate a Turkic phenomenon like qōl:qoli to an Arabic phenomenon like *ṣāḥa:ṣiḥtu*, i.e. a loss of vowel length, indicated orthographically by the loss of the mater.) In the noun section, Kāšγarī again distinguishes words medial-*alif* from those medial-V-Y, putting the former under the heading *fa'al* "of the medial-*vāv* type" (507); this designation is based on the consideration that the Arabic philologians assimilated words like *ḥāl* to the *fa'al* pattern, the *wāw* occupying the *'ayn* position being lost intervocalically (i.e. **ḥawal* > *ḥaal* = *ḥāl*; cf. the broken plural *aḥwāl*). In the verb section (524ff.) the two types are again lumped together. The next noun section (516) also has the heading *fa'al*, but "with radical *vāv*" (čüvit, qavut, etc.), and then (517) "those with *yā'*" (qayir, tayiγ, etc.), implying that these are considered triliteral; and this is confirmed in the corresponding verb section (526). Among the verbs, however, in addition to stems like buyur-, 527 tayiš-, etc. we also find 526 bāqir-, tētür-, 527 kütür-, etc. In the latter cases, the medial weak letter is again only a vowel-lengthener or mater, and so a word like bāqirdi can be assimilated to the pattern *fa'aldī*, even though orthographically the stem has four radicals (BA'QIR-).[45] In the noun section the corresponding words are again marked off in a separate category (520).

6) *Kitāb ḏawāt al-arba'a* (535-599). In Arabic, as we saw above, verbs with medial weak roots (e.g. *t-w-b, ṣ-y-ḥ*) lose the weak radical in the first sg. perf. of the paradigm *(tubtu, ṣiḥtu)*. Verbs with final weak roots, on the other hand (e.g. *d-'-w, b-n-y*), retain the weak radical in the same form *da'awtu, banaytu)*. For this reason Fārābī called the latter class "possessor of four" *(ḏū l-arba'a)*, meaning four "letters" or consonants, again including the /t/ of the suffix in the count.

In applying this to Turkic, Kāšγarī found an analogous case with monosyllabic roots ending in a vowel (e.g. ba-, sa- — see 554-5 G), since the first sg. preterite of such Turkic roots is also "possessor or four" in the sense of being written with four "letters" or consonants: BA'DIM (bādim), SA'DIM (sādim). Then Kāšγarī extends the designation "possessor of four" to all words ending in a vowel (or, more exactly, all nouns and all verbal stems ending in '-V-Y).[46] We have therefore consistently translated *ḏū l-arba'a* as "final weak," just as *ḏū ṯ-ṯalāṯa* is "medial weak" and *miṭāl* is "initial weak."

7) *Kitāb al-γunna* (599-622). As noted above, Kāšγarī added two books to Fārābī's scheme that are based on phonological features prominent in Turkic but not found in Arabic. The first of these is the sound [ŋ]. This was known to the Arabic grammarians, who described it as a secondary sound or allophone.[47] In his discussion of the Uighur script (MS. 7) Kāšγarī calls it "the nasal *kāf*, produced between *γayn* and *qāf* and *nūn* and *qāf*," and further remarks that "this letter is the hardest to pronounce for a non-Turk." In this instance "letter" *(ḥarf)* means "phoneme." Kāšγarī in fact followed the Uighur practice of indicating the sound by means of a ligature of two letters: NK; but he clearly recognized that this represented a single sound; and the two letters are considered as one according to

45. Cf. Kāšγarī's remark at 529 G!

46. Cf. 444G where tarma- is "possessor of four" because the imperative form has four radicals (TARMA')!

47. Kelly III, n. 22 (Semaan, p. 40).

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the pattern system (e.g. 500 bön, spelled BUNK, is "biliteral"; 611 qandaš, spelled QNKDŠ, is "quadriliteral"; etc.).

Unfortunately, Kāšγarī confused the issue by including the consonant cluster /nč/ along with the phoneme /ŋ/ as illustrating the same phenomenon of "nasality" (*γunna* — see 599 G).[48] In this he was inconsistent, however, since he normally analyzes /nč/ correctly as two distinct sounds (/n/ plus /č/). Thus, we find 128 enčik- in the Kitāb al-hamz along with 120 anγar-, etc. under the pattern *fa'lal*- (116ff.); 239 qančiq, monču in the Kitāb as-sālim (pattern *fa'lal* — 226 end); 457 yinčü in the Kitāb al-miṯāl; 577 yunči- in the Kitāb ḏawāt al-arba'a; and 626 sanč- along with sürč-, kürs-, etc. in the Kitāb al-Jam'. In the present book the "nasal with *jīm*" occurs first at 607-8, under the pattern *fa'al* (602 end) and the heading "final *γunna*" (605), following words ending in /ŋ/, and including such words as birinč, bäzänč, etc., as well as a few in the sub-category "final weak," including tutunču, qarinča, etc. Apparently Kāšγarī considered the /nč/ in these words to be a single "letter" or phoneme, but not in the other words mentioned above. The "nasal with *jīm*" occurs again at 613 in the quadriliteral chapter (pattern *fa'lal* — 610 end) in the same context, and including qazγanč, qorqunč, etc. Besides these two categories of words, we find in this book only 610 yinčgä along with yalŋu and yäŋgä in the initial-weak subsection of the pattern *fa'lā* (608 end).

It is very likely that the section headed "nasal with *jīm*" at the very end of the Diwan (637-8) was originally intended to be included in this book, since words like ötünč and inanč are exactly like birinč and bäzänč, and they do not in fact illustrate the consonant-cluster characteristic of the final book, as will appear below. Also, the entire section is repeated exactly from the Kitāb al-hamz (78-9), where it occurs under the heading *fu'ul*!

8) *Kitāb al-jam' bayn as-sākinayn* (622-638). A feature of Arabic phonology is that a syllable can end in a vowel or in a single consonant, but not in a consonant cluster. (That is, all syllables are of the type Cv or CvC, never CvCC.) The only exception is the "pausal" pronunciation of words ending in a short vowel, when the vowel is dropped (e.g. *kalb* "dog"). The Arabic philologians expressed this feature, as usual, in terms of the orthography. It will be recalled that the Arabic script is a consonantal one, short vowels being indicated only by small strokes (called *ḥarakāt* "movements") above or below the letters which indicated the consonants. Lack of a vowel could also be indicated by a small circle above the consonant (called *sukūn* "rest"). Thus every letter (consonant) is either vowelled ("moving" *mutaḥarrik*). or else unvowelled ("quiescent" *sākin*) (Wright I 13 B); and so the restricted feature could be expressed by the phrase "the joining of two unvowelled consonants" *(al-jam' bayn as-sākinayn)*.

Kāšγarī did not consider nouns which end in a consonant cluster as illustrating this feature, probably in light of its occurrence in the Arabic "pausal" pronunciation mentioned above. Thus we find words like 33 alp, art, and in the Kitāb al-hamz; words like 172 bart, 173 känd, bars, and 176 türk in the Kitāb as-sālim; and words like 447 yarp, yurč, yond in the Kitāb al-miṯāl. He did however consider verbal stems which end in a consonant cluster as illustrating this feature, because in the preterite form, which he considered basic, they do contain two unvowelled consonants before the preterite suffix /-Di/ (e.g. 626 alq-, sanč-, kürs-; 628 art-, bärt-; 630 amurt-, qapart-; 632 yort-, yänč-, yapurt-). In effect, "consonant cluster" means a cluster of three consonants, not two; or, to use Kāšγarī's terminology, the "joining of two unvowelled letters" is significant only before another "letter" (consonant), and not at the end of a word. The only exception to this is the group of words like ötünč and inanč

48. It is curious that the Old Turkic Runic alphabet used a single letter for the clusters /nč/, /nt/ and /lt/ as well as for /ŋ/ and /nγ/.



in the section at 637 marked "nasal with *jīm*"; but this section is probably misplaced here, as we noted above in our discussion of the Kitāb al-γunna.

In this book Kāšγarī departs from the pattern arrangement of the other books. Instead there are six chapters corresponding to the first six books of the Diwan, and each of these has a noun section and a verb section. This, at any rate, seems to be the original conception, but certain irregularities have crept in. Thus we find the first two (i.e. vowel-initial and sound) joined together, so that nouns like 622 arslān, oldrum are followed immediately by 622 türkmān, etc.; and verbs like 626 alq-, 627 andγar- are together with 627 qorq-, köndgär-, etc. The "doubled" chapter (628ff.) mainly has verbal stems ending in /t/, as in the Kitāb al-muḍā'af. The "initial weak" chapter (631ff.), in addition to the expected verbal stems, like 632 yänč-, yalq-, and 633 yügürt-, yaldrı-, also contains 631-2 yād-, yōḏ-, yūḏ-, yēḏ- which do not seem to have consonant clusters (cf. 526 yēr-, yōr-, yēl- in the Kitāb ḏawāt aṭ-ṭalāṭa). Similarly, all the words in the defective chapter (633ff.; "defective" corresponds to "middle weak") seem to lack the required feature (633 ēnc, kānc, qāfγar, bārlıγ, özlük, īḏ-, bēḏ-, tōḏ-, tīḏ-, etc.) (cf. 524 kēč-, tār-; 525 ēw-, čīq-, tōg- in the Kitāb ḏawāt aṭ-ṭalāṭa). And again, in the "final weak" chapter (634ff.), along with the expected 635 asurtγu, qaldraγa, etc., we also find 634 zānbi, säwči, čāwli, etc. The common feature in all of these unexpected words is the long vowel, written, it will be recalled, with one of the matres lectionis, *alīf, wāw, yā'* ('-V-Y). Since these letters are first of all consonants, and since they are not "moving" in the sense of being pronounced with a following vowel, the Arabic philologians considered them "quiescent" *(sākin)*, and in fact often wrote them with *sukūn*. Thus Kāšγarī could consider words like yāḏti (YA'Ḏ-TY), ēnč ('IYNJ), and özlük ('UVZ-LUK) as illustrating the required feature of three consonants together.[49] As for his inconsistent tratment of verbal roots with long vowels, he apparently considered such roots ending in /ḏ/ in a different light from all others.

From Kāšγarī's statement at 613-4 G that consonant clusters cannot have /ŋ/, it seems clear that his original intention was to end this book with six chapters (or rather five, since he put together the first two) corresponding to the first six books of the Diwan. As noted above, however, we do find a final chapter at 637 marked "nasal with *jīm*" which would correspond to the Kitāb al-γunna, but its inclusion at this point was probably an afterthought. It should also be noted that the verb section (637-8) has only one example, yinčgālān-, which does illustrate (unlike the nouns) the required feature of the book; but yinčgä is found in the Kitāb al-γunna (610).

In summary, this final book of the Diwan is based on the feature of a consonant cluster in the middle of a word (-vCCCv).[50] Kāšγarī departed from the pattern arrangement of the other books, probably because this feature was so foreign to Arabic syllabification that it could not be indicated in the normal way using the schematic Arabic root *f-'-l*. Kāšγarī realized, however, that the first consonant in the cluster was always one of the liquids /r,l,n/;[51] and he attempted to "justify" such clusters by the idea that these letters (sounds) "lighten the word from its heaviness and make it as though the two [joined] letters were one letter" (626 alq- G).

49. Cf. the remark at 190 baliq: "Part of Oγuz and part of Arγu say: BA'-L-IQ- bālq with three unvowelled consonants in a row; in Turkic only two unvowelled consonants in a row are found; the Arγu slur their speech." The intention is to exclude from Turkic the possibility of three consonants at the end of a word; but bālq is exactly like ēnč and kānč.

50. The only exceptions to this are 633 ēnč, kānč; see previous note.

51. This also holds true for clusters of two consonants at the end of a word, with one exeption—33 ast (foreign word?). Kāšγarī states the rule at 447 G.

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*12. Turkic and Arabic*

Kāšγarī's purpose, as he explains in the Introduction (MS. 5 top) is "to show that the Turkic dialects keep pace with Arabic like two horses in a race."[52] Not only is the study of Turkic recommended on religious and practical grounds (MS. 2-3); but Turkic is regarded as equal to Arabic in richness and complexity, and so its study is recommended on purely intellectual grounds as well.

The prestige of the language of Islam is such, however, that Arabic is the model against which Turkic is measured.

The extreme case of this modelling comprises those Turkic words which "correspond" (Ar. *muwāfaqa*) to Arabic in sound and sense. One of these (517 tavul) Kāšγarī takes to be an outright borrowing;[53] and another may also indeed be an Arabic loan (38 oγar; see ED, 89). Four of them (62 iwriq, 180 kirit, 181 küzāč, 411 tämük) are also etymologically related to their Arabic equivalents, most likely as being Iranian loans in both languages. For the rest, the resemblance is fortuitous.[54] There is a suggestion in each case that the Arabic form is somehow prior, an "Urform" of which the Turkic is a reflection. Nevertheless, Kāšγarī does not regard these as foreign words (cf. MS 20: "Foreign words in this language are not mentioned").[55]

More commonly, Kāšγarī cites a point in Arabic grammar or Arabic vocabulary to illustrate (or "justify") a similar point in Turkic, be it a phonetic variation, a semantic shift, or a grammatical usage.[56]

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52. The racecourse image recurs at 595 G.

53. Another word which Kāšγarī suggests is a borrowing from Arabic is 179 qarit.

54. 32 arra, 51 aγin, 56 ari, 57 awa, 66 ötrüm, 162 häč, 163 qar qur, 169 bül, 183 qadir, 184 sämiz, 407 häč, 457 yaγru, 507 säp, 538-9 ma, 550 qarvi. Another example of *muwāfaqa* (490 G) is the use of /n/ in both Turkic and Arabic to make a transitive verb intransitive, as in the example: yaz-, *ḥalla*, "untie"; yazïn-, *inḥalla*, "come untied."

55. The following exceptions may be noted:

i) The examples already mentioned as Arabic borrowings. (The word *xayl* in an illustrative sentence at 278 san-, and translated by Ar. *xayl* "horses," is probably a lapsus for at.)

ii) Kāšγarī occasionally mentions an Oγuz word which he understands to be a borrowing from Persian: 51 örän; säxt (at 66 üstäm); tana (at 463 yumγāq — in this case Uč dialect); aftābe and gäsür (Aryu gēzri, at 217 turma — here also qalïde from Arabic). Usually he regards the borrowing the other way around, i.e. from Turkic to Persian: 173 känd, 243 baḍram, 435 taγlat-, 459 yalma, 496 tēz, 511 dāγ. In portions of the Alexander saga some tribal names have a Persian folk-etymology: 68-9 uyγur, 198 čigil, 624 türkmān. But place names like Qum, Qazvīn, Samarqand are given a Turkic folk-etymology (at 509-10 qāz N).

iii) Finally, six words are labelled "not original" (*γayr aṣliyya*): 213 tumsa (Aryu dialect); 213 čaxšu; 230 borduz; 541 šuti (?); 549 mamu (cf. egät); 573 taγla- (but cf. 435 taγlat- and 511 dāγ!).

56. MS. 8, 11, 14-5, 29 ač, 33 urq, 43 ülüš, 63 äpmäk, 68 äšgäk, 69 uyγur, 76 oγri, öpkä, 78 anda, 80 öṇi, 82-3 ärdini, 88 G, 100 G, 105 aγuq-, 112 atat-, 117 axtar-, 120 anγar-, 145 arqa-, 158 G, 169 til, 181 küḍäč, 187 bošuγ, 190 bašaq, 194 bölük, 198 tasal, 201 boγun, 207 solāq, 226 G, 234 boγsuq, 236



Occasionally he brings in examples from Persian as well.[57]

The technical vocabulary used in the Diwan is that developed by the Arabic philologians over several centuries of intense scholarly effort. Kāšγarī borrows these technical terms "since," as he states (MS. 4 end), "people are familiar with them."

In the previous section we discussed terms relating to lexical categorization; and in the following we shall examine the phonological vocabulary. Here we shall concentrate on certain other key terms, also relating to lexicology, which cannot be fully grasped without some knowledge of their background in Arabic.

a) *Ḥarf*: "Particle"

Besides meaning "letter of the alphabet" (e.g. MS. 6ff.; and cf. 48 üžük) the word *ḥarf* was used by the Arabic grammarians for any word that was neither a noun nor a verb (adjectives being classified as nouns). This included prepositions, adverbs, conjunctions, and interjections (see Wright I, 278 C).

In addition to these four categories, Kāšγarī considers as "particles" the rich vocabulary of onomatopoeic words, as well as some grammatical suffixes, words of abuse, etc. In the Topical Index, group X, we have listed all of these in sixteen categories. It should be pointed out that not every item in the list is labelled "particle" in the Diwan; but most of the items in each category are so labelled.

Al-Fārābī, who was Kāšγarī's model (see previous section), included particles in the noun chapters of his work.[58] Kāšγarī followed him in this regard also.

A curious feature about some of the "particles" is that they are listed in the noun sections of the Diwan even when they are basically nothing more than the imperative of verbs; e.g. 168 čök čök, which is said to camels to make them kneel; or 58 älä, "slow!," of which Kāšγarī gives the alternate form älägil.

b) *Aḍdād*: "Words with opposite meanings"

The lexicon of classical Arabic, which includes several layers of dialectal, poetical, and colloquial usage, contains many words which appear to have opposite meanings. In most cases the semantic core can be easily detected from which the various meanings have branched out. Such words, called *aḍdād* or "opposites," were collected and analyzed in special treatises by the Arabic philologians.

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čaqmāq, 247 qurutluγ, 255 G, 267 tur- G, 280 G, 283-4 G, 293 G, 294 G, 333 tinil- G, 338 G, 346 G, 353 G, 354 tältür-, 366 G, 384 qopsāl-, 396 G, 401 G, 414 G, 416 qidit- D, 437 somlit-, 457 yoγru, 459 yubqa, 493 G, 506 yïk, 508 qāp, 510 qāz ~ qās, 516 G 523 sarqiyuq, 524 tür-, 534 yaγmalan-, 536 sa, 543 qari, 545 soqu G, 555 G, 565 siγta-, 581 G,594 yaγirla-, 595 G, 625 burslān.

57. 56 äčä, 360 šaštür, 459 yubqa, 485 yapšur-. (Persian words are cited in the absence of Arabic as glosses for Turkic words in the following entries: 90 itilgān, 206 sïγun, 264 zaryunčmūd.)

58. For example, we find *sawfa, layta*, etc. in the noun section of Kitāb ḍawāt aṭ-ṭalāṭa (285b, line 12; 286a, line 22). And note Fārābī's remark (3a, line 20): The particle has a single form and is unchanging, except that it can function as a noun, as in the verse of Ibn Zayd: *layta šï'rī wa-ayna minnī layt$^{un}$ / inna layt$^{an}$ wa-inna sawf$^{an}$ ʿinā'u* ("Would that I knew, but where am I with 'would that'? Truly 'would that' and 'will be' are nothing but trouble.")

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Kāšγarī labels six words as belonging to the class of *aḍdād*: 183 čaγïr and 205 sūčig, both meaning "wine," can also refer to something sweet (Kāšγarī apparently did not consider wine sweet); 462 yarmaš, either "coarsely ground" or "finely ground" flour; 580 sayra-, either "to sing" (of a nightingale) or "to rave" (of a man); 563 tükä-, basically "to come to an end," then either "to be depleted" or "to be sufficient"; 572 tärlä-, either "to sweat" (of a horse) or "to currycomb" (a horse — i.e. clean off the sweat).

c) *Luγa*: "Variant; Dialect"

The term *luγa* has a wide range of application in Arabic (cf. Kāšγarī's remarks at 169 til). Its basic meaning is "utterance" or "word"; indeed, the title of the Diwan could be translated "Register of the Utterances of the Turks." Then, depending on the context, it could mean "specific pronunciation" or "variant," then "dialect," then "speech" or "language"; also (a modern application) "dictionary."

Unfortunately, Kāšγarī's usage, though it tends to be consistent, does not fully compensate for the lack of precision in the Arabic term.

For example, 456 yïγāč is said to be "a variant of yïγač," but also "one of the four variants." Now the variation with or without vowel length in the second syllable is allophonic (cf. 284 G); thus 193 bäzäk and 207 bäzāk are also "variants." The other two variants of yïγāč can only be *iγāč and *iγač — i.e. the corresponding forms with ' instead of Y which, though not found as such in the Diwan, would be the expected Oγuz-Qïfčāq dialectal forms according to the rule at 26 D (plus such examples as 460 yelgin, 49 ilik, etc.).

Similarly, the label "one of the two variants" at 202 tulun and 221-2 qalqān must refer, respectively, to 606 tuluṇ and 612 qalqaṇ. Although there is no dialect label in these two cases, the variation is probably dialectal, as evidenced by 612 tapčaṇ, which is labelled "Känčāk dialect," while 212 tapčān has no such label. Also, 608 yaṇān is specified as "not Oγuz," and so the label "one of the two variants" at 456 yaγān probably is equivalent to "Oγuz dialect."

Another level of usage refers to free variation in certain phonetic environments (e.g. γ~x preconsonantally: see 234 boxsuq, 432-3 qoγšat-, 565 siγta-; γ~w intervocalically: see 245 qaγurmāč, etc.; γ~w preconsonantally: see 223 siglïn, etc.; see, in general, Dialect Index). If, however, Kāšγarī says that one variant is "more correct" than the other (e.g. 71-2 owrūγ) this might imply a dialectal difference, though it might only be a personal judgment (see below on *ṣiḥḥa* and *faṣāḥa*).

It should be noted that the rubric "D" in the running marginal index will be found wherever the text has *luγa*, and also where a specific dialect group is named without the term *luγa*. The Dialect Index sorts out the various categories, and also includes other variations and alternations, whether or not labelled *luγa* or *mubdala* in the text.

d) *Mubdala*: "Alternant"

Closely related to the concept of "variant" is that of "alternant." In fact the two often amount to the same thing. For example, 215 tarqa is "a variant of talqa"; but at 215 talqa we read "the *lām* is an alternant of *rā'*." (Cf. 464 yepgil, yepgin ;541 qayu ~ xayu.) Kāšγarī seems to prefer "alternant" when he can find a similar alternation in Arabic or Persian.[59] In the case of 457 yaγru, the alternation depends on a

59. E.g. 43 üliiš, 46 ušuq, 56 äčä, 68 äšgäk, 80 öṇi, 201 boγun (cf. 50 ükim, 453 yïγïm) 207 solāq, 457 yoγru, 506 yïk, 510 qāz ~ qās.



supposed connection of the root-form, yaqru, with the Arabic equivalent, *yaqrubu*. Similarly in the case of 184 sämiz, the alternation depends on a supposed connection between the Turkic word and its Arabic equivalent, *samïn*; but here Kāšγarī finds an inner-Turkic "alternation" of /n/ and /z/ as well, viz. in the second person pronouns sän and siz.

Kāšγarī also seems to prefer "alternant" when it is a question of a morphemic and not simply a phonetic alternation. Thus he calls /l/ an "alternant" of /n/ in those cases where verbal stems with one suffix mean the same as with the other (110 oqïn-, 148 aγïrlan-, 278 ban-, 338 bäzän-); but he also says that itin- is a "variant" of itil- (337 G; cf. 347 G: bitil-~ bitin-, "alternant"); and 472 yan- is the Qïfčāq dialectal "variant" of yal-.[60] Also, "*mïm* is an alternant of *bā'*" expresses the morphophonemic alternation of the first person plural pronoun, biz as an independent word, -miz as a suffix (164-5 -miz).

e) *Ṣiḥḥa*: "Correctness"; *Faṣāḥa*: "Elegance"; *Ẓarāfa*: "Refinement"; *Rikka*: "Slurring"

We enter now on a discussion of certain terms which seem to reflect Kāšγarī's personal judgment, rather than being based on objective linguistic criteria; or which reflect a standard of some social class, perhaps the Qarakhanid court, similar to a preference for the King's English over other levels of English speech which would be considered substandard.

Kāšγarī appeals to such a standard overtly in his introduction to the discussion of the various dialects (MS. 24-5). The pithiest statement is at 25:7f.: "The lightest *(axaff)* of the dialects is that of Oγuz; the most correct *(aṣaḥḥ)* is that of Yaγma and Tuxsi . . . as far as the country of Uighur; the most elegant *(afṣaḥ)* is that of the Khāqānī kings and those who associate with them."

In practice the judgment of "correctness" and "elegance" often go together, especially in the preference for short vowels over long, and this probably reflects the court standard suggested above. Thus, at 162 bir G: "The more elegant and more correct usage in the Turkic dialects is the shorter pronunciation and the abrupter enunciation" (cf.13 G, 53 ā̈w, 204 kālin G, 284 G, 305 qapar-, 447 G [here *aṣwab* instead of *aṣaḥḥ*], 526 G). We do not find total consistency in this point, however. For example, at 448 yïγač we are told that yïγāč is "better" (here *ajwad* instead of *aṣaḥḥ*); while at 13 G and 284 G the implication is that yïγač is "more elegant" and "more correct" than yïγāč. Similarly, bērt and tōrt are "better" *(ajwad)* than bert and tört (MS. 172); qačāč is "more correct" *(aṣaḥḥ)* than qačač (408); and sānju is "more correct" than sanju (210). Perhaps the inconsistency derives from a conflict between an abstract standard and actual usage; but it is hard to tell which forms the basis of Kāšγarī's judgment in any given case. Occasionally, however, Kāšγarī does give an objective reason for preferring one form over another.

53 āz ~ ās: ās is "more elegant" (it is also the form used as a nickname for slavegirls; cf. 408 qačač: qačāč, which is "more correct," is used as a nickname for slavegirls).

70 äšyäk is "more elegant" than äšgäk.

91 ühi: ügi is "more correct, since there is no *hā'* in Turkic."

71 owrūγ: oγrūγ is "more correct."

60. With regard to il- ~ en- we find "alternant" at 94 en- and 142 ensä-, "variant" at 119 ildur-. (See section "Phonology," discussion of /i/.)

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80 oran: varan is "more correct." (Kāšyarī knew the original form of this proper name and considered it "more correct" than the Turkic pronunciation; cf. 50 örän < Pers. *vīrān*; probably šänju is "more correct" than šanju (210) for the same reason.)

82 armaγān: yarmaγān is "more correct." (Possibly the form with y-, which is not attested elsewhere, is the Türk-Čigil dialectal counterpart of armaγān, an Oγuz word; but note the opposite case at 579 yiklä-: iklä- is "more elegant.")

121-2 G: the doubly transitive form in aryurt-, üškürt- is "more elegant and more correct" than in aryurtur-, üškürtür- (perhaps because it is shorter).

133 örlän- "arise": ör- is "better" (*aḥsan* – perhaps because it is shorter).

135 uwšat- "crumble": "this is the correct form; there is also ušat-" (the root-form is more correct).

187 tariγ "wheat" according to most of the Turks, but "millet" according to the Oγuz; this latter is wrong *(xaṭa')*.

192 qulaq is "more correct" than the variants qulxāq or qulqāq.

266 G, 282 G: pronouncing the preterite marker -di as -ti after /p, t, č, k, q/ is "preferable" or "more elegant" *(aṣwab, afṣaḥ)*.

367-8 G: suwγarimsin- "pretend to water," as opposed to suwγarin-, is "more correct, better, and more used" *(aṣaḥḥ, ajwad, akṯar isti'mālᵃⁿ)*. (Cf. 533 bilgälän-: bilimsin- is "better" *(aḥsan)*.)

400 qaḏirlan-: its root-form, qadran-, is "more correct."

443 G D: Tk. -γuluq ~ Oγ. -iγsaq ~ some Oγ. -iγsi – "the first form (i.e. -iγsaq) is more correct; others of them follow the genuine Turks *(ṣamīm at-turk)* in this type also."

450 yaliγ, a "variant" of yāl; yēl is "more correct than both." (Unfortunately, yēl in this meaning is a hapax; see "Phonology," discussion of velar-palatal alternation in the root.)

503 tïm "wine-merchant": tïmči is "more correct" since -či is the marker for occupations.

505 bōy: "A variant of bōg; the latter is more correct."

547 tiki (tegi ?): "The word has *kasra* on the *tā'*, but in my opinion *naṣb* [thus tägi ?] is better *(ajwad)* because . . . . " (See R. Dankoff in JAOS 95.1, p. 74.)

547 kükü: küküy is "more correct."

554 qa- (Aryu dialect): qäla- is "more elegant."

584-5: yasta- < yastuq, bulγa- < bulγāyuq; "or else these nouns are derived *(ma'xūḏ)* from the verbs through suffixation; in my opinion this is more correct, because nouns are derived *(yustanbaṭu)* from



verbs" (ex.: sūḏ- > suḏuq, siḏ- > siḏük); "this excellence does not belong to any other language but Arabic and Turkic."

591 satiγla-: satiγlaš- is "more correct . . . but both are used." (Probably the -š- form is considered more correct because of the reciprocal meaning in the example sentence.)

591 butiqla-: buti- is "more correct" (perhaps because it is shorter).

600 čiṇ: "more elegant" than the former (reference uncertain, see note).

Sometimes a word is said to be "elegant" (*faṣīḥa* – thus 588 ayäla- "clap the hands") or "inelegant" (*γayr faṣīḥa* – thus 529 köytür- "order to be burned"), without apparently contrasting with anything. (In each case, however, an alternate form is perhaps implied; cf. 176 qars, 527 köyür-.)[61] In the case of 226 salïndï ("the male member"), "inelegant" probably means "vulgar." Otherwise it might mean "colloquial," the equivalent of *lafẓa al-'āmma*, a phrase characterizing the form arïla-, with the qualification that the entry form, 156 arāla-, is "more correct" *(aṣaḥḥ)*. Note also 159 oγurla-: "the common people *(al-'āmma)*" say oγurla- (cf. 152, where two "explanations" of this form are given) and "this is an error *(xaṭa')*." Finally, 67 astïn "below" is labelled "uncouth" *(radïyya)*, with the remark that altïn is "more elegant" *(afṣaḥ)* (perhaps Kāšyarī sees in the former a resemblance to Ar. *ist* "posterior").

We noted that in his introduction to the discussion of the various dialects Kāšyarī stated that the "most elegant" dialect was that of the Khāqānī kings and their associates. Before this, however, he gives another criterion (MS. 24 top): "The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands; those who have two languages and who mix with the populace of the cities have a certain slurring *(rikka)* in their utterances." Here the standard is provided not by the court, but by those Turkic tribes who have retained their nomadic ways in full vigor, uncorrupted by prolonged contact with the Iranian-speaking populace of the cities. The significance of this idea will be readily grasped if one keeps in mind that the Arabic philologians also had assumed that Bedouin usage was more conservative and less corrupted by foreign elements than the Arabic spoken by the descendents of the early Islamic conquerors, who lived in the Amṣār or camp-towns of the Middle East. The Arabic philologians too had gone to the desert, seeking out the pure Arabic *(al-luγa al-fuṣḥā)*. And Kāšyarī is merely applying their methods and their standards to Turkic.

In the enumeration of the dialects, however, we do not find complete consistency in this regard. Thus Uighur, one of the sedentary peoples, have "a pure Turkic language" (*lisān turkiyya maḥḍa*, 24:13); while, among the nomadic peoples, we find a list of eight tribes (Qirqiz, Qifčāq, Oγuz, Tuxsi, Yaγma, Čigil, Oγrāq, Čaruq) who speak "pure Turkic, a single language" (*turkiyya maḥḍa luγa wāḥida*, 25:4), even though the most significant dialectal cleavage is between Oγuz on one side (including Qifčāq) and Čigil on the other (including Tuxsi and Yaγma). Kāšyarī does not regard the dialectal differences in this group as reflecting on the purity of the language. This is borne out by his remarks at 243 baḏram "joy and laughter": "I do not know the origin of this word, since I have heard it from the lips of Persians; however, the Oγuz call a festival day bayram, since it is a day of joy and pleasure; the *ḏāl* has been changed to *yā'* according to their custom; from this point of view the word must be pure Turkic *(luγa maḥḍa)*."

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61. Similarly, the label "weak" *(ḍa'īfa)*, found only at 354 tamtur-, probably implies a contrast with 421 tamït- (or 312 tamuz-).

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Related to the notion "pure" is that of "genuine" *(ṣamīm)*. Thus at 517 tavul "drum" (Ar. *ṭabl*): "I think that it is derived from the Arabic . . . ; however, I have heard the word spoken by genuine Turks in the farthest reaches of Islam." Also at 199 büküm (Oγuz dialect): "Others say mükim or mükin, changing the *bā'* to *mīm* and the final *mīm* to *nūn*; I think this is not genuine; nevertheless, the Qifčāq and other crude peoples use this word." Finally the /h/ found in some Turkic words is not considered "genuine" (7 D, 27 D, 493-4 G D).

Kāšγarī appears to have an ambiguous attitude toward the Oγuz. On the one hand the Oγuz dialect has suffered much admixture from corrupting elements. Thus (51 örān): "When the Oγuz mixed with the Persians they forgot many Turkic words and used Persian instead"; and (511-2 dāγ/ḏāγ): "The Oγuz neighbor on the Aryu and there is some admixture *(muxālaṭa)* in their speech." On the other hand the Oγuz dialect is considered "pure Turkic" and indeed, as we saw, "the lightest of the dialects." Thus (182 tamur): "The Oγuz say tamar . . . ; they always prefer lightness, and *naṣb* [a] is the lightest of the vowels, so they have recourse to it" (cf. 504 sēn D). The ambiguity is clearest at 217 turma, where Kāšγarī first gives several examples of Oγuz borrowing from Persian because they forgot their own language, and then has a discourse on the "refinement" of the Oγuz, which consists in their using in isolation certain words that the Turks only use in paired expressions. Another "refined" usage is 555 ota- in the meaning "warm oneself": "however," Kāšγarī notes, "it belongs to Yaγma and Yemāk." ("Refined" translates *ẓarīfa*.)

Returning to Kāšγarī's statement about those who have a "slurring" *(rikka)*[62] in their utterances (24:4), the three dialects singled out are Soγdāq, Kānčāk and Aryu; later (25:11) we read: "there is a slurring in the speech of the people of the entire country of Aryu, which is considered to extend from Isbījāb to Balāsāγūn." The following examples occur in the text:

7 D: "Firestick" is called čaha in Kānčāk dialect, with slurring *(rakīk)*. (Perhaps the original form is *čaqa rather than čaqmāq.)

190 baliq "mud" (Aryu dialect): "Part of Oγuz and part of Aryu say bālq . . . " (see preceding section, "Structure of the Diwan," n.49); "the Aryu slur their speech." (Perhaps the "slurring" consists in the long vowel before the consonant cluster; if the Oγuz pronunciation were *balq, this might be considered an example of "lightening" (cf. 33 urq).

217 turma "radish," sariγ turma "carrot": "The people of Aryu call the latter gēzri, borrowing the Persian word for carrot *gazar* but pronouncing it with slurring; the Oγuz call it gāsūr which they also borrowed from the Persians . . . . "

338-9 bošan- (?) "be divorced" (Aryu dialect) — with slurring *(rakīka)*. (The basic stem is 561 bošu-, where "divorce" is also the Aryu meaning; the vocalization here and at 418-9 bošat- (bošut- ?) varies between bošu- and boša-; but here there are two separate entries, first 338 bošun- (?) "be let free, be released," then bošan- (?) meaning "come loose (knot)" and also "be divorced" (Aryu); therefore Kāšγarī seems to be distinguishing the form with -a- as a deviation from the root-form, and labels it "slurring.")

563 qaqi- aorist qaqīr: "The Aryu say qaqiyūr and form all the aorists in this chapter with *ḍamma* even though there is no basis for this *ḍamma*; it is irregular *(lā huwa bi-qiyās)*; this is a slurring in the language." (Cf. 275 bīl-.)

62. The translation "slurring" is an interpretation. The Arabic philologians used the term *rakīk* to mean simply "incorrect," the opposite of *jazl* "sound"; it is therefore a synonym of *ḍa'īf* "weak" (see Lane, s.v.).



To these examples should be added the following:

350 G D: "In some dialects of Aryu the *kāf* of the second person is changed to *γayn*" (ex. tapinduγ, qačurduγ); "*kāf* is the root-form; the insertion of *γayn* in this place is incorrect *(hujna)*."

504 sēn "you" (Kāncāk dialect): "The Turks say sān; thus the speech of Kāncāk is corrupt *(taraḍḍala)* since they always prefer *kasra* . . . . The Turks say bardim 'I went' . . . which is the rule *(huwa l-qiyās)*; the Oγuz et al. say bardam . . . which is not the rule; the people of Aryu say bardum . . . which is farthest from the rule."

In summary, "slurred" or "corrupt" seem to be catch-all terms for certain substandard dialectal peculiarities, especially characteristic of Aryu pronunciation, including a type of drawl, or a palatalization, or perhaps a diphthongization, of certain vowels. (For the suggestion that ē in some cases represents a diphthong, see section "Phonology," discussion of /ē/.)

f) *kināya*: "Allusion," etc.

The terminology of semantic transfer was highly developed by the Arabic philologians, and was applied especially in the field of poetics. Kāšγarī uses five terms (by no means consistently) to express the idea of a shift or extension of meaning: *kināya* "allusion," *'ibāra* "expression," *isti'āra* "metaphor" or "extension" (lit. "borrowing"), *tašbīh* "simile" (lit. "likening"), and *qiyās* "analogy."[63]

First of all, *kināya* and *'ibāra* are found on a primary level meaning "standing for" or "expressing" the basic meaning of the word. Thus:

31 ol: "a particle expressing the meaning 'he' " . . . ; "a particle alluding to the meaning 'that' "

30 ir: "a particle alluding to shame"

50 üčün: "a particle expressing 'cause or sake' "

50 ičin: "a particle expressing 'among' "

167 čaq: "a particle expressing the essence and exact identity of a thing"

291 G top: "*yā* [i.e., -i] alludes to the third person in the word BAR·DIY bardi"

Furthermore, *'ibāra* can mean "expression" in the sense of "manner of speaking." Thus:

290 G D: bardiŋiz "you went," Oγ. — plural, Tk. — singular to one who is honored. "The Oγuz here observe the rule; but the Turks have beauty of expression and retain the distinction between superior and inferior."

544 tušu: "in a certain way of speaking" *(fi 'ibāra ma)*. (The reference could be to the form with

63. *Qiyās* is also the normal term for "rule" in the sense of "regular form"; "irregular" is *laysa bi-qiyās*, or else *šāḏḏ* "anomalous."

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*rā'* (turšu ?), which Kāšγarī says cannot be written; the original form is probably tur-šu, i.e. the imperative of tur- plus the emphatic 537 -šu/-šü.)

Now we list the examples of semantic transfer:

51 aqin "flood"; metaphorically "night raiding party." (Cf. Kāšγarī's remark at 273 bög-.)

75 esri "leopard"; also "anything two-colored — likened to the color of a leopard."

154 aruqla- "rest"; "an expression for sleep in the Khāqānī dialects."

164 qiz "dear; girl; daughter; virgin; concubine": "its root-meaning is 'virgin'; the others are by extension from that."

191 čapaq "a small fish": "a puny man is likened to it and called čapaq ăr." 220 bašγān "a large fish": "a tribal chieftain is likened to it and called bodun bašγāni."

196 šütük saqal "scanty-bearded" — "as likened to an inkstand." (Cf. 146 tākā saqal, Eng. "goatee.")

215 bürgä "flee": "a light-witted man is likened to this and called bürgä kiši."

237-8 qudruq "tail": "anal aperture (by allusion)."

239 qančiq "bitch": "to curse out a woman one likens her to this and calls her qančiq."

277 qil- "act": "the word is used by allusion for copulation."

309 tuγur- "give birth," used of a woman; also, "by extension," of animals.

384 kärtil-: qul boyni kärtildi (lit. "The slave's neck was notched") — "although this derives from 'notching' it is used to express 'humiliation'."

409 suqaq "white antelope": "it is used by allusion for 'a Persian' among the Oγuz."

457 yartu "wood chip": "by analogy 'a writing board' may be called yartu."

489 yayqal- "be disturbed (liquid)": "and a man who is strongly inclined to a thing is likened to it . . . ."

504 kōn "skin," used especially of a horse; also, "by extension," of a camel. (Note also the idiomatic usage in this entry: "His skin dried up - meaning he died.")

512-3 bēg "emir": also "husband — he is likened to an emir in his own house."

547 bala "young of a bird": may be used for the young of any small animal, "by extension."

628 art-: "His rib expanded — this is [an idiom] alluding to arrogance." (Cf. derived meanings of bayir, boγuz, boyin, etc.)



### g) *Aṣl*: "Root"

It was a habit of mind among the Arabic philologians, as it was among the scholars of Islamic jurisprudence and other fields as well, always to seek out the "root" of a matter, and to distinguish what is radical or primary *(aṣlī)* from what is secondary or derivative *(far'ī*, from *far'* "branch"). The philologians often seem to have had in mind the image of language as a tree, of which the manifold acts of speech are like the branches and leaves visible to the eye, while their own task was to uncover and explicate the fundamental words and principles which are like the root system below the ground. (It is not unlike the concepts of "underlying" and "surface" forms in modern linguistics.)

Kāšγarī elaborates this tree image in his Introduction (MS. 5, end): "For each of their dialectal groups I have establlshed the root principles from which the acts of speech branch out *(innī mu'aṭṭil li-kull firqa minhum jurṭūma tatafarra'u minhā l-kalim)*; since pruning down what is spread out allows wisdom to grow." Elsewhere he uses other metaphors. Thus at the end of the section on morphology in the Introduction (MS. 12) he states: "These are the principles (lit. roots, *uṣūl*) upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere." And at the end of the long grammar section in the Kitāb as-sālim (MS. 304): "This is the alchemy of the principles of the dialects."

The various Turkic dialects, then, are like so many branches growing out of the same root. This root is "the basic language" *(aṣl al-luγāt*, MS. 25, end), and in Kāšγarī's mind the main trunk is the dialect of Čigil and related groups.[64]

Thus, in phonology, there is no "radical" *(aṣlī)* /h/ in Turkic, though the sound /h/ does occur in certain dialects which are not "genuine" Turkic, as well as in certain "genuine" Turkic onomatopoeics (MS. 493-4).

Similarly, in Turkic (i.e. Uighur) orthography, there are eighteen "primary" *(aṣliyya)* letters, and also seven other "secondary" *(far'iyya)* letters which the dialects cannot do without (MS. 6). Although Kāšγarī does not keep phonology and orthography distinct, he is aware that the first is somehow prior or more basic; thus he explains the plene character of the Turkic (Uighur) script, as opposed to the more phonetic Arabic script, by saying that the matres lectionis indicating short vowels in the Turkic script "are not found in Arabic script in the root-word *(fī aṣl al-kalima)*" (MS. 204 G). That is to say, Arabic script reflects the sounds of Turkic better than Uighur script, since the former distinguishes between long and short vowels. There is still confusion here, however, between phonology and orthography. The term "root-word" does not mean "pronunciation" (since Uighur script indicates the pronunciation as well as Arabic script), but rather, in good Arabic fashion, "the consonantal skeleton of the word."[65]

The same phrase, *aṣl al-kalima*, is used elsewhere in connection with morphology, where it means "stem" (581:3): as opposed to Arabic, in which tenses and the like are indicated by prefixes (as well as infixes and suffixes), "in the Turkic dialects the stem *(aṣl al-kalima)* remains fixed and suffixes are added to the end." Deverbal nouns "stem" or "branch out" *(tataša''abu)* from verbs by the addition of various letters (9:4). Elsewhere the verbal stem is called the "root-letter" *(ḥarf al-aṣl)*. Kašγari is explicit that the

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64. See note 55 above for words regarded as "not original" *(γayr aṣliyya)*.

65. In the headings at 516:9 and 531:9, Kāšγarī uses the phrase *mimmā jā'a 'alā l-aṣl* to characterize words in which the weak letters V and Y are "radical" — i.e., pronounced as consonants, as opposed to being simply matres lectionis.

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stem is congruent with the imperative form of the verb (286:5): "the stem is what remains fixed in the imperative" *(wa-ḥarf al-aṣl mā staqarra l-amr 'alayhi)*; also (281:12): "the letters of meaning (i.e., suffixes, *ḥurūf al-ma'ānī*) that occur with verbs for various purposes are affixed only to the imperative." And finally (97:9): "the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn" *(madār al-af'āl fi hādihi l-luγa 'alā l-amr fa-kull ḥarf istaqarra fī l-amr fa-huwa l-aṣl yadūru 'alayhi ḥurūf al-ma'ānī allatī tadxulu li-aγrāḍ muxtalifa)*.

In terms of inflection and derivation, then, the root of a word is generally the same as what we identify to be the etymological root. In Kāšγarī's terms this is usually a biliteral (see section above, "Structure of the Diwan"), though it can also be a triliteral if one of the "letters" is a mater lectionis (examples: 143:13, 349:13, 396 G, 426:15).[66] Thus qačruš-, for example, is considered a "branch of a branch" *(far' al-far')*, the root being qač- and the intermediate form qačur- (379:9).

Any form, however, that is derivationally prior may be considered the root. Thus (393:13-15) qarta- is the root of qartan-, kŭglä- of küglän-, qürša- of quršan-.[67] In terms of Kāšγarī's patterning system, therefore, any verbal entry which fits a certain pattern and which cannot be analyzed into root plus suffix is considered to belong to that pattern as a "root-category" (*aṣl li-l-bāb* — e.g. 328:4, 427:13, 585:5). It is also called "an independent verb" (*fi'l mustaqill bi-nafsihi* — 337:10), or "a simple verb" (*fi'l maḥḍ binā'an 'alā ḥiyālihi* — 326:6).

Similarly, nouns such as oq "arrow" and qilič "sword" are termed "simple" (*mawḍū'a* — lit. "given"), since they cannot be further analyzed *(lā yatafarra'u)*, while others are "derived" *(muštaqqa)* from verbal roots (MS. 8, end).

Kāšγarī occasionally uses methods of analysis which are at variance with the etymological principles of modern linguistics.

One such method is to relate a word to another from the same etymological root which in Kāšγarī's mind is somehow prior to the first, even though it too may be derived. The root-word in this case is generally a noun which expresses the basic idea. Thus in the sentences tösäk tösäldi "The bedding was spread" and tügün tügüldi "The knot was tied," the verbs are thought to be "derived" *(uttuxiḍa)* from the nouns (348:8). Just as qariš "span" is the root of qaršat- "to measure in spans," so qorqunč "fear" is the root of qorqit- "to frighten," and aγlāq "empty" is the root of aγlat- "to empty" (445, top). (We may say that qariš is derivationally prior, while qorqunč and aγlāq are only conceptually prior; for Kāšγarī all three of the verbs are "derived" [*ma'xūḏ* — 444:17] from the nouns.) In other cases the root-word is a verb. Thus uluγluq "deeming onself great" is derived *(ma'xūḏ)* from ulγāḍ- "to become great," and quruγluq "dryness" is derived *(muštaqq)* from qurïn- "to dry" (252:6).[68] The case of tapuγsāq "desiring to serve"

66. At 396:7 the final consonant of the root is referred to by the phrase: *āxir ḥarf al-kalima al-aṣliyya*; this covers both the l of kül- and the l of tïlā-.

67. Kāšγarī relates a word to its derivational root in the following entries: 78 ütünč, 80 öŋük, 192 qasuq, 205 tüdäš, 233 tumliγ, 241 käkmäk, 323 čilaš-, 325 tanuš-, 332 tusul-, 353 tuγtur-, 355 tindur-, 399 butaqlan-, 626 kürs-, 634 säwči, 637 üčünč G. Also in the following, where instead of the concept of "root" we find the concept "derived" *(ma'xūḏ)*: 45 aḍuq, 61 ögsüz, 291:11 G, 566 tuwra-, 604 siŋuq, 635-6 bärklä-.

68. In the last example it is conceivable that qurïndi is a copyist's error for qurïdi.



is ambiguous (350-1 G): the basic form is tapin- "to worship"; then the *nūn* drops and the word reverts to its root *(raja'at al-kalima ilā l-aṣl)*, namely the word tapuγ "service." Elsewhere Kāšγarī has qualms about this method of analysis. Thus (584-5 G) he first states that yastuq "pillow" is the root of yasta- "hint (lit. to prop up)" and bulγāyuq "muddy" is the root of bulγa- "to be muddy." "Or else," he goes on, "these nouns may be derived *(ma'xūḏ)* from verbs through suffixation; in my opinion this is more correct, because nouns are derived *(yustanbaṭu)* from verbs"; and he cites examples like sūḏ- "to spit," suḏuq "spittle." Again, yeni- "to give birth" has two possible etymons, both of which are "plausible" (482-3 G): the first is yenik "light," since a woman is lightened when she gives birth; the second is yën "body," since she expells a body out of herself. (A similar example: 326 qariq-).

Another method of analysis Kāšγarī uses is to explain a word as composed of two separate words, where we would explain it rather as root plus suffix. Thus the "root" of 48 özük, a title meaning "pure of soul" or the like, is öz ök "that very soul"; and 451 yazuq "jerked meat" is derived from yāz oq ye "Eat it in the spring!" Other examples: 180 qulač "span of the outspread arms" < qol āč "Open wide your arms!"; 223 qurmān "bow case" < qūr mān "Fasten the belt!"; 227 tutmāč "a food" < tutma āč "Don't leave hungry!"; 418 közät- "wait" < köz at- "throw one's eyes"; 421 tonat- "dress in a garment" < tön iḏ- "send a garment"; 428 yiŋit- "blow the nose" < yiŋ at- "throw snot"; 439 yarsit- "disgust" < yär sūḏ- "spit out something disgusting"; 461 yasγāč "rolling-pin for dough" < yasi yïγāč "a broad board." In other examples, Kāšγarī's etymologies might well be the correct ones. Thus he considers the verbal infix of desire -sa- to derive *(ištiqāq)* from the verbal root sa- "to count" (143, end; cf. 554 sa- V; see also 464 yüksäk); 198 tägül "not" (Oγuz) is derived *(aṣluhu ma'xūḏ)* from the Aryu phrase dāγ ol; 229 bäktür, a man's name, is from the root bäk tur "Hold fast to your place"; and 455 yamu, meaning "won't you?" or the like, is from the root yah "yes" plus the interrogative particle mu.

The root and branch image recurs in connection with jingles or compound phrases (Kāšγarī uses the terms *izdiwāj* and *itbā'*, translated here as "paired expression" and "pleonasm"). Thus in the phrase äwürdi tāwürdi (310 täwür-), the first word is the root, the second the branch. The implication is that täwür- has no independent status, but is only found as the complement of äwür-. Similarly in the phrase ušaldi tāwšäldi (384 täwšäl-), ušaldi is termed the root-word. A mark of the "refinement" (*ẓarāfa* — see above) of the Oγuz is that they use independently words that the other Turks use only as the complement of head words in certain compound phrases (217, end). (See also 625 burslān, etc.)

By far the commonest usage of *aṣl* in the Diwan is that translated here as "root-form." This refers to the phonological shape of the word which Kāšγarī regards as prior to the form under discussion. He cites some Arabic examples from the Qur'ān at 68 äšgäk.[69] In some cases it is a question of one dialectal variant considered to be the root-form of another; thus at 44 iliγ he states: its root-form is with *yā'*, yiliγ. More commonly, the root-form refers to the phonological shape the word would have before undergoing vowel-shortening, assimilation, elision, apocope, augment, metathesis, and the like.[70]

69. For another Arabic example, see 82-3 ärdini.

70. Aṣl means "root-form" in the following entries: 61 ögsüz, äḏgiš, 64 ötlük, iḏrig, 75-6 oγri, 108 ötün-, 114 igit-, 115 uyat-, 120 anγar-, 123 ötrüš-, 126 orlaš-, 129 aγtil-, 134 öglän-, 135 olxut-, 158 ištonlan-, 161 qoč, 175-6 bärk, 190 biruq, 211 qanda, 263 qarγaliγ, 282 G, 284 G, 306 tütür-, 307 toḏur-, 326 basiq-, 342 čilan-, 350 G, 356 tušyur-, 358 čantur-, činγar-, suttur, sittür-, 360 söktür-, 362 qantur-, 373 sanriš-, 374 sözläš-, 377 qarmaš-, 383 qurtul-, 385 bošγun-, 391 qorlan-, 400 qaḏirlan-, 401 G, 408 qačāč, 412 tit-, 413 sut-, sit-, qot-, 414 kät-, 418 quzit-, 420 bulat-, čilat-, 421 qalat-, 422 yat-, 423 yenät-,

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Finally, in many cases *aṣl* is translated "root-meaning." This refers to what Kāšγarī regards as the basic meaning of the word, indicating that the meaning in question is due to a semantic shift.[71]

*13. Phonology*

The following sounds occur in the dialects of the Diwan according to our transcription. Vowels: /a, ä (e), i, o, ö, u, ü/ and the corresponding long vowels; it is to be observed that /e/ has a special status which is discussed in detail below. Consonants: /b, p, m; d, ḏ, t; n, ṇ; l, r; g, k, γ, q; s, z, š, j, č, ž; f, h, x; y, w, v/.

In discussing phonology it will be useful to begin with what Kāšγarī says on the subject (MS. 6-8), although it must be kept in mind that Kāšγarī, as his Arabic sources, did not distinguish adequately between "letters" and "sounds" (orthography and phonology), and also that he attempted to explain all features of Turkic in terms of Arabic grammar.

Kāšγarī recognized that the Uighur alphabet was inadequate to represent the sounds of Turkic. The eighteen "primary letters" stand for the consonants /w, x, v, z, q, y, k, d~ḏ, m, n, s, b, č, r, š, t, l/; with proper diacritical pointing the following could also be distinguished: /p, j, ž, f, γ, g, ṇ/; and also, for Arabic words: /ṯ, ṣ, ḥ, ', h/.

Arabic script was better, but it also was deficient for Turkic, and it contained certain letters which did not correspond to any sounds in Turkic, viz.: *ṣ, ḍ, ṭ, ẓ, ḥ, h, '*.[72] Using a modified Arabic script Kāšγarī was able to represent clearly all the consonant sounds of Turkic; though in practice he was consistent only in using Ž for /ž/ and the ligature NK for /ṇ/; W is found throughout the Diwan, but F is also used for /w/; and where we find P, G, and Č as distinguished from B, K, and J, the diacritical points in the MS. were often, if not always, added by a later hand.

The tradition of Arabic writing had the additional advantage of being able to distinguish vowel length, which the Uighur tradition did not develop.[73] Neither script, however, could distinguish adequately between /a - ä/, between /i - e/, and among /o, ö, u, ü/.

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433 qurγat-, 434 körkät-, bilgät-, 438 qalnat-, 439 yarpat-, 440 yuwγat-, 441 yüglät-, 452 yolaq, 454 yaqu, 455 yigi, 457 yaγru, 461 yolsuz, 462 yašliγ, yamliγ, 472 yin-, 483 yattur-, yottur-, yettür-, 539 nü, 540 yi, 545 soqu, 546 yigi, 552 tiy-, toy-, 559 tara-, 563 tülä-, čila-, 564 sülä-, 565 qani- sana-, 567 sanri-, 569 körsä-, 577 yunči- VG, 578 yaγsa-, 579 yašla-, yaγla-, yimlä-, 586 qačäla-, 629 G, 635 bärklä-.

71. Aṣl means "root-meaning" in the following entries: 45 iḏuq, 46 ötüg, oluq, 65 ügmäk, 73-4 inäl, 118 eštür-, 128 örtül-, 131 isrin-, 145 arqa-, 147 aγna-, 154 aruqla-, 164 qiz, 188 quruγ, 203 qačan, 208 teginn, 225 čulïmän, 237 saγliq, 272 käw-, 289-90 GD, 306 qutur-, 320 qawuš-, 323 sališ-, 324 qomiš-, 345 kičin-, 362 qistur-, 382 sančil-, 390 qurtan-, qatrun-, 393 kämlän-, 410 tolγāγ, 420 bäkït-, tölät-, 422 yopat-, 437 somlït-, 453 yerim, 462 yarmaš, 463 yawlaq, 495 čōr, 497 siz, 543 qara, 569 suwsa-, 606 toṇa, 620 mäṇlä-, 626 kürs-. In the following we find the concept "derived" (ma'xūḏ) referring to the same phenomenon: 384 kärtil-, 543 qari, 587 tikülä-.

72. Ṣabrān was the "colloquial" pronunciation of Sabrān (219); toγril is once spelled ṭoγril (at 611 suṇqur); /h/ was found in "genuine" Turkic only in a "pausal" position — i.e., in certain onomatopoeic words at the end (see MS. 7). Note that in this section slashes / / indicate phonemes, brackets [ ] indicate allophones.

73. See 204 kälin G; Kelly II, 152-3. Vowel length is discussed below, part h).



There was a technical vocabulary at Kāšγarī's disposal, part of which he lists at MS. 8, which included terms by which the Arabic grammarians distinguished allophonic or dialectal phonetic peculiarities. The first five terms in Kāšγarī's list *(išbā', išmām, imāla, ṣalāba, rikka)* are found sporadically in the Diwan to distinguish among Turkic phonemes; they are discussed in detail below. The other five terms refer to various consonantal phoenomena peculiar to Turkic and not found in Arabic. They are:

1) "Nasalization" *(γunna)* refers to the latter N but only when followed by K or J(i.e. the consonant /ṇ/ and the consonant cluster /nč/. See 599 G, the Book of Nasal Words *(kitāb al-γunna)*.[74]

2) "The nasal consonant" *(al-ḥarf al-xayšūmī)* apparently refers to N alone (possibly also M) as distinguished from "nasalization"; since this term does not appear again in the Diwan it is hard to see if it refers to a special peculiarity of Turkic as distinguished from Arabic.

3) "The joining of two unvowelled consonants" *(al-jam' bayn as-sākinayn)*. See 626 G, the Book of Consonant Clusters.[75]

4) "The joining of *qāf* and *jīm*" denotes the consonant cluster /qč/ which is common in Turkic (e.g. oqči), whereas Arabic roots have the restriction that *qāf* and *jīm* cannot occur together.

5) "The alternation of *bā'* with *mīm* and of *nūn* with *lām*" refers to alternations on three levels: dialectal (e.g. bän ~ män); morphophonemic (e.g. biz ~ -miz); morphological (e.g. bitin- ~ bitil-). See Dialect Index.

a) *Ṣalāba, Rikka*

Returning to the first five terms, we find that the fourth and fifth *(ṣalāba, rikka)* are mainly used to distinguish /k - g/: the "hard *kāf*" (with *ṣalāba*) and the "thin *kāf*" (with *rikka*) mean the voiceless /k/ and voiced /g/.[76]

Then Kāšγarī extends the meaning of the two terms in somewhat different directions.

At 281-2 G (also 266 G) Kāšγarī includes /p, t, č/ and also /q/ along with /k/ as "hard letters" *(ḥurūf aṣ-ṣalāba)*. Verbal stems ending in such letters prefer the preterite marker -ti instead of -di.[77] The "hard *bā'*" is mentioned again in the section discussing the Uighur script (MS. 6:15-16); also at 29 op, 55 äbä, 456 yipär.

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74. Kelly I, 188.

75. Kelly I, 188-9.

76. E.g.: 255 G; 185 sökiiš, sögüš; 180 bäkäč, bägäč; 500 kūg, 501 kōk; 506 yīg, yīk. Kelly I, 187-8.

77. Kelly I, 186-7. Also, the verses preserve a system in which the stems ending in /-š/ prefer -ti as well.

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Of "thin letters" *(rakīka)* we find, in addition to the "thin *kāf*" (i.e. /g/), the "thin *fā'*" (i.e. /w/).[78] At 26:17 Kāšyarī describes this sound as "the *fā'* produced between the points of articulation for Arabic *fā'* (i.e. /f/) and sound *bā'* (i.e. /b/)"; and furthermore states the dialectal rule that the Oγuz pronounce this sound as *vāv*. Since *vāv* (Ar. *wāw*) is pronounced [v] both in new Persian and "Oγuz" Turkish; and since in Soghdian the grapheme for F was used to signify [w] or [β]; therefore we have represented all *wā'* ( ڤ = "thin *fā'*") as /w/ and all *vāv* ( ۋ = Ar. *wāw*) as /v/, both in the transliteration and in the transcription of the Turkic material.[79]

In the Uighur script (MS. 6) /w/ was represented by F, just as /č/ was represented by J; and so the "Arabic *jīm*" (i.e. /j/) and the "Arabic *fā'*" (i.e. /f/) had to be distinguished from these by using diacritical points. /f/, like /j/, was a secondary sound in Turkic, not a primary phoneme. (/j/ occurred only in some loanwords and as a dialectal variant of /č/; /f/ occurred only in some loans and onomatopoeics, and as a variant of /p/ or /w/ in some positions — note furxān alongside burxān (loan), xafsi, qifčāq, qaftān (*qāp tōn), etc.). For this reason Kāšyarī (or the copyist) was not bothered by an inconsistency in the orthography between w and F for this sound; in virtually all cases F is to be interpreted /W/ not /f/, and we have interpreted it so in our transcription.

A similar wavering is found between D and Ḍ; but here the situation is more confusing. Uighur script had only one letter for /d - ḍ/; Arabic script had D and Ḍ, and our transcription reflects the orthography consistently in this case. The result is that most of the words with /ḍ/ also occur with /d/.[80]

There seem to be three possible interpretations of this phenomenon: 1) D in all these cases is an error for Ḍ (Kāšyarī, or the copyist, left off the dot, just as he left off two of the three dots of W, writing F instead); 2) the phoneme in question was phonetically between [d] and [ḍ], and Kāšyarī used D and Ḍ interchangeably to indicate it (just as he might use A or I to indicate /e/); 3) the wavering reflects dialect mixture.

It must be noted that Kāšyarī explicitly states a /d ~ ḍ/ alternation in connection with two words: 162 kād, 511 dāγ (Arγu for "not"). And in at least three places in the Diwan he has separate subheadings for D and Ḍ. The first is at MS. 52, where the intention seems to be to distinguish between ād ("manufactured item") and āḍ ("good omen"). The second is at MS. 416, where the subheading D includes bādūt-, qadit-, qadut-, qidit-; while Ḍ includes buḍut-, bōḍit-, siḍit-. The third is at MS. 558, where D includes bādü-, bōdi-; while Ḍ includes uḍi-, boḍu-, qaḍu-. The inconsistent treatment of bōdi- and qaḍu- is immediately obvious; only bädü- is consistent; but a glance at the Base Index shows that although we find bädüonce elsewhere and also bädüt-, bädük is found six times with /d/ but twice with /ḍ/. Finally we have Kāšyarī's remark at 416 qidit-that those dialects which change /ḍ/ to /y/ also change /d/ to /y/, and also his

78. It is called "thin *fā'*" at 244 qaγurmāč, 310 qaγur-, 348 G, 516 čüvit, 517 qaviq, 571 qarwa-. It is called "*fā'* between the two points of articulation" at 54 āvāt, 544 tewe.

79. Kelly II, 150-1. Note that Borovkova came to the opposite conclusion, contending that *rikka* simply means "voicing"; see T. A. Borovkova, "O gubnyx soglasnyx v 'Dīvānu Luγāt-it-turk' Maḥmūda Kāšyarī," *T'urkologičeskiĭ Sbornik*, 1966, 24-27.

80. E.g.: boḍun (ten times) ~ bodun (seventeen); ōḍ (eight) ~ ōd (four); qoḍi (twelve) ~ qodi (one); quḍuγ (eight) ~ quduγ (six); quḍruq (six) ~ qudruq (five, four of these at the entry). On the other hand, some words appear only with /ḍ/: aḍāq (nearly fifty times), iḍ-, kiḍiz (nine times), sāḍrā- (six times, etc. Some cases seem to imply voicing intervocally; thus: 45 aḍuq < aγduq; 400 qaḍirlan- < qadran- (sic).



typical "explanation" of the /d ~ ḍ/ alternation in Turkic by appeal to an Arabic example. It seems to us that the wavering in the text reflects confusion in Kāšyarī's mind, perhaps compounded by carelessness of the copyist.

*Rikka*, in addition to expressing a feature in phonology (e.g. /g/ as opposed to /k/ and /w/ as opposed to /f/), is used in two other ways: as a synonym of *imāla* meaning "palatalization" (see below); and as a technical term for several dialectal peculiarities (see "Turkic and Arabic," discussion of "slurring.")

### b) *Išbā', Išmām, Imāla*

Finally we come to the first three terms in the list at MS. 8. These pertain to vocalism. First we shall list the 28 contexts in which Kāšyarī uses these terms to distinguish vocalism of particular words in contrast to other words of the same orthographical shape when they come up as entries according to his pattern system. Then we shall examine the usage of the terms in the grammar sections. Finally we shall analyze the meaning of the terms. The discussion will then turn to the problematic vowels /e/ and /i/.

First, all occurrences of *išbā'* and *išmām* (= *šamma*) in their respective contexts:

| | | | |
|---|---|---|---|
| (1) | MS. 29 | at | "with *išbā'* of the *alif*" |
| | | ät | "with *išmām* of the *alif*" |
| (2) | 29-30 | üč | |
| | | uč | "with *išbā'* of the *alif*" |
| (3) | 32 | ū | |
| | | ǖ (?) | |
| | | ǖ (?) | |
| | | ō (?) | "with *išbā'* of the *alif*" |
| (4) | 33-4 | ōt | |
| | | ǖt | "with *šamma* of the *alif*" |
| | | ȫt | "with less *šamma* than the former" |
| (5) | 34 | ȫd | "with *šamma* of the *vāv*" |
| | | ūd | |
| (6) | 34 | ōr | |
| | | ȫr | "with *šamma*" |
| (7) | 34-5 | ūz | "with *šamma*" |
| | | ȫz | |
| | | ūz | |
| (8) | 42 | utuš | |
| | | ötüš | "with *išmām* of the *alif*" |
| (9) | 49 | ȫlüg | |
| | | ǖlüg | "with *išmām* of the *alif*" |
| (10) | 51 | ärän | |
| | | aran | "with *išbā'* of the *alif*" |
| (11) | 53 | äw | |
| | | äw | "with *išmām* of the *alif*" |

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| | | | |
|---|---|---|---|
| (12) | 55 | ābā | |
| | | äpä | |
| | | apa | "with *išbā'* of the *alif*" |
| (13) | 200 | turum | |
| | | torum | "with *išbā'*" |
| (14) | 229 | bäldir | |
| | | baldir oγul | |
| | | baldir qīz | "All four of these have *išbā'* of the *bā'*" |
| | | baldir tariγ | |
| | | baldir qozi | |
| (15) | 309 | tuγur- | |
| | | toγur- | "the *tā'* has *išbā'*" |
| (16) | 495 | tȭr | "with *išmām*" |
| | | tōr | "with *išbā'*" |
| (17) | 496 | bōz | |
| | | bȭz | "with *išmām*" |
| | | būz | "with *išbā'*" |
| (18) | 496 | tōz | "with *išbā'*" |
| | | tȭz | |
| | | tūz | |
| | | tūz | "with *išbā'*" |
| (19) | 497 | tūš | |
| | | tȭš | "with *šamma*" |
| | | tūš | "with *išbā'*" |
| | | tūš | |
| (20) | 498-9 | čōγ | |
| | | čūγ | "with *šamma*" |
| | | čōγ | |
| (21) | 505 | bōy | |
| | | bȭy | |
| | | bōy | "with *išbā'*" |
| (22) | 535 | tü | |
| | | to | "with *išbā'*" |
| (23) | 542 | tura | |
| | | törā | "with *išmām* of the *tā'*" |
| (24) | 599-600 | täṇ | |
| | | taṇ | "with *išbā'*" |
| (25) | 606 | buruṇ | |
| | | bürüṇ | "with *išmām* of the *bā'*" |

Now the three occurrences of *imāla*:

| | | | |
|---|---|---|---|
| (26) | 497 | sīš (SIYŠ) | |
| | | sēš (SAYŠ) | "with *imāla*" |



| | | | |
|---|---|---|---|
| (27) | 498 | kīš (KIYŠ) | |
| | | kēš (KIYŠ) | "with *imāla*" |
| (28) | 501 | tūl | |
| | | tȭl | "with *imāla*" |

In the grammar sections, *išbā'* is the general word signifying "velarization"; *išmām* is not found; *imāla* and *rikka* both signify "palatalization." For example, in the discussion of the infinitive ending (284-5) Kāšγarī states that it is /-māq/ for verbal stems containing *qāf* or *γayn* or *išbā'*, /-māk/ for those with *kāf* or *rikka* or *imāla*. As an example of a word with *rikka* he gives sār-, as opposed to sar- which has *išbā'*. In the discussion of the participial ending /-γūci, -gūci/ (292) he gives the following examples: "those with *kāf*": kül-, kir-; "those with *imāla*": tēr-, sür- ;elsewhere, examples "with *imāla*" are: (295 G) ter-, and (299 G) bēr-, tēr-. Finally, at 91 G the opposition palatal:velar is expressed by *rakīk:mušba'*, and also by *mumāl:mufaxxam*.

Analyzing the 28 groups of words and the grammar sections together, we find the following:

*Išbā'* = "velarization": 1,2,3,10,12,14,16,17,18,19, 21,22,24 and grammar sections

*Išmām* = "palatalization: 1,4,5,6,7,8,11,16,17,19,23,25

*Imāla* = "palatalization": 28 and grammar sections (where = *rikka*)

*Išbā'* = "lowering" (/ū/ to /ō/ ?) 3; (/u/ to /o/) 13,15

*Išmām* = "raising" (/ō/ to /ū/) 20; (/ȭ/ to /ü/) 9, also 7 (?), also 4 since ȭt has "less šamma" than üt

*Imāla* = /ē/ not /ī/: 26,27

The usage of these terms in the Diwan can be explained partially by their meaning in Arabic grammar, and partially by the ambiguity of the Arabic script in representing Turkic vowels. Arabic has six vowel phonemes /a,u,i,ā,ū,ī/ and two diphthongs /au,ai/. The short vowels are indicated only by a small stroke (called *ḥaraka* "movement") above or below the consonant; thus بَ (*bā'* with *fatḥa*) /ba/; بُ (*bā'* with *ḍamma*) /bu/; بِ (*bā'* with *kasra*) /bi/. The long vowels and diphthongs are indicated by the letters *alif*, *wāw*, *yā'* used as matres lectionis; thus بَا (*bā'* with *alif*) /bā/; بَو (*bā'* with *wāw*) /bū/ or /bau/; بِي (*bā'* with *yā'*) /bī/ or /bai/.

The grammarians were aware that each of these vowels had various phonetic realizations (allophones) depending on the surrounding consonants, or varying according to dialect; and they used the terms *išbā'*, *išmām* and *imāla* to indicate this.

*Išbā'* (lit. "filling") meant prosodic lengthening of a short vowel in the middle of a word (Wright II 382 D). There is a remnant of this original usage in the Diwan at 284 G where Kāšγarī remarks that the biliteral may be considered triliteral in pronunciation by virtue of *išbā'*, and gives the examples: bardi ~ bārdi, turdi ~ tūrdi (secondary lengthening). Elsewhere, however (including the rest of 284 G), *išbā'* means "velarization" — or, more accurately, the requirement of certain roots (like bar- and tur-) to take velar suffixes, a requirement which these roots share with roots containing *qāf* or *γayn* (like qur-, saγ-).[81]

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*Išmām* (lit. "flavoring") meant pronouncing *ḍamma* between *kasra* and *ḍamma* (i.e. [u] to [ü]; Wright I 71 A). Kāšγarī extended this to mean "palatalization" in general, but only used the term as a label to distinguish among roots. Then he further extended the opposition *išbā'*:*išmām* to indicate /o,ö/:/u,ü/.

*Imāla* (lit. "deflection") meant pronouncing *fatḥa* between *kasra* and *fatḥa* (i.e. [a] to [e], [ā] to [ē] or even to [ī]; Wright I, 10 C). In the grammar sections of the Diwan it means (like *rikka*) "palatalization" — or, more accurately, the requirement of certain roots (like tēr-, sür-) to take palatal suffixes, a requirement which these roots share with roots containing *kāf* (like kir-, ög-). Used as a label to distinguish among words spelled the same as entries, *imāla* means "palatalization" only in one instance (28 above). In the other two cases (26, 27) it has its original signification in Arabic grammar — the pronunciation [ē]. In both instances, however, it contrasts not with [ā] (as in Arabic) but with [ī]. The reason it is used here is because the traditional way of writing [ē] was with the mater for /ī/ not for /ā/, and so the term was used to contrast the pronunciation of two words spelled the same way.[82]

c) /ē/

Historically, kēš is most likely to be reconstructed as kāš. There was apparently a strong tendency in Turkic for /ā/ to be pronounced [ē] allophonically (like the Arabic imāla); and Kāšγarī, as earlier and later writers using the Uighur and Arabic scripts, wished to indicate this phonetic peculiarity. The normal way to do this was to use the mater for Y instead of for *alif* ('), apparently since it was thought this sound was closer to /ī/ than to /ā/.

The case with sēš is different, since historically this is most likely to be reconstructed as *saiš or *sayiš (cf. osm. sayış- "to settle accounts").[83] The diphthong /ai/ must have fallen together phonetically with some realizations of /ā/, since Kāšγarī considered the vowel in sēš to be the same as that in kēš. However, the verbal form homophonous with sēš is attested with the factitive ending /-tur/ and the usual shortening of the vowel: 359 šeštur-. Here the infinitive in /-māq/ also seems to imply that the vowel in question was a diphthong, [ai].

It is difficult to separate those roots with /ē/ which ought to be reconstructed with a diphthong from those which seem to represent /ā/, since they are spelled the same;[84] but there are some clues.

Besides šeštur-, there are three other instances of roots with /e/ occurring with velar suffixes; unless these all reflect copyist's errors, or the like, perhaps the vowel in each case represents [ai]. The instances are: (1) 104 eniš- (-māq) — the only instance of the root en- in the Diwan with a suffix distinguishing velar-palatal quality; elsewhere we have interpreted the suffixes palatally; it should be noted, however, that three of the other six occurrences are in connection with il- (-māq), with the note that N and L

81. Note 582:5 where Kāšγarī specifies such roots as having "*išbā'* liquids." (On liquids, see "Structure of the Diwan," discussion of Kitāb al-jam'.)

82. Persian, which had an /ē/ phoneme used *alif* (') or Y (Kelly I, 186, n. 31); Turkic had normally used Y in both the Runic and Uighur alphabets.

83. Another case of a diphthong, perhaps, is 525 qiš-, apparently to be reconstructed as *qiyš- (see Base Index s.v. qiy-: qiyiš-; but cf. qay-).

84. The apparent "variation" or "confusion" in some spellings between I and A is in all cases likely the result of the activity of the later hand. See above.



are "variants" or "alternants" (see Index); this will be discussed further below in connection with /i/. (2) 105 eliq-, from el in the meaning "vile";[85] note that the same word in the meaning "courtyard" is found with the ablative ending in a proverb cited twice in the Diwan, once with the usual shortening of the vowel ('ALDIYN), the other time with the mater Y ('IYLDIN). (3) 44 ečiqim, which is ečci with the diminutive and first person suffixes.

There are several instances of verbal roots with /ē/ occurring as entries in sections requiring either a short vowel or consonantal /y/. Perhaps the mater Y in these cases does not indicate length, but rather a diphthong [ai] or [äi]. The instances are: 95 ēt-, 115 ēnat-, 116 ēttür- (Pattern *fa'lal*); 139 ēril-, ēwil- (same section as äysil- < *ägsil-!); 329 tētil-, sēzin- (pattern *fa'il-*); 422 yēt-; 530 bēlāl-, kēčil-, 577 yēsä- (pattern *fa'lal-*); 602 yēŋ; 616 kēŋäš-.

The Kāńčāk pronunciation of sān was 504 sēn (SIYN). Kāšγarī characterizes their speech as "corrupt" (*taraḍḍala*); perhaps this means they pronounced /ā/ as a diphthong, as in some American dialects of English. Similarly, the Aryu pronunciation of Pers. *gazar* is gēzri (KIYZRIY), "with slurring" (*rikka*; 217 turma; see "Turkic and Arabic," part e), at the end).

In our transcription of the Turkic we have ē wherever the text has the mater for /ī/ (Y) which must be reconstructed as /ā/ (or possibly /äi/) on historical principles (e.g. tēr-, bēl, bēr-, bēś, kēŋ, kēč-, ēš, yēg, yēl, yēn, yēt-). With suffixes these words usually shorten and are spelled with *kasra* (I) — but sometimes also, or instead, with *fatḥa* (A) (probably all of these by the later hand); in any case they are always interpreted as e. In addition, we have interpreted the common word bēg in this fashion because there are two occurrences with the mater Y (see Base Index); even though there are four occurrences, including the entry, with the mater *alif* ('), and the shortened form uniformly with *fatḥa*, never *kasra*. Some words whose vocalization cannot be established on historical principles are also interpreted with ē or e if there is a similar variation in the orthography of the vowel as in the above cases.

There appears to be no opposition ä:ē, but only ä:ē (käč-:kēč-). With suffixes, however, we do find ä:e (e.g. 141 äwsä-:ewsä-; 416 kāčit-:kečit-; 541 käčä:kečä); and also with assimilation or secondary shortening (414 kät- < kād-: ket- < *kēt- — cf. kētär-). The opposition on the phonemic level appears to be /ä:ā/, while phonetically /ā/ is realized as [ē]; but with suffixes, with the usual shortening, the vowel tends to be [ä] ÷ hence the variation in the orthography. Some nominal roots with original /ä/ appear as entries with the mater *alif* ('), interpreted here as secondary lengthening (see below, part h), on vowel length): äd, äw, kād-, kāńč, tär. Words like kärzü and käwli, like bēg (/bäg/), are probably borrowings; the same for yäk and Kāńčāk, which perhaps ought to be read yāk and Ganjāg (cf. nāg). The status of ēz is uncertain.

Finally, there are five instances where we find AY in the non-first syllable. The most common of these is tewe (effect of vowel harmony? — see Base Index). The others are: sūwre, čügde, čümēli (surely the same word as cümāli), and Oγ. aftābe (< Pers. *aftābe*).[86]

d) /i/

In the list of technical terms at MS. 8 *išmām* carries the qualification "to the three vowels," and once (at 284 G) *imāla* also is "to the three vowels." "Vowels" here is *ḥarakāt*, the word which we saw was

85. This point was discussed by R. Dankoff in *JAOS* 95.1, p. 76, n. 47.

86. Cf. the Oγuz pronunciation of Ar. *qalāda*: qalīda (QALIYDAH); this should perhaps be read qalēda, or the like — i.e., with *imāla*! The status of erēž is uncertain.

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used by the Arabic grammarians for the small strokes above or below a consonant and which indicated the three Arabic short vowel phonemes /a,u,i/.

It is striking, however, that none of the examples for išbā', išmām or imāla refers to /i/ or /ī/. (As we have seen, the two examples where imāla seems to mean /ē/ instead of /ī/ depend merely on a coincidence in the orthography, and that imāla really means [ē] as opposed to [ā] or [ă].)

There is positive evidence that there was no phonemic opposition /i:ï/ in the language of the Diwan, but only one neutral phoneme /i/ (and the corresponding long vowel /ī/) which could take velar or palatal suffixes. This is reflected in our transcription, which has only i and ī.

On the one hand, there is a clear tendency for a given root to prefer suffixes of one quality or the other, thus: (in the following examples, roots containing /γ,g,k,q/ are not considered; see below).

| *Palatal only* | | *Velar only* | |
|---|---|---|---|
| ič | sīḏ- | īḏ- | sič- |
| ič- | siṇ- | il- ("come down") | siḏir-, sir |
| il- ("stick") | til- | isir- | siri- |
| isi- | tir- | it | sīz- |
| it- | tiz- | biš- | tīḏ- |
| bil- | yit- | či | tin- |
| biti- | | čīn | yirt- |
| | | si- | |

On the other hand, a significant number of roots have variation in the suffixes, thus:

īš: išīγ, īšqa (īškä — see Index!), īšliγ; išlä-, išlāš-, išlät; išlan- (išlän-)[87]
bič-: all suffixed forms are velar except bičāk
tīl: tīllig; tilāq, tiliq-
tīš: tīšīγ; tišä-; tišlä- (tišla-); tišlän- ;tišlat-
tiz: tizlä- (tizla-); tizlät-
yin: yinkä ,yinqa
yīḏ: yiḏla-, yiḏiγ; yiḏimāq (yiḏimāk)
yili-: yilimāq, yilitmāq, yiliγ; yilmirmāk; yilišmāq/-māk
čiž-: čižmāq; čižtürmāk

A further reason for considering /i/ to be neutral is that there is no clear minimal pair illustrating an opposition /i:ī/. One apparent exception is the two il-'s in the above lists. There are several difficulties here. It should first be noted that the opposition is found with the infinitive ending, but that there is also a corresponding opposition in the aorist (see 94 il-): the root meaning "stick, catch" has the aorist form ilār and infinitive ilmāk; while the root meaning "come down" has aorist ilur and infinitive ilmāq. It is possible that we are dealing with homophonous roots that have developed a distinction in certain parts of the paradigm, or else that have retained a distinction from an earlier period when the two roots were distinguished (say *ilā-:il- or il-:*ilu-). A second possibility is that the phonemic opposition lies in the

87. Verbal stems cited this way appear as entries with -K-Q in the infinitive form; see below, part f).



consonant, not the vowel — i.e., that there were a velar /ɨ/ and a palatal /l/ as two phonemes;[88] however, there are no other examples of such an opposition. A third possibility is that the il- meaning "come down" should be read el-; Kāšγarī himself says that il- in this meaning is an "alternant" or "variant" of en-; and one might postulate a root *e- (or *ē — compare the homophonous ēn "downward slope") plus the passive /-l-/ or the medial-passive /-n-/ suffix. If this is so, we would again have the curious phenomenon of a root with /e/ taking velar suffixes; but we have already noted that en- seems to be one of those roots that may do so, since we find the form enišmāq (see above on /ē/).

The question arises as to the interpretation of /i/ in roots with a velar consonant /γ/ or /q/. There are numerous cases of minimal pairs in this regard (pairs cited in parentheses are not strictly minimal):

| | | |
|---|---|---|
| (īk ~ yīk | — — — — | iq) |
| irk | — — — — | irq |
| čik | — — — — | čiq ~ čīq (both onomatopoeic) |
| (kiḏiz | — — — — | qiḏiγ) |
| (kim | — — — — | qimiz) |
| kin | — — — — | qin ~ qīn |
| (kīr | — — — — | qir) |
| kir-, kiriš- | — — — — | qir-, qiriš- (etc.) |
| (kirpi; kirpik | — — — — | qirpās) |
| (kīš | — — — — | qiš) |
| kiz | — — — — | qiz |
| (sik | — — — — | sīq) |
| sik-, sikil- | — — — — | siq-, siqil- (etc.) |
| tik-, tikil- | — — — — | tiq-, tiqil- (etc.) |
| (yignä | — — — — | yiγla- ~ iγla-) |
| yigtür- | — — — — | yiγtur- |
| (yilik | — — — — | yilqi) |

The interpretation adopted here is that in these cases as well the /i/ is neutral, and the phonemic opposition lies in the consonants /k:q/ and /g:γ/. In connection with other vowels, however (kāl-:qal-, ük-:uq-, bög-: boγ-, bōk:bōq, etc.) the gutteral consonants are probably merely allophones of the same phoneme, since the phonemic opposition seems to lie in the vowel. (This will be discussed further below.)

e) Velar-Palatal Alternation in the Root

In addition to the roots with /i/ that are found with velar or palatal suffixes, listed above, we also find several in which there is an alternation /k~q/ or /g~γ/ in the root itself. Thus: (for references, see Base Index)

88. See above, note 81. Cf. the remark of Ibn Sīnā (d. 428/1037):

> . . . there is a velarized (l) the relation of which to /l/ is the same as that of /ṭ/ to /t/. This velarized (l) is common in the language of the Turks, and is considered as an independent speech-sound, but those (among them) who commonly use the Arabic language treat it (i.e. the velarized [l] ) as the one and the same /l/.

(K. I. Semaan, *Arabic Phonetics* [translation of *Risāla fī Asbāb Ḥudūṯ al-Ḥurūf*], Lahore, 1963, p. 54.)

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čıγ- "tie." čig- "tie." čigil-, čigin-, čigtür-
ciqra-, cikrä- "grate (teeth)." (Onomatopoeic)
qičīla- "tickle" (< qīči "mustard" ?). kičī- "itch." (Onomatopoeic ?)
qirt "miserly, bad-tempered." kirtüč "grudging, ill-tempered"
tiγrat- tigrät- "harden"
yiγrıl- "clench (from cold); shrink (garment)." yigrän- "crawl (flesh); consider raw (meat)." (< yīg "raw"?)

Related to this is:

uγlit-, üklit- (read üglit-?) "increase"

All of these appear to be special cases of a larger category of words having apparent velar-palatal alternation in the root as determined by variation in the suffixes. Thus:

*os/ös "likeness; trick" (?). osuγ "correspondence" ? [taḫāyul]. ösüglä- (-māq/māk) "open without a key,by a trick [ḫīla]" (Käncäk). ösnä- "resemble." osnat- "liken."
öp- "gulp." öp- "sip; kiss"
bus- "lay in ambush." bösüg bös- "beat; lay an ambush" (the two meanings are unrelated, and it is easier to assume that in the second meaning there is simply a confusion with bus-).
*bur-/bür- "draw together, contract ;twist, turn." bür- "draw together (mouth of bag)." bürčäk "forelock." bürgüč "bread turner." bürük "wound string." bürül- "be folded (book)." bürmä "waistband." bürün- "wrap or veil oneself." bürünčük "veil." büruṇ "whirlpool." *burq- "wrinkle (skin), frown": burqı, burqıγ, burqur-, burqıt-
čom- "dive." čöm- "dive (deeper than čom-)." čomur-, čömür-; čomuš-, čömüš-; čomtur-, čömtür- (same difference, consistent). čömčä "ladle" (Oγuz). čomušluq "privy"
särim (sarim ?) "filter (wine)." särmä- "strain (soup, fish, noodles, etc.)." sarmačuq "a type of noodles." sarmal-; sarmaš- (särmäš-), sarmat- (särmät-). (N.b. There is also a stem *sarma-; not related, derived from *sar, saru-, sarum.)
*taw-/täw- "turn, twist, move"; used as a jingle with other verbs. taw- (täw- ?) "dispose of (merchandise)" [taṣarrafa, < ṣ-r-f "turn over"] (hapax legomenon: the context implies that it is merely a jingle with sat- "sell," and so it is probably not the root of tawar "merchandise"). täwin-: uwun- t. "wring (hands)." täwür-: äwür- t. "turn upside down . . . (merchandise)." täwrān (tawrān ?) "twisted threads . . . . " tawrat- "spin (yarn)." tawuš "sound and movement." täwšä-, tüwšä- "tangle (yarn); form beads (sweat)" (these two stems are hopelessly confused in MS). *tawiš-/täwiš-: satišyan tawišyan "who buys and sells"; tawišyān "rabbit" (unrelated ?); täwšin- "be very active"
tut- "take, catch, capture." Many derived forms with velar suffixes. tütür- ~ tütgür- < tüttür- (sic) "incite to catch." tütsüg "quarrelsome" (perhaps here a confusion with tüt- "smoke, smoulder"). tütiš- = tutuš- "grab one another; quarrel"
tuzγu "gift." tüzgür- "give a gift"
yāl "mane (horse)." yēl "mane" (? — hap. leg.)
yanč- "crush; bite." yančil-/yänčil-
yar- "split forcefully." yer- "split gently." (yar-/yer- and yaril-/yeril- are due to a confusion, or a failure to distinguish the two consistently.) yaruq, yerük; yarim, yerim "half." yerin-. yarindaq "strap." yariš- "race; share," yeriš- "split." yartur-, yertür-
*yow-/yöw- "share, help." qur- yow- "cement kinship ties, share wealth, overwhelm with kindness." yöwgil "give!" yowsa- (yöwsä-) "desire to share wealth." yöwüš "help to kin in outfitting bride." yowuš- (yöwüš-) "help, share." yöwtür-



yüm- "shut the eyes." yümülgān. yumluš-. yumun- (yümün-). yümtür-
yuš- (yüš-) "pour out (beer from tap in vat)." yušıl- (yüšıl-) "be poured out." yušul - "gush (blood from wound)."

A possible interpretation of this phenomenon in some cases is that it reflects an earlier stage of the language, in which phonemic opposition lay in the consonants, not the vowels. (The Turkic "Runic" alphabet is apparently based on this principle.) Then the opposition on the graphemic level between gutterals (γ:g, q:k), discussed above, would have represented a phonemic opposition also, not only with /i/ but with other vowels as well. It was already suggested, as a possible explanation of the two ıl-'s, that there were a velar /ɨ/ and a palatal /ı/ as two phonemes. As consonantal harmony gave way to vocalic harmony in the phonemic system, there could have arisen a confusion as to the interpretation of the vowel in some cases. And in some cases (čom-/čöm-, yar-/yer-) the doublet would have been revalorized as expressing a different nuance in meaning. Possibly, too, different dialects would interpret the vowel differently.

Alternately, if one assumes original velar/palatal opposition in four pairs of vowels, then in the language Kāšγarī is describing there is a tendency for this opposition to break down; in the case of iï a merger has taken place, with remnants of the former opposition preserved in some paradigms.

Interpretation of the vocalism in the Diwan is complicated, not only by the possibility of dialect mixture in the language Kāšγarī is describing, but also by special factors connected with our unique MS. The scribe miscopied; or else he substituted his own pronunciation; or else the later hand changed the original form in the text. In some cases, therefore, we shall have to fall back on the standard interpretation of apparent velar-palatal alternation in the root: that the variation is a result of phonetic conditioning (the palatal character of certain consonants, such as /y/ and /č/, etc.) and represents consecutive historical phases or interdialectal borrowing.

### f) -K-Q

Particularly difficult to interpret are those cases in which the infinitive form of the verb appears in the text as -MA'K-Q — i.e., with what looks like a type of ligature ( ﻙ ), combining *kāf* and *qāf*. The 61 occurrences of this combined form are analyzed below. Although in most cases it seems to be due to the scribe's writing now one form and now the other, or to a later hand changing what the scribe originally wrote, it is not discounted that in some cases it does reflect a type of ligature by which Kāšγarī himself intended to indicate velar-palatal alternation in the root. Thus it has been used as evidence for such alternation in several of the examples in the above lists (išlan-, ösüglä-, sarmaš-, sarmat-, yančil-, yowsa-, yowuš-, etc.).

Before listing the occurrences of the combined form, we must first discuss the following cases, where we have interpreted the text to be in error:

| -MA'K error for *-māq* | -MA'Q error for *-māk* |
|---|---|
| 93 aw- | 92 öć- |
| 102 ozuš- | 96 ör- |
| 146 usla- | 106 örül- |
| 152 uduzla- | 126-7 äwlāš- |
| 314 šačis- | 134 ürpät- |
| 429 taprıt- | 157 öṇiklān- |

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479 yerin-
sar- at 285:11 G

342-3 särin-
477 yörül-
486 yügnüš-
555-6 üzi-

Some of these are simply errors (the copyist was nodding). In the case of yörül- it might be argued that this should indeed be read yorul-, since modern attestations of this root have back vocalism, and even the text of *Qutaḏ'yu Bilig*, contemporary with the Diwan, shows velar-palatal alternation of the type discussed in the previous section (see ED, 955). We have interpreted it here as an error since all the other occurrences of the root in the Diwan are with palatal suffixes (see Index); also it occurs in the Diwan immediately after yarïl- and yerïl-, a circumstance that might well have engendered confusion in the copyist's mind; so that in this case Clauson's explanation is plausible (ED, 967): "the scribe substituting his own pronunciation for the original one." In other cases the errors are most likely due to influence of the preceding entry. This is clearly the case with taprït- (see section above, "Scribal Errors . . . ," A.); and is probably the case also with öč- (follows uč-), örül- (follows orul- — and note that ürül-, following, lacks aorist and infinitive), äwläš- (follows awlaš-), and ozuš- (follows üzüš-).

The case of ōr- is more complex. Following his usual ordering of the material (A-U-I or, with matres, '-V-Y) Kāšγarï has first 96 ār-; then ōr- ("plait") and ör-; then ēr- and īr- (treated as a single entry). Apparently he then recalled another meaning of ōr- and so we find it now again, out of order ("rise") — but he also gives the meaning he gave previously ("plait"). Perhaps the copyist made an error in the infinitive here under the influence of the preceding entry with the same mater, viz. ōr-. It must also be considered, however, whether the reading of ōr- as ör- represents a dialectal peculiarity of the copyist.

Our interpretation of the combined form -K-Q is based on a careful examination of the orthography in the MS. In most cases it is quite apparent that either K or Q was written first, and that the other was written later, either by the original copyist or by a later hand. (Based on the orthography alone, the determining criteria are usually the placement of the two dots of the Q and the presence or absence of the small *kāf* inside the K.) It must be admitted, however, that except for a few cases one cannot be 100% certain of the interpretation.

In 36 instances it appears that K was written first, Q later: 93 uw-, 111 inan-, 113 äsüt-, 119 ildur-, 120 alwir-, 141 atsa-, 148 atizlan-, 151 amačla-, 153 ösüglä-, 318 qazïš-, 370 taplaš-, 370 tüplāš-, 423 yulit-, 428 yoṇat-, 429 toprat-, 435 töšlät-, 439 yunčit-, 469 yer-, 470 yüz-, 470 yuš-, 477 yarïl-, 477 yušïl-, 490 yüzlän-, 492 yïšïmlan-, 524 sār-, 566 tuwra-, 568 čapsa-, 572 tuzla-, 573 tizla-, 573 tišla-, 586 sačūla-, 598 burtāla-, 616 tüṇüš-, 619 tiṇïla-, 620 siṇïla-, 621 sarṇūla-. In the first two or three cases (the case of äsüt- is uncertain) the Q is in brown ink, indicating the activity of the later hand. The next five cases are also on pages where brown ink is visible, but here the Q is black, and so cannot be due to the individual we have called "the later hand"; the same is true for the example at MS. 490, and most of those at MS. 572 and ff. The majority of all these cases were simply scribal errors of the type discussed above (-MA'K for -māq), emended later, either by the original copyist or, as seems more likely, by a later hand. The emendation of 470 yüz- and 490 yüzlän- perhaps represents a dialectal peculiarity of the copyist (or of a later hand). Some of the examples (120 alwir-, 566 tuwra-, 616 tüṇüš-, 621 sarṇula-) are hapax legomena.

In 21 instances it appears that Q was written first, K later: 151 īšlan-, 156 orïla-, 159 ertälä-, 313 titiš-, 375 sarmaš-, 428 sïrčït-, 438 sarmat-, 475 yowuš-, 476 yiliš-, 477 yeḏil-, 477 yerïl-, 480 yumun-, 480 yiḏi-, 485 yelwir-, 488 yančil-, 569 čiwša-, 578 yowsa-, 579 yïpla-, 590 tarasla-, 616 täṇït-, 635 sorpla-. No brown is visible in the first three cases. tarasla- and sorpla- are hapax legomena. Some of these are again simply cases of scribal error (-MA'Q for -māk) emended later. Others (īšlan-, sarmaš-, sarmat-, yowuš-,



yowsa-, yančil-, yumun-) belong to the category of velar-palatal alternation discussed above. In these, as in those containing /i/ in the root, it is not excluded that in some cases the combined form -K-Q goes back to Kāšγarï himself.

Finally there are four anomalous cases. In 571 bitla- and 594 yelimlä- the intention of the orthography in regard to the Q is uncertain. In 428 törpït- it appears that the Q was written later and then erased, but this too is not certain. In one case only, 567 säwrä- (a hapax), the Q is written directly above the K rather than in the middle of it.

Although the general conclusions drawn here correspond more or less to those of previous interpretations of the Diwan, it might be noted that previous interpreters were not consistent and that they failed to take into account the peculiarities of the orthography. Rifat (EP) simply levelled out all the -K-Q's to either K or Q, apparently depending only on his own preference. Atalay followed Rifat half the time; but in 31 cases he noted that there was a problem. In 29 of these he interpreted it as Q altered to K or vice versa.[89] In one case (I, 298 n., ad 159 īšlan-) he interpreted it as a confusion among two different stems (išlen-, ıslan-); and in one case (III, 73 n., ad 475 yowuš-) he posited that the combined form indicates -māq/-māk.

Clauson's approach was very similar to Atalay's. In 27 cases he assumed that the copyist originally wrote one form, then corrected it to the other.[90] In six other cases, however, he could not decide which direction the correction was to be interpreted.[91] Clauson interpreted 159 īšlan- along the same lines as Atalay, assuming a confusion between two different roots, one with back vocalism and the other with front (ED, 263); similarly he interpreted 148 atïzlan- as confusion in the text with an otherwise unattested *ätözlän- (ED, 75 — however, even ätöz is not found in the Diwan). In one case (429 toprat-; ED, 444) he misread the form in the text ("MS. in error -meːk"); he also failed to notice our combined form at 578 yowsa- and 475 yowuš- (ED, 880, 881; cf. 871, s.v. yov-: "the quality of the vowels is uncertain"). In one instance only he offered a different interpretation of the apparent confusion in the vocalism, viz. as evidence of dialect mixture (ED, 934, yum-: "Except in Xak. the vowel is consistently -u-; in Kaş. the forms are yüm-, yümtür-, yümül-, but yumluş-, and see yumun-; unless this is a vagary of the scribe's, this must be a dialect form.").

In the case of 153 ösüglä-, Atalay suggested (I, 306 n.) that this should be *osuγla-, on the basis of osuγ. Although the reading with g is assured by the position of the word unader a K heading, Atalay's

89. See footnotes to Tercüme I, 166, 224, 226, 286, 292, 299, 306, 316; II, 206, 316, 327, 328, 330, 352; III, 58, 60, 77, 78, 79, 100, 181, 284, 294, 352, 394, 404, 405, 410, 444.

90. See the following entries in ED: 4-5 uv-, 156 amaçla-, 213 ért:le-, 440 taplaş-, tübleş-, 349 borta:la-, 258 eşüt-, 517 teṇit-, 523 tıṇı:la-, 526-7 tüṇüş-, 840 siṇi:le- ("-meːk corrected from -maːk not vice versa as in Atalay"), 843 saːr-, 845 sürçit-, 854 sürṇü:le- (ad 621 sarṇüla-), 853 sermeş-, sermet-, 886 yıḏı-, 923 yulıt-, 933 yılış-, 945 yançıl- (cf. 944 yanç- "MS. in error -meːk"), yunçıt-, 947 yoṇaːt-, 967 yarıl-, yeril-, 976 yuş-, 978 yışımlan-, 987 yüzlen-.

91. ED: 128 alvır-, 444 tovra-, 462 tıtış-, 564 tişle-, 845 sörple-, 937 yumun-. On tişle- Clauson elsewhere wrote (private communication to R. Dankoff dated 8/11/71): "As the Caus. form is quite clearly تِشْلَتْماق, I have no doubt that the text originally had تِشْلاماق, that the scribe either originally copied it correctly and then added ك to suit his own pronunciation, or first wrote تِشْلاماكْ as he would have pronounced it and then saw this was a mistake and added ق."

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suggestion is acceptable with the modification that both forms are possible — indeed, that the very purpose of the combined form -K-Q is to indicate that both are possible. It should not be ignored, however, that ösüglā- also carries the label "Kānčāk dialect." The possibility of dialect mixture must also be considered, then, as an explanation of ösnä-, osnat-. Clauson's hint that 480 yumun-/yümün- might also indicate dialect mixture was just mentioned. In this case, however, as in all the other cases besides ösüglā-, none of the various forms has a dialect label.

g) /ŋ > g/

There is a tendency for /ŋ/ to lose its nasal quality following /n/ (dissimilation). Thus the usual genitive forms of ol, mān, sān are anig, mānig, sānig (see Index). Genitives with -niŋ do occur (ärniŋ 92:7; böriniŋ 221:6 P; bir ekindiniŋ 368:8; bīr bīrniŋ 371: margin, 378:1; oγliniŋ 421:7 P). More commonly, however, the form is -nig (kimnig 182:14 V, 221:12 V, 453:16, 550:8 V, 555:8 V; künüg (künnüg?) 213:11; xānnig 215:3 P; quzyūnnug 221:6 P anāŋnig 253:13 V; kōlnig 308:16 V; yātnig, ōznig 462:17 P; yaγīnig 463:12 P; kāyiknig 509:15 P; aḍinnig 543:2 V; künlnig 549:12 P; ärnig 574:10; yalŋuqnig 612:7 P).[92]

Datives with the third person possessive, normally -iŋa (e.g. anāsiŋa 316:17, 354:14; tawāriŋa 344:11; äwiŋä 565:10), occur as -iga on nouns ending in -n (qāniga 563:11 [fī damihi], 626:13 [dam$^{an}$]).[93]

The second singular possessive, normally -iŋ (e.g. 196:7 käzīgīŋ), occurs as -ig on nouns ending in -n (qānig 249:9 V; yēnig 512:3).

Two examples may be noted in which the dissimilation occurs preceding /n/. Thus "your tongue" with the accusative ending is tiligni at 463:4 V; and "his wealth" with the accusative is nägin at 251:17 V.

h) Vowel Length; Madd and Līn Letters; Lightening

As a rule, vowel length is phonemic only in the first syllable, or root.[94] Length tends to be lost with suffixes, as Kāšγarī clearly points out (515-6 G); and this is borne out throughout the Diwan.[95] Most of the examples that contradict this rule can be explained.

First, there are many anomalous long vowels (or, rather, plene writing) in the introductory pages of the Diwan (e.g. 10 G bīčγu; cf. 304 G bičγu); these are probably to be blamed on the copyist.

Second, Kāšγarī at times inconsistently uses a plene orthography, as in Uighur, even though he states that it is "more elegant and more correct" to shorten the vowel in speech (see 204 kälin G).[96]

92. The same form is found in contemporary documents in Uighur script discovered at Yarkend: yernig (YYRNYK), begnig (B'KNYK). See Ş. Tekin, "Bilinen en eski islami türkçe metinler: Uygur harfleriyle yazılmış Karahanlılar devrine āit tarla satış senetleri (473, 483 = 1080, 1090)," *Selçuklu Araştırmaları Dergisi* 4 (1975), 157-186 — facsimile II.9, IV.18, V.1.

93. The words read törkünkā (222:6), īnkä (39:14 P) and yinkä (446:14 P) should perhaps be read törküniγā, īniγä, yiniγā (?).

94. Kelly II, 155.

95. Examples in Kelly II, 157. Other examples: 339 tutun-: ōt tutundi, V: üḍig oti tutūnup; 380 sawruq-: kōzdān yāš sawruqti, V: kōzüm yaši sawruqup; 616 taŋildi bāš, är bašin taŋindi. (Cf. 426 G.)

96. Kelly II, 152-3, 159.



Third, there are numerous examples of secondary lengthening, or what may be called "pausal lengthening," when words are cited alone, or else in proverbs or verses, especially toward the end of a line and in the rhyme position. Examples of /ā/ in entries have been cited above (see discussion of /ē/); also bārdi, tūrdi cited at 284 G (see above, discussion of *išbā'*). Example in a proverb: at 176 bōrk: tātsīz, bāššīz; but same proverb at 407 tat: tatsiz, bašsiz. Example in a verse: at 513 bāl: qāl (imperative of qal-, rhymes with bāl).[97]

Fourth, there is another type of secondary lengthening in the root which, like plene writing in the non-first syllable, is rather to be interpreted as indicating stress.[98] We especially find such plene writings in two-word phrases, where it points to stress on the root as against the general rule; e.g. 170 tūn: tūnlā kāldim; 170 tin: anig tīni; 171 qin: qilič qīni; 243 bayram qum: bayram qūmi. This is similar to the loss of length in other phrases where the stress goes to the end, following the general rule; e.g. 634 qōḍ-, aorist qōḍūr, but in verse: qoḍur mān. The entire subject of stress is complicated and requires much further study.

Normally Kāšγarī uses the term "*madd* and *līn* letters" for the matres lectionis '-V-Y.[99] Omitting these letters is an example of "lightening" (e.g. 204 kälin G).[100] And the shorter form is generally considered "better" or "more elegant" (e.g. 162 bir, 52 āḍ, 53 āw; but note 172 törť: "the better pronunciation is TUVRT tōrt with *vāv*"; also 305 qapar-; 13 G, 284 G, 526 G).[101]

With the exception of 32 arra, urra, irra, all words ending in a vowel are written plene.[102] It is unlikely that this indicates vowel length in all these cases; rather, it is probably merely an orthographical convention. When suffixes are added the plene writing of the base word is usually maintained. This is true, for example, of all verbal stems ending in a vowel (MS. 553 end - 599);[103] in these cases our transcription

97. Other examples: at 37 ögüt V: tīlā (imperative of tilā-); at 396 G: tīlā, bīlā (imperatives); 42 ōlās V, ükūš; also bāš, etc. — see ED, 372, 528.

98. Kelly II, 159-60.

99. Only at 13 G Kāšγarī distinguishes *alif* (') as *madd* and V-Y as *līn*; elsewhere he uses them interchangeably. Kelly II, 153-5, 159.

100. Other examples: 579 yašla-, 584 G. In this context "lightening" is a synonym of "assimilation." The term "lightening" as opposed to "heaviness" also means pronouncing a word with a consonant dropped (45 aḍuq for ayḍuq, 120 anγar- for andγar-, qulna- for *qulunla- at 482 yeni- G; also 30 ir for 32 irra, 183 säkīz for säkkīz); or pronouncing a word with a vowel dropped (33 urq for uruq, 76 oγri for oγiri, 152 oγurla- < oγri- [sic]). Nasality and consonant clusters, on the other hand, are both "heavy" (613 G, 626 G); as is the joining of two gutterals of the same genus (292 G: *saγγūči > saγqūči). Another type of "lightening" is the pronunciation of tiḍ- as 522 tiy-.

101. Kelly II, 159.

102. Kelly II, 160-1. Other "exceptions" can be explained as copyist's errors: bolγāli at 109:7 (LY misread as L); muyāvu at 271:3 (VUV judged to be a dittograph and read VU); ara at 470:10 ('R' misread as 'R); tāgrā at 618:12 (TKR' misread as TKR). Similarly, the later hand added a vowel sign to the final consonant in certain words, making them appear as if they end in a vowel and are written non-plene: yoqār at 83:5 (verse, shortened from yoqāru for the meter!); ay at 175:9,10; also at 496 qūr, 495 kēp, 500 šīq.

103. But note 597 G, which implies that the final mater is only required in the imperative form and may be dropped with any endings.

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follows the normal system of indicating the plene writing in the middle of the word (553-4 bādi, bār, bāmāq), but omitting the vowel-length notation in the running marginal index (ba-). It is also true of bisyllabic nominal stems (540 tapa, 586 tapāla-), but not of monosyllabic nominal stems, though Kāšγarī often gives the "root-form" in plene notation and says that the mater has dropped (see e.g. 535 tü, či; 563 tülä- < tūlä-, čilä- < čīlä-).[104]

104. Other examples: 323 čilaš- < čīlaš-; 534 G; 597 G on uḍiqla-. Note 538 qi (vocative particle): "It is pronounced long *(yumaddu)* between the *qāf* and the *i*-vowel" — i.e., an exception? Note also that nouns consisting of a vowel only are interpreted long (32 ā, ū, etc.). Some inconsistent writings are again perhaps to be explained by the effect of phrase stress. Thus we find kīšini (KIŠINIY) four times in the context bu X ol k. X-γān (88:11,15, 89:4,8), but elsewhere kīšīni, always in the context X k. X-di (KIŠIYNY 136:14, 554:15; KIŠY NY 416:14, 430:11, 485:17). Similarly, we find kīšīlār (KIŠYL'R) six times (102:14, 103:9, 160:7, 438:9, 467:8, 617:11); but at 208:8,9 first kīšīlār (KIŠY LA'R) in the phrase qurām k., then kīšīlār (KIŠIL'R) in the sentence k. qurām olturdi.



[I. 2/3] 2

In the Name of God the Merciful the Compassionate

— in Him there is Assistance —

Praise be to God, most lavish of bounty, and gracious of benefaction; Who sent forth Gabriel, with a detailed Exposition, a Revelation, setting forth clearly what is forbidden and what permitted; to Muhammad, who then followed the Way, and raised up the Lamp and the Guide; at a time when the heartiest was sickly, and the most eloquent was dumb; God bless him and his family, of most noble lineage, and grant them peace.

To proceed. The slave, Maḥmūd ibn al-Ḥusayn ibn Muḥammad [al-Kāšγarī] states:

When I saw that God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks, and set their Kingdom among the spheres of Heaven; that He called them "Turk," and gave them Rule; making them kings of the Age, and placing in their hands the reins of temporal authority; appointing them over all mankind, and directing them to the Right; that He strengthened those who are affiliated to them, and those who endeavor on their behalf; so that they attain from them the utmost of their desire, and are delivered from the ignominy of the slavish rabble; — [then I saw that] every man of reason must attach himself to them, or else expose himself to their falling arrows. And there is no better way to approach them than by speaking their own tongue, thereby bending their ear, and inclining[1] their heart. And when one of their foes comes over to their side, they keep him secure from fear of them; then others may take refuge with him, and all fear of harm be gone!

I heard from one of the trustworthy informants among the Imams of Bukhara, and from another Imam of the people of Nishapur: both of them reported the following tradition, and both had a chain of transmission going back to the Apostle of God, may God bless him and grant him peace. When he was speaking about the signs of the Hour and the trials of the end of Time,

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and he mentioned the emergence of the Oγuz Turks, he said: "Learn the tongue of the Turks, for their reign will be long (*ṭuwāl*, transmitted with *raf'* of the *tā'*)." Now if this Hadith is sound — and the burden of proof is on those two! — then learning it is a religious duty; and if it is not sound, still Wisdom demands it.

I have travelled throughout their cities and steppes, and have learned their dialects and their rhymes; those of the Turks, the Turkmān-Oγuz, the Čigil, the Yaγma, and the Qirqiz. Also, I am one of the most elegant among them in language, and the most eloquent in speech; one of the best educated, the most deep-rooted in lineage, and the most penetrating in throwing the lance. Thus have I acquired perfectly the dialect of each one of their groups; and I have set it down in an encompassing book, in a well-ordered system.

1. MS. *ištimāla*, read *istimāla*.

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I wrote this, my book, asking the assistance of God Most High; and I have named it *Dīwān Luγāt at-Turk* ("Compendium of the Turkic Dialects"); in order that it be an everlasting memorial, and an eternal treasure; and have Dedicated it to:

His Excellency; of the Hallowed and Prophetic, Imamate, Hashemite, Abbasid line; our Master and Patron; Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh; Emir of the Faithful and Deputy of the Lord of Worlds. May God prolong his abiding in everlasting glory and felicitous life, and anchor the foundations of his authority in such glory that former splendors will abide in his courtyard. May He exalt the degrees of his Proof with such favors that mankind will draw life from the bounty of his hand; with Good Fortune the companion of the auspicious star, and Determination whose arrow hits the mark; with friend joined to glorious victory, and foe weakened by ignominious subjection. May the Muslims never be deprived of his Shadow and his Beauty, his Strength, his Favor, and his Splendor.

And I have set it out according to the order of the alphabet;

[I. 4/5] 4

and adorned it with words of wisdom and elegant speech, proverbs, verses of poetry, and sentences of prose. Thus did I soften its rough places, and make smooth its pits and hollows. I have spent long years of labor over it, causing each word to lie down in its proper place, and lifting each one out of obscurity; so that the one who seeks it may find it in its correct compartment, and the one who desires it may observe it in its allotted order.

I have comprised this entire language in eight books:

1st — Book of Words Vowel-Initial *(kitāb al-hamz)*: we brought this to the fore, taking an augur from the Book of God Most High;
2nd — Book of Sound Words *(kitāb as-sālim)*;
3rd — Book of Doubled Words *(kitāb al-muḍā'af)*;
4th — Book of Words Initial-Weak *(kitāb al-miṯāl)*;
5th — Book of Words Medial-Weak *(kitāb ḏawāt aṭ-ṭalāṭa)*;
6th — Book of Words Final-Weak *(kitāb ḏawāt al-arba'a)*;
7th — Book of Nasal Words *(kitāb al-γunna)*;
8th — Book of Words Joining Two Unvowelled Consonants *(kitāb al-jam' bayn as-sākinayn)*.

Each of these books I have divided into two parts, Nouns and Verbs; putting the nouns first, then the verbs, and dividing them further into chapters according to their stations, the first ones first, [etc. — i.e., according to length and pattern]. The titles of these books and chapters I have borrowed from Arabic, as technical terms, since people are familiar with them.

I originally intended to structure the book along the lines of al-Khalīl in his

[I. 5/6] 5

*Kitāb al-'Ayn*, recording together both words that are in use and those that do not occur, in order to show that the Turkic dialects keep pace with Arabic like two horses in a race. That method would have been more comprehensive. The present structure, however, is more to the point, since it is easily accessible, and people generally prefer it. Therefore I have set down only what is in actual use, and have ignored what does not occur, for the sake of brevity.



The following is a table of [the types of words which] are found, and those which are not found, so that you may know their scope in Turkic.

| | | | |
|---|---|---|---|
| 'ARIQ· | ariq | "canal" *(nahr)* | found. |
| 'AQUR· | aqur | "stable" *(iṣṭabl)* | found. |
| QA'R· | qār | "snow" *(ṯalj)* | found. |
| QARA' | qara | "black" *(aswad)* | found. |
| RAQA' | raqa | | not found. |
| RA'Q· | -rāq | Comparative suffix | found. |
| 'AZUQ· | azuq | "provisions" *(zād)* | found. |
| 'AQUZ· | aquz | | not found. |
| QUZIY | qozi | "lamb" *(ḥamal)* | found. |
| QIYZ· | qīz | "girl" *(jāriya)* | found. |
| ZIQIY | ziqi | | not found. |
| ZIYIQ· | ziγiq | | not found. |

"The first step points the way": you may judge by analogy with these the case of quadriliteral and multiliteral words.

I have chosen this arrangement, then, for the sake of lightness and brevity. Thus have I brought forth a book with which nothing at all can compete. The fundamentals are arranged according to rules and principles which are clearly set forth, so that the composition follows the proper path and the exemplary model. It will guide correctly those who seek earnestly in it, and follow faithfully those who forge ahead of it; it is an open road on which to travel, and a ladder by which to ascend.

For each of their dialectal groups I have established the root principles from which the acts of speech branch out; since pruning down what is spread out allows wisdom to grow. I have strewn therein examples of their verses, which they utter in their pronouncements and declarations; as well as proverbs

[I. 7/8] 6

which they coin according to the ways of wisdom, both in adversity and in felicity, and which are handed down from speaker to transmitter. And I have gathered therein much-repeated matters, and famous expressions. Thus has the book attained the utmost of excellence, and the extreme of refinement.

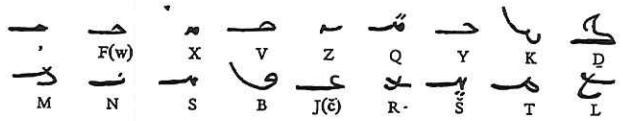
May God grant me success in my endeavor. Upon Him do I rely. There is no power and no strength except with God the Exalted. He is our Sufficiency, and the finest Protector.

## Concerning the Letters on which the Dialects are Based

The letters composing the Turkic dialects comprise eighteen primary letters, which go to make up the Turkic script. They are combined in the following vox memoriae: *'axuwka laffa samj nazaq baḏr šutiyyā*.[1] Separately [i.e., in alphabetical order] they are written as in the following table.

1. These are Arabic words, meaning: "your brother, he wrapped, ugly, frivolity, seed, the rainy season." The first word, in normal transcription, is *axūka*.

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These letters correspond to the Arabic [*hijā'* order]: *', b, t, ṯ.*

There are also seven other, secondary, letters, which are not differentiated in the script, though the dialects cannot do without them. They are: the hard *bā'*[2] (p); the Arabic *ǰīm*, which is rare[3] in this language; the *zāy* produced between the points of articulation for *zāy* and *šīn* (ž); the Arabic *fā'*; the dotted *ɣayn*;[4]

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the *kāf* produced between the points of articulation for *qāf* and *kāf* (g); the nasal *kāf*, produced between *ɣayn* and *qāf* and *nūn* and *qāf* (ŋ) – this letter is the hardest to pronounce for a non-Turk. These secondary letters are written with the characters of the primary letters, but they are distinguished by diacritical points.

In none of the Turkic dialects will you find the following [Arabic letters]: *ṯā'*; the emphatic letters, *ṭā', ẓā', ṣād, ḍād*; the gutteral letters, *ḥā', hā', 'ayn*. To be sure, some say for "owl": 'UVHIY **ühi**, but the genuine language has: 'UVKIY **ügi** with *kāf* – Qifčāq dialect. "Flint" is called: JAHA' **čaha** in Känčäk dialect, with slurring *(rakīk)*. And "bleariness of the eye" is called: 'UVH· **üh** (?) – this too is not genuine. Besides this, *hā'* may appear in pausal form [in certain onomatopoeic expressions], such as the call for a falcon: TA'H· TA'H· **tāh tāh**, or the call for a foal: QURRIH· QURRIH·[1] **qurrih qurrih**. But it does not occur in orderly speech. You do find *hā'* in the speech of Khotan, since it is of Indian origin; and in the speech of Känčäk as well, since it is not Turkic.

If you require to write *ṯā'*, then you must use the form for Turkic *ḏāl* and add the appropriate diacritical marks; similarly for *ḍād* use *ḏāl* with pointing, and for *ṣād* use *sīn* with pointing. For *ḥā', 'ayn* and *hā'* use the form for the dotted *xā'* and indicate the intended form with an appropriate mark, since these letters are peculiar to Arabic and when they are written in the Turkic alphabet they must accommodate to the pattern of its letters; they may then be distinguished by appropriate pointings or markings.

All of the letters may be written.

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in the following vox memoriae when joined together.

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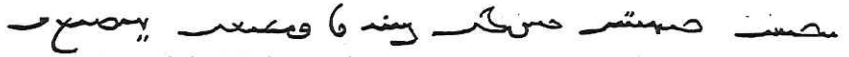
2. MS. *yā'*.

3. MS. *ɣarīza*, read *'azīza*.

4. MS. *'ayn*. The "dot" distinguishes *ɣayn* from *'ayn* in Arabic script; in Uighur script Γ is written with the sign for X and Q.

1. Final *sukūn* (·) in each case altered from U.





*('awaxa vasaqa yakaḍa maṇaza bačara šatala)*

The basic principle of this orthography is that every *fatḥa* (A) is expressed by an *alif* in the script, even when there is no basis for it in pronunciation [i.e., when not pronounced long]; every *ḍamma* (U) is written with *vāv*, even when there is no basis for it in pronunciation; and every *kasra* (I) with *yā'*, even when there is no basis. This is similar to the Arabic orthography of the words *ab* and *ax* ("father, brother") in the construct state; you say *hāḍā abūka* ("This is your father"), *ra'aytu abāka* ("I saw your father"), and *marartu bi-abīka* ("I passed by your father") – you write them this way, with an added letter for the vowel.[1]

This is the script used for all documents and correspondence of the Khāqāns and the Sultans, from ancient times to the present, and from Kāshgar to Upper Ṣīn, encompassing all the lands of the Turks.

Furthermore, the speech of the Turks contains *išbā'* ("saturation"); *imāla* ("deflection") and *išmām* ("flavoring") to the three vowels; *ṣalāba* ("hardness") and *rikka* ("thinness") in pronunciation; *ɣunna* ("nasalization"); the nasal consonant; the joining of two unvowelled consonants; the joining of *qāf* and *ǰīm*; the alternation of *bā'* with *mīm* and of *nūn* with *lām*; etc. Each will appear in its proper place.

## On Deverbal Nouns

Nouns are of two types, derived and simple. Those from verbs are derived by adding to them [i.e., to the verbal stems] letters (suffixes) to the number of twelve. Simple ones are such as: QILIJ· **qilič** for "sword" and: 'UVQ·[2] **oq** for "arrow"; this type of noun cannot be further analyzed.

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Only the derive ones may be analyzed. Furthermore, of these, some are actually heard and in use, while others may be derived analogically but are not actually found. I have omitted what does not occur, and I have furnished principles based on actual usage, although non-occurring forms may be derived from these by analogy.

The nouns that stem from verbs are formed by the addition of one [or more] of the following twelve letters: *alif, tā', ǰīm, šīn, ɣayn, qāf*, the sound *kāf*, the thin *kāf* produced between the points of articulation for *qāf* and *kāf* (g), *lām, mīm, nūn, vāv.*

Example of *alif* :: BIL·KA' **bilgä** "Knowing, wise, intelligent"; derived from: BIL·DIY **bildi** "He knew something." :: 'UGA' **ögä** – an honorific title for one of superior intellect; derived from: 'UVDIY NA'N·KNIY **ödi nāṇni** "He understood the matter after thinking it over." And a certain food is called: 'UVA' **uva** derived from: 'UV·DIY **uvdi** "He crumbled the thing," since you crumble sugar in it.

---

1. In Arabic script vowel lengthening is indicated with the matres lectionis: *alif* for *ā*, *wāw* for *ū, yā'* for *ī*.

2. Original word in red ink; *hamza* over *alif* (') and V added later in black.

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The *alif* is usually fixed with a *mīm*. Example :: KAS·MA' kāsmā "Forelock", from: KAS·DIY kāsdi "He cut," since that part of the hair is cut off so that it does not cover the eyes. And "a braid" is called: 'UVR·MA' SAJ· ōrmā sač from: 'UVR·DY ōrdi "He braided."

Example of *tā'* :: QAJUT· qačut "Pursuit," from: QAJ·DIY qačdi "He fled." And "a garment" is called: KAḌUT· kāḍüt, from: KAḌ·TIY kāḍti "He put on the garment."

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10

Example of *jīm* ::KUMAJ· kömäč "Flat-bread," from: KUMDIY kömdi "He buried (in the embers, or other)." :: SAWIN·J säwinč "Joy," from: SAWIN·DIY säwindi "(The person) rejoiced."

Example of *šīn* :: BILIŠ· biliš "One with whom [you have] acquaintance," from: BIL·DIY bildi "He was acquainted." And "war and strife" is called: 'UVRUŠ· TUQUŠ· üruš toquš, from: 'UVR·DIY ürdi "He struck," and from: TUQIYDIY toqïdi also "He struck."

There are three usages of the *γayn*.

1) It is added to verbal roots to form nouns. Example: something "clean" is called: 'ARIΓ· ariγ, from: 'ARIN·DIY [sic] NA'N·K arïdi nāṇ "The thing was clean." And something "dry" is called: QURUΓ· quruγ, from: QURIYDIY qurïdi "It dried."

2) It is added to simple nouns to form nouns of place. Example :: YAY·LA'Γ· yaylāγ "Summer pasture"; YA'Y· yāy is "Summer," and *γayn* is added to it for this meaning. Similarly, "Winter pasture" is called: QIŠ·LA'Γ· qïšlāγ; QIŠ· qïš is "Winter," and adding *γayn* brings about this meaning.

3) It is added to verbal roots, fixed with *vāv*, in all of the Turkic dialects [sic], to form nouns of instrument. Example :: BIYJ·ΓV bïčγu "Name of the instrument with which something is cut," from: BIYJ·DIY bïčdi "He cut." :: 'UR·ΓV NA'NK· uryu nāṇ "Something with which a thing is beaten," from: 'UR·DIY urdi "He beat." In this last usage it alternates with thin *kāf*. Example :: KAS·KŪV NA'NK kāsgū nāṇ "Something

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with which to cut," from: KAS·DIY kāsdi "He cut." :: 'AWŪVS·KŪV äwüsgü "Something with which to winnow," from: 'AWŪVS·DIY äwüsdi "He winnowed something." The *γayn* occurs with verbs that have *išbā'* but not those that have *imāla* or *rikka*; the *kāf* acts just the reverse of this. The *γayn* or *kāf* in this language corresponds to the *mīm* which is prefixed to verbal roots in Arabic [to form nouns of instrument]; for example: *minjal* ("scythe"), from *najala* "He cut the herbage"; *munxul* ("sieve"), from *naxala* ("He sifted the flour, or other"); *minsaf* ("winnow"), from *nasafa*, "He winnowed the thing."

The Oγuz, for this usage, have *alif* in place of *γayn* or *kāf*, and *šīn* and *yā'* in place of *vāv*. Example :: YAIΓA'J·[1] BIJA'SIY NA'NK yiγāč bïčāsi nāṇ "Something with which to cut wood." :: 'UTVNG·KASA'SIY BAL·DŪV otūṇ kāsāsi baldu "An ax used to cut firewood." Nouns of time and place, and the infinitive [sic], are formed on the same pattern. Between the Khāqānī Turks, etc., on the one hand, and

1. First A in red, as rest of word, crossed out in black (later hand); I in black.



Turkmān-Oγuz, etc., on the other, there is an absolute and consistent dialectal cleavage. This will be explained in the proper places, God willing [see 25-28].

Example of *qāf*: a "comb" is called: TAR·ΓA'Q· taryāq,from: SAJ· TARA'DIY sač tarādi "He combed the hair." And a "scythe" is called: 'UR·ΓA'Q· oryāq, from: 'UT· 'UVR·DIY ot ōrdi "He cut the grass."

Example of hard *kāf*: you call a "piece" of something: KAS'K· NA'NK· kāsāk nāṇ, from: KAS·DY käsdi "He cut." You call a "coverlet": 'AŠUK äšük, from: 'AŠUVDIY äšüdi "He covered it."

Example of thin *kāf*: you call something "alive": TIRIK· tirig, from: TIRIYL·DIY tirildi "He came to life."

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12

And something "dead" is called: 'UVLUK ōlüg, from: 'UVL·DIY ōldi "He died."

Example of *lām* :: BIYJ·ΓIYL· YIYR· bïčγïl yēr "Cracks in the ground," from: BIYJIYL·DIY NA'NK· bïčïldi nāṇ "The thing was cut." And you call something "mixed black and white":[1] TAR·ΓIYL· taryïl, from: TARIYL·DIY tarïldi "The thing separated" – as if the black and white had mixed and then separated from each other.

Example of *mīm* :: YAḌIM yaḍim "Carpet,"from: YAḌ·TIY yaḍti "He spread it out." And "a slice of melon" is called: BIYR· BIYJIM· QA'ΓŪVN· bïr bïčim qāyün, from: BIYJ·DIY bïčdi "He cut."

Example of *nūn*: you call "a flood": 'AQIN· aqïn, from: SUW· 'AQ·DY suw aqdi "The water flowed." And you call "a pile of dirt": YIYΓIN· TUB·RA'Q· yïγïn toprāq, from: TUB·RA'Q YIΓ·DIY toprāq yiγdi "He piled up the dirt."

The *vāv* is seldom found alone without an accompanying word following it. Example: you call "a cupping glass": SUR·ΓUV soryu, from: SUR·DIY sordi "(The animal) sucked (the milk or blood)." :: TUR·ΓUV YIYR· turyu yēr "A place to stay."

These are the principles upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere. They are general rules for all verbs, biliteral, triliteral, quadriliteral, quinquiliteral, or longer. We have given a summary explanation in this place, and will dwell on each point as it comes up afterward, God willing.

On the Scope of Word Patterns

Biliteral, lightened [i.e., with short vowel]. Example :: 'AT· at "Horse." 'AR är "Man."

Triliteral. :: 'AZUQ· azuq "Provisions." YAZUQ yazuq "Sin."

Quadriliteral. ::

1. MS. *ayraf a'ram*, the first word should be read *abraq*.

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YAΓMUR· yaγmur "Rain." JAΓ·MUR čaγmur "Turnip."

Quinquiliteral. :: QURUΓ·SA'Q qurusāq "Stomach." QUḌUR·Γ A'Q· quḍuryāq "One of the two tails of a gown."

Sextiliteral. The "girth" of a saddle is: KUMUL·DURUK· kömüldürük. The "crupper" is: QUḌUZ·ΓUVN· quḍuzγūn.

Septiliteral. This is rare, in nouns. An example is: ZARΓNJMUVḌ· zarγunčmūḍ — the name for a type of basil.

There is no pattern beyond the septiliteral.

On Nominal Augments

Nominal augments [consist first of all of] *madd* ("prolonging") and *līn* ("softening") letters.

Example of *madd*: "A sack of wheat" is called: TAΓA'R· taγār. And "a firebrand" is: JAW'R· čawār.

Example of *līn*: "a protected place or reserve" is called: QURIYΓ· qorīγ. Something "clean" is: 'ARIYΓ· arīγ. Something "ready" is: 'ANUVQ· anūq. "A witness" is: TANUVQ· tanūq.

Example of *hamza*: "a stallion" is called: 'AḌ·ΓIR· aḍγir. "Rhubarb" is: 'ŠΓVN išγūn.

Example of *nūn*: "A smith's hammer" is called: BAZ·Γ A'N bazγan. "Eroded land" is: QAZΓ'N· qazγān.

Example of *vāv*: "silk" is called: TUR·QUV torqu. A "light-witted" man is: QURΓUV quryu.

Example of *yā'*: "A mound" is called: KUT·KIY kōtki. A "frowning" face is: BUR·QIY burqi.

It is permitted to drop the *līn* letter in pronunciation from words of the pattern *fa'āl* or *fu'āl* or *fi'āl* or *fa'ūl* or *fa'īl*. For example, "wood" is called: YAIΓ'J· yiγāč, but you are permitted to say: YIΓAJ· yiγač. Similarly, "the opposite bank of a canal or a river" is called: YUΓUVJ· yoγūč, but it is permissible to pronounce it: YUΓUJ· yoγuč. The same holds for the word: QURIYΓ· qorīγ "Reserve"; you may also say: ǪQURIΓ· qoriγ. Shorter speech is more elegant than that which is lengthened.

The remaining points will be mentioned in the course of the book, God willing.

On Verbal Augments and their Formation

Verbs [i.e., verbal stems] may be biliteral, triliteral, quadriliteral, quinquiliteral, or sextiliteral.



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Verbal augments [i.e., suffixes to nominal or verbal roots] consist of the following ten letters: *alif, tā', rā', sīn, šīn, qāf* or *kāf, lām, nūn, lām-alif, yā'*. Each is suffixed with a different meaning.

The *alif* [forms verbs from nouns.] Example :: TAB·ZA'DIY täpzädi "He envied," from the root: TABIZ· täpiz "Swamp." :: QUB·ZA'DIY qopzādi "He played the lute," from the root: QUBUZ· qopuz ["Lute"].

The *tā'* is used to transitivize a verb. Example :: TARIΓ 'ARITIY tariγ aritti "He cleaned the wheat (or other)"; :: TǪVN· QURUTY tōn qurutti "He dried the garment (or other)." The respective roots are: 'ARIYDIY arīdi "It was clean," and: QURIYDIY qurīdi "It dried."

The *rā'* is usually compounded with *tā'* to transitivize a verb. Example :: BAR·DIY bardi "He went"; BAR·TUR·DIY barturdi "He caused to go." KAL·DIY käldi "He came"; KAL·TUR·DIY kältürdi "He let come."

The *sīn* is added to verbal roots with the meaning that one desires to perform the action. Example :: SUVW· 'IJSADIY sūw ičsädi "He desired to drink the water." :: 'AŠ· YAIYSADIY aš yēsädi "He desired to eat the food."

It may also be added with the meaning of [the Arabic pattern] *tafā'ul*, when one pretends[1] to perform a certain action, but does not actually do so. Example :: 'UL MAN·DIYN· YARMA'Q 'ALIM·-SIN·DY ol mändin yarmāq alimsindi "He pretended to take from me the dirham (or other)." :: 'UL MAN·K' KULUM·SIN·DY ol maṇa külümsindi "He [pretended] to laugh at me."

The *šīn* is added with the meaning of *mufā'ala*, when the action is mutual. Example :: 'ǪVR·DIY ūrdi "He struck"; 'URUŠ·DIY urušdi "He struck back or fought." TUR·DIY turdi "He stood up"; TURUŠ-DIY turušdi

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"He stood up to someone or withstood." The idea of competing or vying may also be present with this type; we shall discuss that in its proper chapter [see, e.g., 325 G].

The *qāf* is added with the meaning of *maf'ūl*, when one is overcome or forced. Example :: 'AR· 'AJIYQ·DIY ar ačiqdi "The man was overcome with hunger (from being imprisoned or detained)." :: YIL·QIY YUTǪQ·DIY yilqi yutiqdi "The cattle were burnt (i.e. frostbitten) by a calamity that overtook them." Usually in this type the *qāf* is compounded with *sīn*. Example :: 'AR· 'AR·SIQ·DIY är arsiqdi "The man was deceived." :: 'AR· SUY·SUQ·DIY är soysuqdi "The man was stripped of his wealth."

The *kāf* alternates with *qāf* in this meaning for words with *rikka* or *imāla*, or that have *kāf*. Example :: QAJ·ΓIN 'R· YIT·SIK·TIY qačyin är yetsikti "The fleeing man was caught up with." :: 'UL 'AR·BIL·SIK·TIY ol är bilsikti "That man was recognized and his hidden affair became known."

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14 1. *arā*, altered to *uriya*; thus throughout the text.

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The *lām* is added to verbal roots when the agent of the action is not mentioned. Example :: 'AR· 'UVQ 'AṪIY är ōq atti "The man shot the arrow"; :: 'UVQ 'ATIL·DIY ōq atildi "The arrow was shot." :: BUVZ· TUQIYDIY bŏz toqĭdi "He wove the cloth"; then :: BUVZ· TUQIYL·DIY bŏz toqĭldi "the cloth was woven."

The *nūn* is added with the meaning of direct association of the agent with the action, with no intermediary. Example :: 'UL YAR·MA'QIN 'ALIN·DY ol yarmāqin alindi "He seized his dirhams by himself." :: UL MAN·DIYN· TAW'RIYN· QULUN·DIY ol māndĭn tawārĭn qolundi "He took it upon himself to ask me for his money."

The *lām-alif* is added only to nouns to form verbs. Example :: BAIYK· QUVŠ·LA'DIY bēg qūšlādi "The emir hunted



birds"; QUVS· qūš meaning "birds" is an indeclinable noun, and when *lām-alif* is affixed to it, it then acts like a simple verb in all respects. This is an important principle, and must be memorized. :: BAK KAN·DA' QIYŠ·LA'DIY beg kändä qĭšlādi "The emir spent the winter in the city"; QIYŠ· qĭš is "winter," and becomes a verb when *lām-alif* is joined to it.

The *yā'* is compounded with *lām* for verbs meaning that the action was about to be performed but had not yet taken place. Example :: 'UL TUR·ΓA'LIY QAL·DIY ol turγāli qaldi "He was about to stand up."[1] :: 'UL BARΓA'LIY QAL·DIY ol barγāli qaldi "He was about to go but had not yet gone."

Learn these principles!

## On the Order of the Patterns

We begin with biliterals, then triliterals, quadriliterals, quinquiliterals, and sextiliterals.

We put first those with unvowelled middle radical, then those that are vowelled with various vocalizations; after this, those with prefixed augments, namely *hamza* and the like; then those with augments between the first and second radicals, in their various vocalizations; finally, those with suffixed augments.

This is the method for every pattern that I have explained; and these are the sum of the nominal patterns in every book.

## On the Order of Letters

We begin with nouns ending in *bā'*, and go on from there, following the course of the entire alphabet, according to the model of the foremost litterateurs, and in imitation of the arrangement

16 1. Gloss in a later hand: "but did not stand."





in Arabic dictionaries. At the same time, we have taken into account the initial consonant of words, and also their articulation; the closer a letter is to *hamza*, the earlier does it appear in the [words of a given] pattern. We have not put the [Arabic] copula *waw* among the words, since it has no place in this language; so understand!

## On Adjectivals that are not Mentioned

The following adjectivals may be formed [from verbs] in any chapter, each with its characteristic meaning.

1) The participle expressing infrequency of the action. Example :: BAR·DIY 'AR· bardi är "The man went"; participle :: BAR·DAJIY 'AR· bardači är "The going man, the man who went." KAL·DY 'AR· käldi är "The man came"; KAL·DAJIY 'AR· käldāči är "The coming man, the man who came." This type of adjectival will not be mentioned [in the noun sections].

2) The participle expressing continuity or frequent occurrence of the action. Example :: 'UL 'AR· 'UL 'AWKA' BARĄΓA'N ol är ol äwkä baryān "That man is one who goes frequently to his house." :: 'UL KIŠY 'UL BIYZ·K' KALĄKA'N ol kiši ol bĭzkä kälgān "That man is one who comes to us often." This type of adjective will not be mentioned.

3) The participle expressing intent and desire to perform the action. Example :: 'UL 'AR· 'UL 'WK' BARIΓ·SA'Q· ol är ol äwkä barĭγsāq "That man is one who intends and desires to go home." ::'UL KŠY 'UL BYZKA' KALIK·SA'K· ol kiši ol bĭzkä käligsāk "That is a person who is desirous of coming to us."[1]

4) The participle expressing that one ought to perform the action. Example :: 'UL 'AWKA' BAR·ΓĮLIQ [sic] 'AR·DY ol äwkä baryuluq ärdi "He should have gone home."[1] The Oγuz replace this *lām* by *sīn* for this meaning, in all



chapters [see 296 G]. [Another example] :: 'UL YIKT· BIYZ·KA' KALKUVLŲVK 'AR·DIY ol yigit bĭzkä kälgūlūk ärdi "That young man ought to have come to us."

5) The participle expressing that one is about to perform the action. Example :: MAN 'AW·KA' BARIYΓ·LIY MAN män äwkä barĭyli män "I am about to come to you."[1]

All of these adjectivals were derived from the same verbal roots. By analogy with these you may deduce the adjectivals in these meanings from all verbs.

17 1. Gloss in later hand: "This will not be mentioned." In the body of the text the words "not mentioned" are crossed out after the first sentence of 4) and 5).

18 1. See note to previous page.

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The passive participle (?)[2] is also left unmentioned, except in connection with [the sections explaining] rules, in order to explain the scope of the rule and the manner of the variants of this form among the people (?).

As for the formation of plurals and singulars, the comparison of adjectives, diminutives, and other types of inflection- none of these is mentioned, since I have devoted to them another book, named: *kitāb jawāhir an-naḫw fī luγāt at-turk* ("The Gems of Grammar of the Turkic Dialects"), and you may study it for these grammatical rules, God willing.

## On Infinitives that are not Mentioned

Infinitives or verbal nouns are of two sorts: 1) the infinitive absolute — this is mentioned in the verb sections along with the preterite and the aorist;[3] and 2) the infinitive construct, which has the meaning of a *ḥāl* (adverb describing a condition) — I do not mention this except when necessary.

Example of the infinitive absolute :: BAR·DIY bardi "He went," BARIYR· barïr "He goes," BAR·MA'Q· barmāq "A going, to go." KAL·DIY käldi "He came," KALIYR· kälïr "He comes," KAL-MA'K· kälmäk "A coming, to come."

Examples of the infinitive

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construct :: MANIG BAR·ΓIM· BULSA' MAN·K' TUŠΓIYL mänig barγim bolsa maŋa tušγïl "When the time comes for me to go, meet me." :: KAYIK· KALKIY BULSA' 'UQTA' käyik käligi bolsa oqta "When the game appears, shoot at it." Proverb [= 286 G, 293 G]: TA'Z· KALIKIY BURK·JIYKA' täz käligi P
börkčikä "The bald man's coming to a hatter (is inevitable)." The rule for this type of infinitive is to add to the stem *γayn* or *qāf* in words that have *qāf* or *išbā'* [or *kāf* otherwise; see 286]. Example :: BARΓ·BAR·DY bariγ bardi "He went a direct going." :: 'UL QULIN 'URUΓ 'UR·DIY ol qulïn uruγ urdi "He gave his slave a real beating." The *qāf* or [hard] *kāf* is only found in construct [ to a personal pronoun], never alone like the *γayn* [or thin *kāf*]. Example :: 'ANIG· YURUQIY NATAK anig yoriqi nätäg "What is the manner of his walking, how is his conduct?" This type of *qāf* may also be an alternant of *γayn*. The [thin] *kāf* is used in words that have *kaf* or *rikka*. Example :: 'ANIY SUKUK· SUK·TIY ani sökük sökti "He reviled him greatly." :: 'UL QULIN TABIK TAB·DIY ol qulïn täpig täpdi "He gave his slave a strong kick." This type is used for emphasis and affirmation, as in the words of God Most High and Blessed: *wa-kallama llāhu mūsā taklīm*$^{an}$ (Q.4:162 "and unto Moses God spoke directly").

My sole purpose in mentioning these types of rules is conciseness and completeness, since these rules have a general application. Every rule that I mention, and every principle that I establish holds good for all of these dialects, and so must be learned, God willing.

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2. *al-mawṣūf allaḏī waqa'a 'alayhi l-fi'l*: this is probably a roundabout expression for the passive participle, elsewhere called *maf'ūl* and discussed after the *fā'il* (active participle) section in the sections explaining rules; see, e.g., 351, 425, 583. The last part of the sentence is also troublesome: *ibānat*$^{an}$ *li-jarayān al-qiyās wa-i'lām*$^{an}$ *kayfiyya luγāt hāḏā l-ḥarf min an-nās.*

3. MS. *'ābir*, read *γābir.*



## On What is Mentioned in the Book and What is Not

Of the names of mountains and deserts, and of rivers, lakes, and other bodies of water, I have mentioned

[I. 26/27] 20

those which are within the territories of Islam, since their names are on people's tongues. I have mentioned them because they are well known; but the majority of them I have left unmentioned, because of their obscurity. As for those that are in the lands of Polytheism, I have mentioned a few and have avoided the rest, since there is no profit in mentioning them.

Foreign words in this language are not mentioned.

The same for proper names of men and women, except that I have mentioned those that are well known and widespread, and which therefore require to be known exactly.

## On the Classes of the Turks and an Outline of their Tribes

The Turks are, in origin, twenty tribes. They all trace back to Turk, son of Japheth, son of Noah, God's blessings be upon them — they correspond to the children of Rūm, son of Esau, son of Isaac, son of Abraham, God's blessings be upon them. Each tribe has branches whose number only God knows. I shall mention only the great tribes and leave the little ones, except for the branches of the Oγuz-Turkmān — their branches I shall mention, along with the brands of their cattle, since people need to know them [see 40-41 oγuz].

[In the following list] I outline the geographical position of each of their tribes in the eastern world.[1] They are listed in order [from West] to East, both pagan and Muslim, beginning with those closest to Rūm. First is: BAJANAK· bäčanäk, then: QIFJA'Q· qifčāq, then: 'UΓUZ· oγuz, then: YAM'K· yemäk, then: BAŠΓIR·T· bašγirt, then: YAS·MIL·[2] basmil, then: QA'Y· qāy, then: YABA'QUV yabāqu, then: TATA'R· tatār, then: QIR·QIZ qirqiz. The last one is closest to Ṣīn.

[I. 28/28] 21

All of these tribes are opposite Rūm, extending toward the East.

Then: JIKIL čigil, then: TUXSY tuxsi, then: YAΓM' yaγma, then: 'ΓRA'Q oγrāq, then: JARUQ čaruq, then: JUMUL čömül, then: 'UY·ΓUR uyγur, then: TANKUT taŋut, then: XITA'Y xitāy which is Ṣīn, then: TWΓA'J tawγāč which is Māṣīn. These tribes are middling between South and North.

Each of them is shown in the following circle (map).[1]

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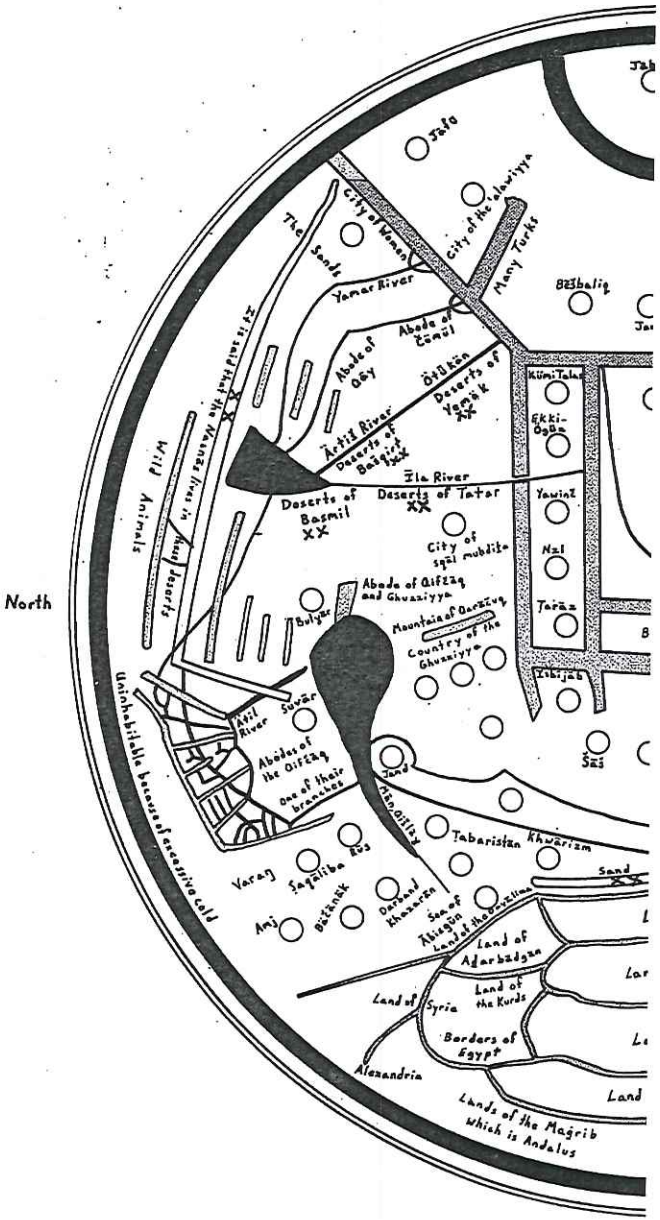
20 1. I.e., excluding the conquests of the Turks in the Near East and Anatolia.

2. Y altered from B as throughout the text.

21 1. The map covers MS. 22-3. The original is in four colors, the key given in the four corners as follows:
Rivers are gray. Seas are green.
Sands (deserts) are yellow. Mountains are red.

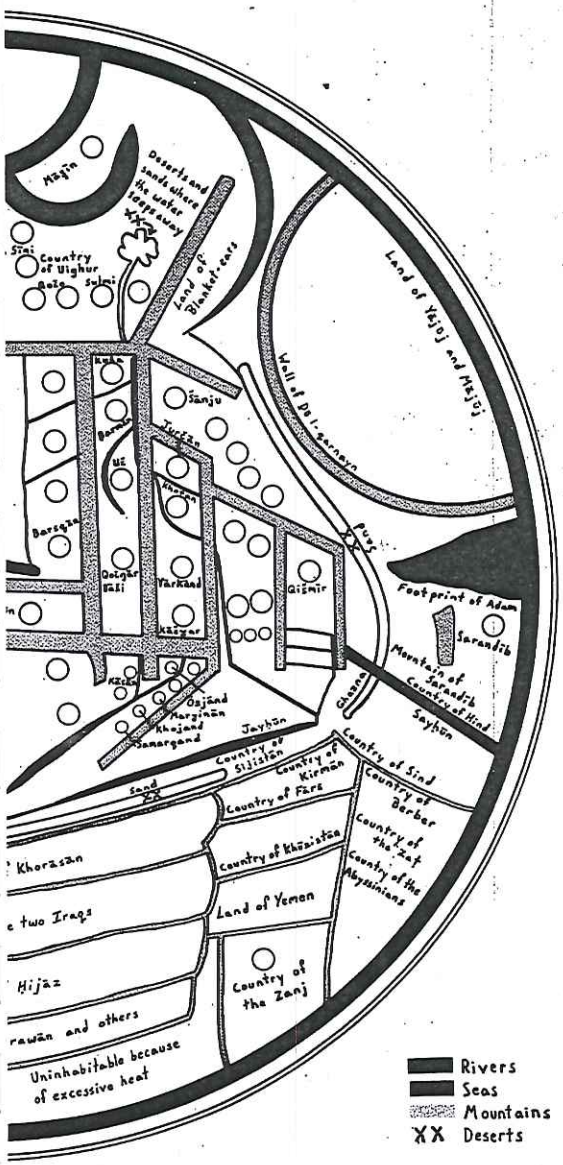
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South




The map covers MS. 22-23.
notes in each corner as fo

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ıe original, the color key is given in
"Rivers are grey. Seas are green.

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[I. 29/29]

24

## On the Turkic Dialects

The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands. Those who have two languages and who mix with the populace of the cities have a certain slurring *(rikka)* in their utterances — for example, Soγdāq, Kānčāk and Arγu. The second category are such as Khotan, Tübüt and some of Tangut — this class are settlers in the lands of the Turks. I shall now outline the language of each of their groups.

The language of the people of Jābarqa is unknown because of their distance and the interposition of the Great Sea between them and Māṣīn.

The people of Māṣīn and of Ṣīn have a language of their own, although the sedentary population know Turkic well and their correspondence with us is in the Turkic script.

Also the language of Yājūj and Mājūj is unknown because of the Barrier and the interposition of the mountains and the sea that is near Māṣīn.

Tübüt have a language of their own. Khotan also have both a script and a language of their own. Both of these do not know Turkic well.

The Uighur have a pure Turkic language, and also another language which they speak among themselves. [And they have two] writing systems, one in the Turkic script composed of twenty-five[1] letters which I have enumerated above [6] and in which their correspondence is written, and another which they have in common with Sin and in which they write their scriptures and registers — no one can read it except their priests.

Those that

[I. 30/29]

25

I have named to this point are sedentary peoples.

Among the nomadic peoples are the Čömül — they have a gibberish *(raṭāna)* of their own, but also know Turkic; also Qāy, Yabāqu, Tatār and Basmil[1] — each of these groups has its own language, but they also know Turkic well.

Then Qirqiz, Qifčāq, Oγuz, Tuxsi, Yaγma, Čigil, Oγrāq,[2] and Čaruq — they speak pure Turkic, a single language.

Approaching these is the language of Yemāk and Bašγirt.

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24 1. MS. "twenty-four."

25 1. MS. YAS·MIL, Y altered from B.

2. MS. 'IΓ'RA'Q'; I by a later hand (dark black ink, thin pen).



As for the language of Bulγār, Suvār, and Bäčänäk, approaching Rūm, it is Turkic of a single type with clipped ends (?).[3]

The lightest of the dialects is that of Oγuz. The most correct is that of Yaγma and Tuxsi, and those who dwell on the rivers Īla, Ärtis, Yamār and Ätil, as far as the country of Uighur. The most elegant is that of the Khāqānī kings and those who associate with them.

The people of Balāsāγūn speak both Soghdian and Turkic. The same is true of the people of Ṭirāz (Talas) and the people of Madīnat al-Bayḍā' (Isbījāb).

There is a slurring *(rikka)* in the speech of the people of the entire country of Arγu, which is considered to extend from Isbījāb to Balāsāγūn.

Kāshgar has villages in which Kānčākī is spoken, but in the main city [they speak] Khāqānī Turkic.

The main part of the lands of the Turks, from the area next to Rūm up to Māṣīn, is five thousand farsakhs long by three thousand wide, making a total of eight thousand farsakhs [sic]. I have indicated all this in the circle (map) in the shape of the earth so that it may be known.

## On Dialectal Differences

There is very little variation in the basic language *(aṣl al-luγāt* [lit. the root-form of the dialects]). Differences occur only in certain letters

[I. 31/31]

26

by virtue of alternation or elision.

Thus, the Oγuz and Qifčāq change every *yā'* at the beginning of a word, whether nominal or verbal, into *alif* or *jīm*. For example, the Turks say: YAL·KIN yelgin for "traveller"; they say: 'ALKIN elgin. 0 The Turks call "warm water": YILIΓ SUVW[1] yiliγ sūw; they say: 'ILIΓ iliγ with *alif*. Likewise, the Turks call "a pearl": YIN·JUV yinčü; according to them it is: JINJUV jinčü. And the Turks call "the long hair of a camel": YUΓDUV yoγdu; with them it is: JUΓDUV joγdu. 0

The Arγu change every medial or final *yā'* to *nūn*. For example, the Turks call a "sheep": QUVY· qōy; they say: QUVN· qōn. The Turks call "a poor man": JIYΓA'Y· čiγāy; they say: JIΓA'N· čiγān. And the Turks say: Q'YUV NA'NK qāyu nāṇ meaning "which thing?"; they say: QA'NUV qānu with *nūn*.

3. *maḥḏūfa al-aṭrāf 'alā namaṭ wāḥid*. This has been translated as follows: "aber in ein- und derselben Weise verstümmelt" (C. Brockelmann, "Maḥmūd al-Kāšgharī über die Sprachen und die Stämme der Türken im 11. Jahrh.," *Körösi-Csoma Archivum* I.1, 1921, p. 38); "mit gleichmässiger Elidierung der Suffixe" (O. Pritsak, "Kāšğarīs Angaben über die Sprache der Bolgaren," *ZDMG* 109, 1959, p. 106); "bir düzüye kelimelerin sonu kısaltılmış" (Tercüme I, 30).

26 1. Originally SUVF, two dots added to F by later hand (brown ink).

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The Oγuz, Qifčāq and Suvārïn change every initial *mīm* to *bā'*. For example, the Turks say: MAN BARDIM mān bardim meaning "I went"; these groups say: BAN BARDUM bän bardum. 0 The Turks call "broth": MUVN· mūn; this class call it: BUVN· būn. 0

The Oγuz and those who follow them change every *tā'* to *dāl*. Thus, the word for "camel" is: TAWAY tewe but they call it: DAVAY dävä. Also, the Turks call a "hole": 'UVT· ūt; they say: 'UVD· ūd. [However,] most *dāl's* among the genuine Turks correspond to *tā'* in Oγuz dialect.[2] For example, the Turks say: BUGDA' bögdä for "dagger"; with them it is: BUKTA' bögtä. 0 The "service tree" is: YIKDA' yigdä in Turkic; in Turkmān-Oγuz it is: YIGTA' yigtä. What I leave unmentioned is according to this rule.

Every *fā'* produced between the points of articulation for Arabic *fā'* and sound *bā'* (i.e., w) in



genuine Turkic is changed to *vāv* by the Oγuz and those who follow them. Thus, the Turks call "a house": 'AW· äw; they say: 'AV· äv. The Turks call "the hunt": 'ĀW āw; they say: 'AV· av with *vāv*. I shall write the genuine form of the word, and you should alter the letters for this class of alterers whom I hve named. 0

The Yaγma, Tuxsi, Qifčāq, Yabāqu, Tatār, Qāy, Čömül and Oγuz all agree in changing every dotted *ḏāl* to *yā'*. They never pronounce it *ḏāl*. For example, all those other than this class call the "birch": QAḎING[1] qaḏiŋ; these groups call it: QAYING[1] qayiŋ. 0 And "an inlaw" is called: QAḎIN· qaḏin; but by them: QAYIN· qayin.

Similarly, every dotted *ḏāl* in the speech of Čigil and other Turks is changed to *zāy* by some of Qifčāq, Yemāk, Suvār, Bulγār and those[ in the area] stretching to Rūs and Rūm. Thus, the Turks call "a foot": 'AḎAQ· aḏaq; they call it: 'AZAQ azaq. The Čigil Turks say: QARIN· TUḎTY qarin toḏti to mean "His belly was full"; they say: TUZDIY tozdi with *zāy*. You may form the other nouns and verbs by analogy with these examples.

In summary, the *ḏāl* of the Čigil dialect corresponds to *yā'* in the dialects of Yaγma, Tuxsi, Oγuz, and part of Arγu going up to Šïn; and to *zāy* in the dialect of Qifčāq, etc., going down[2] to Rūm. We shall explain everything in its proper place.

The people of Khotan and Kānčāk change every *alif* at the beginning of a word to *hā'*. For this reason we do not consider them among the Turks, since they insert into the speech of the Turks what does not belong to it. For example, the Turks call "father": 'ATA' ata; they say: HATA' hata. And "mother" is: 'ANA' ana; but they say: HANA' hana. 0

The *rā'* may alternate with

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2. In MS. this is turned around.

27 1. Final G altered from K by later hand (addition of three dots in brown ink).

2. MS. *mutasfil*$^{an}$, read *musfil*$^{an}$.





*lām* — this will appear in its proper place [e.g., 145 arqa-, 215 tarqa, talqa]. The *zāy* may alternate with *šīn*, and vice versa — this too will be explained [e.g., 53 āz, ās, 510 qāz/qās].

The Oγuz change every *γayn*[1] in nouns of time and place to *alif*. Thus, the Turks say: BAR·ΓUV YIYR· baryu yēr meaning "A place of going"; the Oγuz change this to: BARA'SIY YIYR barāsı yēr. The Turks say: TUR·ΓUV 'UΓVR· turγu uγūr meaning "The time for standing"; the Oγuz say: TURA'SIY 'UΓVR· turāsi uγūr. 0

The *qāf* may alternate with *kāf*, and vice versa — this will appear in its proper place, God willing.

This completes the topic of alternation of letters.

As for elision: the groups of Oγuz and Qifčāq agree in eliding every medial *γayn* in nouns and in the [de-] verbal form expressing continuity of action. An example in nouns is the word for "white-footed crow": JUMΓUQ čumγuq which they call: JUMUQ čumuq dropping the *γayn*. The Turks call "the gullet": TAMΓAQ tamγaq; they say: TAMAQ· tamaq. A [de-] verbal example :: 'UL 'AWKA' BARAΓA'N· 'UL ol äwkä barγān ol "He is one who frequently goes home"; the Oγuz say: BARA'N 'UL barān ol with the same meaning. The Turks say: 'AR· QULINY 'URAΓA'N 'UL är qulini urγān ol "That man is one who constantly beats his slave"; they say: 'URA'N· urān. They also drop *kāf* in nouns, for the sake of lightness; and, in verbs, the *kāf* which corresponds to *γayn* in the above meaning.

This is the scope of all the Turkic dialects. What remains will be mentioned in the course of [the sections explaining] rules.

For the sake of lightness and conciseness I have put together in a single line all the chapters of the *fatḥ*, the *ḍamm*, and the *kasr*.[2]

There is no power and no strength save with God
Most High.



In the Name of God the Merciful the Compassionate

Book of Vowel-Initial *(hamz)* Nouns

Chapter of Biliterals

B

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28 1. MS. *'ayn*.

2. This indicates the usual order of entries; e.g. 29-30: 'AJ (ač), 'UJ (üč, uč), 'IJ (ič); 95: 'AT- (at-), 'UT- (ut-, öt-, üt-), 'IT- (it-), 'IYT- (ēt-).

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'B· äp A particle of emphasis and exaggeration. To exaggerate in describing something as good :: 'AB· 'AḌKV N'NK äp äḍgü nāṇ "A very *(jidd*$^{an}$*)* good thing." 0 — äp

:: 'AB· 'AQ· ap aq "Very pure *(nāṣi' jidd*$^{an}$*)* white." Oγuz dialect. — ap D

'AB· ap A particle meaning "not *(lā)*" Thus :: 'AB· BUV 'AB· 'ṮVL ap bu ap ōl "Neither this nor that."

'UB· üp A particle of emphasis for colors. Thus, in Čigil dialect :: 'UB· 'ṮURUNG[1] üp ürüṇ "Pure *(yaqaq)* white." — üp D

'UB· 'UB· ob ob A particle used when an ass stumbles, as the Arabs say *la'an* meaning "Up! *(inta'iṣ)*." 0 — ob

'UP· op — with hard *bā'* — "Threshing ox *(ar-rākis min aṭ-ṭīrān)*." Arγu dialect. — op

T

'AT· at "Horse *(faras)*." With *iṣbā'* of the *alif*. Proverb: QUVŠ QANATIN· 'AR· 'ATIN· qūš qanatin är atin "The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse." 0 — at P

'AT· ät — with *išmām* of the *alif* — "Meat *(laḥm)*." 0 "Soft *(sahl)* ground" is called: 'AT· YṮYR ät yer. 0 — ät

'UT· ot "Plant *(nabt)*." :: 'UT· 'UNDY ot öndi "The plant grew." — ot

'UT· ot A word used for any kind of "fodder *('alaf)*." Thus :: 'AT·QA' 'UT· BYR·KYL atqa ot bērgīl "Feed *(i'lif)* the horse." 0

'UT· ot "Medicine *(dawā')*." Thus :: 'UT· 'IJ·TIM ot ičtim "I drank the medicine." From this comes the word for "doctor *(ṭabīb)*": 'UT'JY otāči. 0

'UT· ot "Poison *(summ)*." Thus :: BAK 'NK'R· 'UT· BṮYRDṮY beg aṇār ot bērdi "The emir made him drink poison." 0

'IT· it "Dog *(kalb)*." — it

J

'AJ· ač An utterance used in the same way as the vocative particle *(yā' an-nidā')* in Arabic. :: 'AJ BARUV KAL· ač bärü kāl "You! come here! *(ta'ālā ya hādā)*." 0 — ač

'UJ· üč The number "three *(ṯalāṯa)*." — üč

29 1. G altered from K by later hand (addition of three dots in brown ink).



[I. 38/35] — 30

Thus :: 'UJ· YARMA'Q üč yarmāq "Three dirhams." 0

'UJ· uč — with *iṣbā'* of the *alif* — A well-known city. — uč N

'UJ· uč A mountain tree from which are made pens for writing Turkic; also spindles and staffs are made from it.

'IJ· ič "The inner part *(bāṭin)*" of anything. Hence "a girdle *(wisāḥ)*" is called: 'IJ· QUR· ič qur meaning "inner belt"; and "a secret *(sirr)*" is called: 'IJ· SUVZ· ič sōz meaning "inner words." 'IJ· 'AT· ič ät "The tender meat attached to the liver." — ič

R

'AR· är "Man *(rajul)*." The plural is: 'ARAN ärän which is irregular, since the plural marker is: LA'R·-lär. — är

'IR· ir A particle alluding to shame. Thus :: 'AR· 'IR· BULDY ar ir boldi "The man was ashamed *(xajila)*." — ir

Z

'UZ üz "Grease *(dasam)*." Hence :: 'UZLUK MUVN· üzlüg mün "Greasy *(dasima)* soup." — üz

S

'US us "Discrimination *(tamyīz)* between good and evil." Oγuz dialect. Thus :: 'UL 'US· BṮLDY ol us boldi "He discerned *('aqila)* good from evil." — us D

?AS äs "The prey *(jazar)* of beasts of prey." 0 — äs

'US· üs "Vulture *(nasr)*." 0 — üs

Verse: — V

KLDY MANK' T'T — kāldi maṇa tāt
'AY·DYM 'M·DY YA'T — aydīm amdi yāt
QUŠ·QA' BULUB· 'AT — qušqa bolup ät
SNY TILA'R 'US· BURY — sani tilār üs böri

"An Uighur infidel came to me;
I killed him and made him prey
for vultures."[1]

[A Tat came to me
I said, "Now lie down![2]
Be meat for the birds
May vultures and wolves seek you."]

30 1. Gloss: "and beasts of prey."
2. Or possibly: "Now, foreigner!"

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Š

'UŠ oš A particle meaning "thus *(hākaḏā)*." :: 'UŠ MUNDAΓ QYL oš mundaγ qīl "Do thus." oš

'UŠ oš A particle meaning "now *(al-ān)*." :: 'UŠ KALDUKUM BUV oš käldüküm bu "I have just come *(ḥaḏūrī al-ān)*."

'UŠ 'UŠ oš oš A particle used to incite oxen to drink water.

'UŠ öš "The core *(qalb)*" of a tree or branch or horn. Thus :: MUNKUZ 'UŠY münüz öši "Core of a horn." Also the "tail bone *('asib aḏ-ḏanab)*" of a bird or a horse is called: 'UŠ öš. öš

'IŠ iš "Soot *(sināj)*" of a lamp; "smoke *(duxān)*" found on a wall, or other. Thus :: TUVN 'IŠ BULDY tön iš boldi "The garment was sooted with smoke *(tadaxxana)*." iš

[I. 40/37] 31

Q

'UQ oq "Arrow *(sahm)*." oq

'UQ[1] oq "Beam *(jā'iza)* of a house." Thus :: 'AW·[2] 'UQIY äw oqi "Beam *(sahm)* of a house." 0

'UQ· YILA'N oq yilän "A viper *(af'ā)* which hurls itself at a man."

'UQ oq "Lot *(qur'a)*" used in dividing up lands or shares of property.

'UQ· oq A verbal emphatic particle. Thus :: BARΓIL 'UQ barγil oq "Do go! *(iḏhabanna)*." 0

'UQ oq A particle which accompanies circumstantial expressions. Thus :: BAYA' 'UQ KALDIYM baya oq käldim "I came just now *(qabla hāḏihi s-sā'a ḥaqīqa[tan])*." :: 'AM·DY 'UQ 'AY·DYM amdi oq aydim "I said just now *(sā'at'iḏ[in])*. 0

'IQ· iq "Hiccup *(rabw)* arising from the chest when one drinks cold water and eats bread on top of it." Thus :: 'ANY 'Q TUTY ani iq tutti "He had hiccups." iq

L

'UL ol A particle expressing the meaning "he *(huwa)*." Thus :: 'UL 'ANDAΓ 'AY·DY ol andaγ aydi "Thus said he." ol

31 1. Q altered to W by later hand (addition of one dot in brown ink).

2. W altered from Q by later hand (one dot in brown ink).



'UL ol A particle alluding to the meaning "that *(ḏāka)*" also. :: 'UL 'AR· ol är "That *(ḏālika)* man."

'UL ol An emphatic particle added to nouns or verbs. Thus :: 'UL MANK 'UΓLUM 'UL ol mänig oγlum ol "He is definitely *(ḥaqīqa[tan])* my son." 0 :: 'UL 'AWK' BARMIYŠ 'UL ol äwkä barmiš ol "He definitely went home."

M

'AM äm "Medicine *('ilāj)*." Hence "a medicine man *(mu'ālij)*" is called: 'AM·JY ämči. äm

'AM am "Vulva *(jahāz al-mar'a)*." Oγuz and Qifčāq dialect. 0 am D

'UM üm "Trousers *(sarāwīl)*." üm

'IM im "Password *(amāra)*" which the king designates among his troops; it is the name of a bird or a weapon, or some other word, used as a challenge (?)[3] when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal *('alāma)*, and, if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him. Proverb: 'IM BIL·SA' 'AR· 'ULM'S im bilsä är ölmäs 0 im P

[I. 42/38] 32

"If a man knows the signal he won't be killed" – by mistake at the hand of one who will recognize it.

N

'UN· ün "Voice *(ṣawt)*." It is permitted to say: 'UVN ün. ün

Doubled

'AṚA arra "Urine *(bawl)*." This is a particle used to incite an ass to leap the female; one repeats it two or three times until he leaps. This agrees with Arabic, since *arr* means "copulation" in Arabic. 0 arra

'UṚA urra "Hernia *(udra)*," in men. Oγuz dialect. urra D

'IṚA irra "Shame *(xajla)*." This may occur either light [i.e. 30 ir] or heavy [i.e. irra]. irra

Final Weak

3. MS. *y.t.f.'.k*, probably in error for *yutasā'alu* (or possibly *yutafa''alu*).

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'· ā A particle expressing bewilderment. Thus :: 'UL MĄNY '· QILDY ol māni ā qildi "He made me bewildered *(mutaḥayyir)*:" 0 — ā

'UV·[1] ū "Sleep*(naum)*." Hence :: 'UḌIYDIYM uḏīdīm "I slept *(nimtu)*." The *vāv* drops because it falls between *ḍamma* (U) and *kasra* (I). 0 — ū

'UVĄ'[2] ū (?) A particle of response to a caller. If a person is addressed, "O Muḥammad!," then he responds: 'UVĄ'[2] ū meaning "What do you command?" — ū ?

ū[3] "Surety *(kafāla)*." :: MAN 'ANY 'UVQA' 'AL·DIM mān ani ūqa aldim "I stood surety *(kafaltu)* for him." 0 — ū

'ĄŪV[4] ō — with *iṣbā'* of the *alif* — A particle of refusal of an order. 0 — ō

'AIY· ē (?) "An orange-colored brocade." 0 'AY· BITIKY ē bitigi Name of a roll *(ṭūmār)* in which are written the provisions (pay? [*arzāq*]) of the troops and their names. 0 — ē ?

'IY· ī An utterance of refusal *(inkār)*, like: 'UAV· ō. — ī

Nasal

'ANG·[5] āṇ "Cheek *(xadd)*." :: QIZIYL 'ĄNG·[5] qizīl äṇ "Red cheek." — āṇ

'ANAG[5] aṇ Name of a bird whose fat is used as a medicine. When the palm of the hand is coated with it, it penetrates to the other side. 0 — aṇ

'ANG·[5] aṇ An Oγuz particle meaning "no *(lā)*." When a person is ordered to do something he says: 'ANK 'ANK aṇ aṇ meaning "No no." 0 — D

'UNG·[5] öṇ "Front *(qudām)*." :: 'UL MINDĀ'[6] 'UNKDUN BAR·DIY ol mindā öṇdün bardi "He went in front of *(quddām)* me." 0 — öṇ

'UNG·[5] öṇ "The color *(lawn)*" of a thing. :: YA'ŠIL 'UNK LUK· TUVN· yāšil öṇlüg tön "A green-colored garment." 0 — öṇ

'UVNG·[5] 'IYŠ oṇ iš "An easy *(sahl)* matter." It is the shortened form of: 'UNGĄ'Y·[5] oṇāy. 0 — oṇ

'UNG·[5] 'ĄLIK· oṇ älig "The right *(yumnā)* hand." Čigil dialect. 0 — D

32
1. Marginal gloss: 'UḌUV.
2. Final *alif* (') apparently added later.
3. Entry word missing; marginal gloss: 'VQ'. On these words, see ED. 1.
4. U crossed out and A added by later hand (brown ink).
5. G altered from K by later hand (three dots in brown ink).
6. Second A added by later hand in brown ink (to indicate nunnation, thus: mindān).



End of Biliteral Chapters

Chapters of Triliterals

Chapter: *fa'l, fu'l, fi'l*, quiescent second radical, in its various vocalizations

B

'ĄL·B· alp "Brave *(šujā')*." Proverb: 'ĄL·B· YAĪIYDA' 'ĄL·JĄQ JUĪIYDA' alp yaγīda alčaq čoγīda "The warrior *(baṭal)* (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute." — alp P

Verse:

| | | |
|---|---|---|
| 'ĄL·B· 'AR TUNK' 'ULDIYMUV | alp är toṇa öldi mü | V |
| 'YSYZ 'ŽVN QALDIYMUV | ēsīz ažūn qaldi mu | |
| 'UḌ·LAK 'UVJIN 'ALDIYMUV | öḏlāg ōčin aldi mu | |
| 'AM·DY YURAK YIR·TILUVR | amdi yürāk yirtilūr | |

"Has King Afrāsiyāb died? Does the wicked world remain (empty of him)? Has Time exacted its revenge upon him? Now the heart bursts (out of grief for his kingdom and out of rage against Time)."

T

'AR·T· SAJ· art sač "Hair of the nape *(qafā)*," since: 'AR·T· art is "neck *(raqaba)*." — art

'AR·T· art "Pass *('aqaba)* in the mountains." Proverb: 'AR·MAKUVKA' 'ŠIK 'AR·T BULŲVR· ärmägükä ešik art bolūr "For the lazy man a threshold becomes a mountain pass." — P

'UR·T· urt "Eye of a needle *(samm al-xiyāṭ)*." 0 — urt

'UR·T· ört "Blazing fire *(ḥarīq)*." — ört

'ĄS·T ast "Alleys *(aziqqa)*." Čigil dialect. — ast D

D

'AN·D· and "Swearing an oath *(ḥalif)*." Hence :: 'AN·DQ· andiq "Swear! *(iḥlif)*." — and

Q

'R·Q· arq "Feces *('aḏira)*." 0 "The slag *(xabaṭ)* of iron" is called: TAMUR 'AR·QY tämür arqi. — arq

'URQ urq The lightened form of: 'URUQ uruq [45, "rope"] — in Oγuz dialect. This is like [Arabic] *'unq* and *'unuq* ("neck"). 0 — urq D

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'IR·Q· irq "Divining, taking omens, drawing out what is hidden *(kahāna, fa'l, ixrāj aḍ-ḍamīr)*." irq

K

'AR·K ärk "Authority; power to act *(salṭana; nafāḏ al-amr)*." 0 ärk

'UR·K örk "Halter *(zināq)*" for lambs; "tether *(ṭawīla)*" for horses. örk

'IR·K· irk "A four-year-old sheep (*da'n* [defined])." 0 irk

'IL·K· ilk "The first *(awwal)*" of anything. :: 'ILK SAN BAR·ΓI·YL ilk sän barγïl "You go first." ilk

Defective

B

One says to a man who brags about something and then is unable to prove it: 'UVB· 'UVB· ōb ōb. ōb

T

'UVT· ōt "Fire *(nār)*." ōt

[I. 46/43] 34

Proverb: 'UVT· TI·YSA' 'AΓI·YZ KUY·MA'S ōt tēsä aγïz köymäs 0 "If one says 'Fire' his mouth does not catch fire." This is coined about someone who apologizes for something he said. 0 P

'UVT· ūt "Hole *(ṭaqb)*" in a wall or a piece of wood. With *šamma* of the *vāv*. 0 ūt

'U·VT· ōt "Gall *(marāra)*." With less *šamma* than the former. ōt

J

'U·VJ· ōč "Seeking vengeance *(ḥiqd)*." Verse: ōč

'VJ KAK· QMUΓ KIŠY NINK YALINKUVQ 'UVZA' 'ALYM BYL V
'ḌKVLVKVK 'UVΓANJ' 'ALIKYNK BYL' TLYM QYL

ōč käk qamuγ kišiniṇ yalnūq üzä alïm bïl
äḍgülükü̈g ūγanča älgïṇ bïlä tälim qil

"Vengeance *(ṭa'r)* is claimed like a debt, therefore guard against it by doing good to strangers and travellers as much as you can." 0



[Know that vengeance (hend.), of all people, is a debt claimed upon a man
Do good, as much as is in the power of your hand.]

'UVJ ūč The "extremity *(ṭaraf)*" of a thing. :: BUTAQ· 'UVJIY butaq ūči "End *(ṭaraf)* of a branch." 0 ūč

'UVJ 'YL ūč ēl "Frontier *(taγr)*." 0

'UVJ ūč The "depletion *(nafād)*" of a thing. Oγuz dialect. :: BUVY·DA' NA' 'UVJ BA'R bōyda nä ūč bār "There is no depletion in number *(nafāḏ . . . kaṯra[tan])* among the people." D

D

'U·VD· ōd "Time *(zamāna)*." With *šamma* of the *vāv*. Proverb: 'UVD· KAJ'R KIŠY TUVY·MA'S· YALINKUVQ 'UVΓ·LIY MANK·KUV QALMA'S· ōd käčär kiši tüymäs, yalṇūq öγli mäṇgü qalmäs 0 "Time *(zamān)* passes and man does not perceive it, the sons of Adam do not live forever." ōd P

'UVD· ūd "Ox *(baqar)*." Čigil dialect. :: 'UVD· YYLY ūd yïlï One of the twelve years in Turkic. ūd D

R

'UVR· 'AT· ōr at "A horse between sorrel and bay *(bayn al-ašqar wa-l-kumayt)*." ōr

'UVR· ōr — with *šamma* — The "waist *(maḥall al-xāsirataγn)*" of a cloak. 0 ōr

'YR· ïr (ēr ?) "Awl *(miṯqab)*." ïr (ēr?)

'IYR ēr "Ground *(arḍ)*." Variant of: YI·YR·[1] yēr. ēr D

Z

'U·VZ üz "Grease *(dasam)*." With *šamma*. Hence :: 'UVZ·LUK 'AŠ· üzlüg aš "Greasy *(dasïm)* food." 0 üz

'UVZ üz "Deaf *(aṣamm)*." :: 'UVZ KI·ŠY üz kiši. 0

'UVZ· öz "Self *(nafs)*." 0 Verse: öz

KVRKLVK TUNVΓ 'VZVNK K' körklüg tonüγ özüṇkä V
TATLYΓ 'ŠYΓ 'AḌIYN·Q' tatlïγ aš̈ïγ aḍinqa
TUVTΓIYL· QUNUVQ 'AΓIYRLYΓ· tütγïl qonūq aγïrlïγ
YAḌSUVN JAWIYNK BUḌUVN·QA' yaḍsün čawiṇ boḍünqa

34 1. Two dots of first Y in brown ink.

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"Put on fine garments for yourself; make tasty food as a portion for others; honor the guest, so that he spread your fame among the people." 0

'UVZ· ŏz "Valley *(wādī)* in the mountains." ::

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TA'Γ· 'UVZIY tāγ ŏzi "Mountain valley."

'UVZ· KIŠY ŏz kiši "A person who is a kinsman *(qarīb)*." :: BUV BIZ·NIK· 'VZ· KIŠY 'UL bu biznig ŏz kiši ol "This is one of our kinsmen."

'UVZ ŏz "The heart and what is inside the belly *(al-qalb wa-mā taḥwī 'alayhi l-baṭn)*." :: 'UVZUM 'AΓ·RIYDIY ŏzüm aγrïdi "I have a belly-ache *(waja'a ma fī baṭnī)*."

'UVZ· ŏz "The core *(qalb)* of a tree" :: YIAΓ'J 'UVZIY yïγāč ŏzi — like the pith *(jummār)* of a date palm, or the like. 0

'UVZ KIŠIY ūz kiši "A person who is skilled and expert in his craft *(san' al-yad, mahir fi hirfa)*." 0 ūz

'UVZ QUNUQY ŏz qonuqi ["The soul's guest"] Name for "a part of the body that palpitates *(mā yaxtaliju min al-jasad)*." It is said to be the spirit *(rūh)*. The following verse speaks of it in this sense. ŏz

Verse: V

| | |
|---|---|
| BAR·DY KVZVM YARVQY | bardi kŏzüm yarūqi |
| 'AL·DIY 'UVZVM QUNUQY | aldi ŏzüm qonuqi |
| QANDA' 'RNJ QANIYQY | qanda ärinč qanïqi |
| 'AM·DIY 'UVDIYN 'UVD·Γ'URVR | amdi üdïn oḍyurūr |

"The delight of my eye has gone; he took away my spirit (when he departed). Where can he be now? He wakens me from sleep."

Š

'IYŠ iš "Work, affair *('amal, amr)*." :: NA' 'IYŠING·[1] BA'R na išïŋ bār "What is your affair or your work?" iš

'YŠ ēš "Companion *(ṣāḥib)*." "One who has a familiar spirit *(ma'ahu tābi'a min al-jinn)*" is called: 'YŠLK ēšlig. ēš

Verse: V

| | |
|---|---|
| 'NINK 'YŠYN KAJUVRDUM | aniŋ išïn käčürdüm |
| 'YŠYN YM' QJUVRDUM | ēšïn yemä qačürdum |

35 1. G altered from K by later hand (three dots in brown ink).



| | |
|---|---|
| 'VLVM 'VTIN 'IYJVRDUM | öïlüm ötin ičürdüm |
| 'YJ·TY BULUB YVZY TURN [sic] | ïčti bolup yüzi turi |

"I put an end to his affair *(amḍaytu amrahu)* (by killing him); and I made his companion flee; I gave him the potion of death to drink; he drank it with a sour face." He means, "I made him taste death."

Γ

'UVΓ· ūγ "Any of the ribs *(ḍil')* in the upper part of a tent." ūγ

Q

'UVQ ōq "Share *(naṣīb)* of an inheritance." Thus ::'NK'R· BYR· 'UVQ· TKDY aṇār bïr ōq tägdi "He received a share of the inheritance." ōq

K

'UVK ŏg "Understanding *('aql, fiṭna)*." From this comes the title: 'UVKA' ŏgä for a man of understanding and ripe old age. ŏg

One calls "any animal that has reached maturity *(intaṣafa sinn, kabura)*": 'UVK ŏg. "A four-year-old *(allaḍī jāwaza arba' sinïn)* horse" is called: 'UVK 'AT· ŏg at. 0

'IYK ïk "Spindle *(miγzal)*." A variant of: YYK yïk. 0 ïk D

'IYK· ïg "Sickness *(maraḍ)*." ïg

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L

'UVL· ūl "The foundation *(uss)*" of any kind of wall. Thus :: T'M· 'UVLIY tām üli "Foundation of a wall." 0 ūl

'UVL· NA'NK· öl nāṇ "Anything damp *(raṭb)*." Thus :: 'UVL· TUVN· öl tōn "A damp garment." The Oγuz do not know this word. 0 öl D

'IYL ēl "Realm or province *(walāya)*." :: BAK 'IYLIY beg ēli "The emir's realm or province." 0 ēl

'YL ēl "Courtyard *(finā')*." Thus :: QABUΓ 'YLY qapuγ ēli. 0

'YL ēl A word used for "horses *(xayl)*," since horses are the Turk's wing. Hence a "groom *(sā'is)*" is called: 'IYL BAŠIY ēl baši which translates as "head of the realm or province" but refers to a groom of horses.

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'IYL· ēl "Peace *(ṣulḥ)* between two kings." :: 'IYKY BAK BIYR·LA' 'IYL· BUL·DIY ēki beg bīrlä ēl boldi "The two emirs made peace between themselves *(ṣālaḥa . . . ma'an)*."

'IYL· KIŠIY ēl kiši "A vile *(la'īm)* man."

'YL· QUVŠ· ēl qūš "Vulture *(raxma)*."

M

:: 'AR· 'UVM· BULDY ar ōm boldi "The man had upset stomach and sluggishness *(ittaxama, ɣamita)* from eating meat." ōm

N

'UVN· ōn The number "ten *('ašara)*." 0 ōn

'UVN· ūn "Voice *(ṣawt)*." With long or short vowel. ūn

'UVN· ūn "Flour *(daqīq)*." 0 ūn

'IYN YIYR· ēn yēr "A downward slope *(habūṭ)* of the ground."::'IYN YUQ ēn yoq "A decline *(habṭa)* and an incline." 0 ēn

'IYN· ēn The "breadth *('arḍ)*" of anything. :: BUV BUVZ· 'IYNIY NJA' bu bōz ēni näčä "What is the breadth of this cloth?"

'IYN· īn The "den or lair *('arīn, wijār, ma'wā)* " of a lion, fox, or any beast of prey. You may say: YIYN· yīn with *yā'*. īn

'IYN īn "Sheep dung *(farṭ al-ɣanam)*." A variant of the form with *yā'* [i.e. yīn]. 0 D

Final Weak

Y

'UVY· ōy "Ravine *(al-huwwa fī l-arḍ)*." ōy

'UVY· 'AT· oy at "Ash-colored *(dayzaj)* horse." 0

End of the chapters of the quiescent second radical.

Chapters of the Vowelled Second Radical

Chapter: *fa'al, fa'ul, fa'il*, vowelled second radical, in its various vocalizations

T

BYR· 'ADUT NA'NK· bīr aḍut nāṇ "A handful (*ḥafna* [defined]) of something." 0 aḍut



[I. 51/50] 37

'RT 'T orut ot "Year-old dried grass (*dawīl* [defined])." 0 orut

'UJUT öčüt "Vengeance, desire for revenge *(ṭa'r, ḥiqd)*." Its root is: 'VJ ōč. 0 öčüt

'UГUT uɣut Name for a leaven *(xamīr)* used to make beer, as follows. Various herbs are mixed with flour made from sprouted barley; [the mixture] is then kneaded, cut into portions the size of hazelnuts, and left to dry. The resulting leaven is crumbled and sprinkled over wheat that has been cooked together with barley, in the ratio of one portion (lit. hazelnut) of leaven to one *mann* of cooked wheat. The wheat is then wrapped in something clean and left to ferment for three days, after which it is taken out and put into a vat and left to ferment for ten more days. Finally water is poured on top and it is strained. This is "wheat wine *(šarāb al-ḥinṭa)*." 0 uɣut

'AWAT· āwāt A particle meaning "yes *(na'am)*." There are three variants. 'AWAT· äwät äwät belongs to Yaɣma, Tuxsi, Qifčāq and Oɣuz.[1] 0 'MAT 'VAT· YAMAT· ämät, ävät, yämät belong to the rest of the Turks. äwät D

'UWUT· uwut "Modesty *(ḥayā')*." uwut

'UWUT [sic] oqut "Invitation or summons *(da'wa)*," to a meal or a sultan. 0 oqut

'KIT ägit A medicine which is rubbed on the faces of babies to ward off demonic possession and evil eye. It is made from herbs mixed with saffron, or the like. ägit

'UKUT· ögüt "Advice *('iẓa)*." 0 Verse: ögüt

'LГYL 'UKUT MINDYN 'UГVL 'AR·DAM TIYLA' V
BVY·DA' 'UVLГ BILKA' BULUB BILKYNK 'UVLA'
alɣīl ögüt mindīn oɣūl ärdäm tīlä
bōyda ūluɣ bilgä bolup bilgīṇ ūlä

"Take counsel from me, my son, and seek virtue, so that you become a chief of the people and dispense wisdom and virtue among them." 0

'UKIT· ögit "Grinding *(ṭaḥn)*" of grain, or other. 'UKIT·JIY ögitči "Grinder *(ṭāḥin)*."[2] ögit

'AIKAT· egät "The maidservant *(xādima)* sent with the bride on the night of the nuptial procession to serve her." egät

'IYKIT īgit "Lie *(kaḍib)*." Oɣuz dialect. Hence :: 'IKT SUVZ· igit sōz "Lying words." īgit D

37 1. Originally *wa-l-ɣuzziyya*, changed to *wa-li-l-ɣuzziyya* by later hand (brown ink). The text is confused.

2. In MS. this entry comes before the verse s.v. ögüt.

3. MS. *qatl*.

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'ULUT· ölüt "Killing *(qitāl)*." Hence "a killer *(qātil)*"[3] is called: 'ULUTJY ölütči. ölüt

'ULUT 'AR· olut är "A man who is mature, in his prime *(kahl, tārr)*." 0 olut

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J

'ATAJ· 'UΓUVL atač oγūl A boy who acts like an old man *(mutašayyix)*, as though he were "father of the people." atač

'TJ ätič "The hole used as a target in the children's game of 'walnuts' (*mizdāt* [define])." ätič
0

'IŠIJ ešič "Kettle *(qidr)*." Proverb: 'ŠIJ 'AYŪVR· TŪVBUM· 'ALTŪVN· QMIJ 'AYŪVR· MAN QANDA'[1] MAN ešič ayūr tūpüm altūn,qamič ayūr män qanda män "The kettle claims its bottom is gold, the ladle says, 'Where am I?'" 0 This is coined about someone who brags in the presence of one who knows him. 0 ešič P

'KAJ· äkäč A little girl who acts sagely, as though she were "sister of the people *(uxt al-qawm)*." She is given this name as a sign of affection. 0 äkäč

'AMAJ· amač "Target *(hadaf)*." amač

'AMAJ amač "Plow (*faddān* [defined])." 0

'ULJ olič A particle of affectionate address for sons. :: 'ULJM oličim "My dear son *(bunayya)*." Qarluq dialect. 0 olič D

'ANAJ anač A little girl who acts sagely, as though she were "mother of the people *(umm al-qawm)*." She is given this name as a sign of affection. 0 anač

'ANUJ anüč "Cataract on the eye *(ẓafra al-'ayn)*." anüč

R

'AΓIR· aγir Anything "heavy *(taqīl)*." A person who is "honored *(mukarram)*" by a people or an emir is called: 'AΓIYR·LIYΓ· KIŠY aγirlīγ kīši. :: TANKRY MANIY 'AΓIYR·-LA'DIY täŋri mäni aγirlādi "God honored *(akrama)* me." When a portion of the night *(hudū'*[2] *min al-layl)* has passed, one says: 'AΓIYR· 'ADA'Q 'AM·RUL·DY aγīr adāq amruldi meaning , "The heavy foot is still"; the intention is, "He has reached the way-station, though his journey was slow." 0 aγir (P)

38 1. QANDA' altered to QAY·DA' by later hand (brown ink).
2. MS. *huduww*.



'AΓIYR· NA'NK· aγir nāŋ "A high-priced *(γālī fī ṭ-ṭaman)* object." 0

'UΓUR 'AT· oγar at "Horse with a blaze on the forehead *(aγarr)*." This word agrees with the Arabic in sound and sense, except that the *alif* has *fatḥa* in Arabic and *ḍamma* in Turkic. 0 oγar

'UΓUR· uγur "Time *(waqt)*." :: NA' 'UΓUR·DA' KAL·DIYNK· nä uγurda käldiŋ "At what time did you come?" 0 uγur

'UΓUR· uγur "Reign *(dawla)*." :: BAK 'UΓURIYN·DA' MANIK· 'IYŠIYM 'IYTIL·DIY beg uγurīnda märig īšīm ētildi "My affairs prospered during the reign of the emir." 0

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'UΓUR· uγur "Opportunity *(imkān, furṣa)*" for a thing. Hence :: BV 'YŠ 'UΓUR·LUΓ BUL·DIY bu īš uγurluγ boldi "This matter became opportune." 0

'UΓUR· uγur "Compensatory gift *('iwaḍ)*." Oγuz dialect. :: 'AT·QA' 'UΓUR 'AL·-DIYM atqa uγur aldīm "I received a compensatory gift for the horse." 0 D

'UΓUR· uγur "Good fortune *(xayr, baraka)*." Oγuz dialect. One says to a traveller: YUVL· 'UΓUR BUL·SUVN yōl uγur bolsūn "May the journey be fortunate." This expression is used only in the case of travel. 0 D

'AKIR ägir "Galingale *(wajj)*," which is used as a medicine for stomach ache. Proverb: 'AKIR BULSA' 'AR· 'UL·MA'S· ägir bolsa är ölmäs 0 "If a man has galingale he won't die" from stomach ache, since he can take it and find relief. [This is coined] as advice to prepare for something before the need for it arises. 0 ägir P

'UGUR· ügür "Millet *(duxn)*." Among the Turks; the Oγuz do not know this. 0 ügür D

YA'Γ· 'UKRY yāγ ügüri "Sesame *(simsim)*." Oγuz dialect. D

'UGUR· ögür Any "flock *(sirb, qaṭī'*[1]*)*," of sheep, antelope, slave-girls, grouse, or camels. ögür
0

'AMIR· imir "Gloom, mist *(dajn, ḍabāb)*." Oγuz dialect. imir D

Z

'UBUZ· obuz "Any roughness of terrain *(kull γilaẓ min al-arḍ)*." Hence :: 'UVY 'UBUZ öy obuz "Rugged land *(γā'iṭ wa-fadfad)*." 0 obuz

39 1. First *alif* (') added by later hand (brown ink).
2. Z altered from R (dot added in brown ink).

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'ATIZ atiz "A strip of land between two embankments *(kull šaṭba min al-arḍ bayn al-'arimayn).*" 0 — atiz

'UJUZ NA'NK učuz nāñ "Something cheap *(raxīṣ).*" And a "despicable *(ḏalīl, muhān)*" person is called: 'UJUZ· učuz. Hence :: BAK 'ANY 'UJUZ·LA'DIY beg ani učuzlādi "The emir belittled *(ahāna)* him." — učuz

'UḎUZ· uḏuz "Mange *(jarab).*" Proverb [= 446 yin]: TLKV 'VZ 'YNIKA'[1] 'UR·SA' 'UḎUZ·[2] BULVR tilkü öz yinka ürsa uḏuz bolūr 0 "When a fox yelps at its own den he becomes mangy *(yajrabu).*" This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding. — uḏuz P

Any ground, or other, that is "raised *(murtafi')*" is called: 'ADIYZ YYR äḏīz yēr. 'ḎIYZ T'Γ äḏīz tāγ "An inaccessible *(māni')* mountain." 0 — äḏīz

'AΓUŽ aγuž "Beestings *(libā').*" With žāy between the two points of articulation. Pronunciation with regular zāy [i.e. aγuz] is permitted. 0 — aγuž (aγuz)

[I. 55/55] — 40

'AΓIZ·[1] aγiz "Mouth *(fūha)* of a river; mouth *(fam)* of a waterskin or a wire jug or a well." 0 'AΓIZ· aγiz "Mouth *(fam)* of a man or animal." Proverb: 'AΓIZ YIYSA' KVZ· 'UYA'ḎUVR· aγiz yēsā kōz uyaḏūr 0 "When the mouth eats the eye is ashamed." This is coined about someone who has "eaten" another person's gift and then is ashamed for failing to do what he should in return. — aγiz P

'UΓUZ· oγuz A tribe of the Turks; the Turkmān. They consist of twenty-two branches, each of which has a distinctive brand *('alāma, sima)* on its animals by which it is known from the others. The chief of them is: QINIQ· qiniq to which our present sultans belong; 0 the brand on their animals is [image].[2] — oγuz N

The second is: QAYIΓ qayiγ. Their brand is [image].

The third is: BA'YUN·DUR· bāyundur. Their brand is [image].

The fourth is: 'IWA' ewä – with *hamza*, or else with *yā'*: YW' yewä. Their brand is [image].

The fifth is: SAL·Γ'UR· salγur. Their brand is [image].

The sixth is: 'AF·ŠA'R· afšār. Their brand is [image].

The seventh is: BAKTILY bäktili. Their brand is [image].

The eighth is: BUK·DUZ· bügdüz. Their brand is [image].

40 1. Z altered from R by later hand (dot added in brown ink).

2. Brands are in red ink; numbers over brands are in pencil.



The ninth is: BAYA'T· bayāt. Their brand is [image].

The tenth is: YAZΓIR yazγir. Their brand is [image].

The eleventh is: 'AY·MUR äymür. Their brand is [image].

The twelfth is: QR'BULK qara bölük. Their brand is [image].

The thirteenth is: 'L·QA' BULUK alqa bölük. Their brand is [image].

The fourteenth is: 'IK·DIAR· igdir. Their brand is [image].

The fifteenth is: 'URAKIR· ürägir – the *hamza* alternates with *yā'*: YURAKIR· yürägir. Their brand is [image].

The sixteenth is: TUVTIR·Q' tütirqa. Their brand is [image].[3]

The seventeenth is: 'UVLA' YUNDLUΓ ūla yondluγ. Their brand is [image].

The eighteenth is: TUVKAR· tōgär – the *vāv* may drop: TUKAR· tögär. Their brand is [image].

[I. 57/57] — 41

The nineteenth is: BAJANAK· bäčänäk. Their brand is [image].

The twentieth is: JUVΨL·DAR·[1] čuvuldar. Their brand is [image].

The twenty-first is: JAB·NY čäpni. Their brand is [image].

The twenty-second is: JARUQLUΓ čaruqluγ. They are few in number and their brand is unknown. 0

Maḥmūd says: I have mentioned all of these subtribes because they must be known. These brands are all signs of their animals and horses. Each branch knows its cattle by means of these signs when they mingle.

These are the principle subtribes. Then each subtribe is composed of sub-branches, which I have omitted for the sake of brevity. The names of these subtribes are the names of their ancestors who gave birth to them in olden times. They trace back their ancestry to them, just as among the Arabs one says "Banū Salīm" or "Banū Khafāja." 0

3. Brand in margin, now invisible because of repair on the MS.

41 1. A altered from U by later hand (brown ink); second U crossed out (? – unclear).

eğitim amaçlı çoğaltılmıştır

'UKUZ ögüz Any "flowing river *(wādī jārī)*," such as the Jayḥūn (Oxus) or the Euphrates. When this word is used in a specific sense among the Oγuz it applies to a river called Wādī Banākat [Syr Darya?]; their cities are along it, and those among them who are nomadic camp along its banks. This word is used in the names of many rivers in the lands of the Turks; also of a frontier town called: 'YKY 'UVKVZ ēki ögüz – it is a town between two rivers: 'ILA' ila and: YAFINJ yawinč. 0 ögüz D N

'UKUZ öküz "Ox *(tawr)*." Proverb: 'UKUZ 'AḌ'QY[2] BUL·Γ'N·JA' BUZ'ΓUV BAŠIY BULSA' YIYK öküz aḍāqi bolγinča buzāγu baši bolsa yēg "Better to be the head of a calf[3] than the foot of an ox." This means that ruling oneself is better than submitting to another. öküz P

S

'AWUS·[4] awus awus

[I. 58/59] 42

"Wax *(mūm)*." Bulγār dialect. 0 D

'UVLA'S· KUVZ· ōlās kōz "A gently-glancing *(laṭīfa ar-runuww)* eye," like the eye of a drunken man. ōlās

Verse:

| | | |
|---|---|---|
| BULN'R MYNY 'UVLA'S· KVZ | bulnār mīni ōlās kōz | V |
| QAR' MNKYZ QIYZYL· YUVZ | qara mäṇīn qizīl yüz | |
| 'ANDYN TM'R TVK'L TVZ | andīn tamār tükāl tüz | |
| BULNA'B YAN' 'UVL QAJ'R | bulnāp yana ōl qačār | |

"This drunken *(sakrā)* eye captivates me; with a bright face and a charming mole upon it; as if charm dripped from his cheeks; then you flee from me after taking me captive."

Š[1]

'UBUŠ öpüš "A kiss *(taqbīl)*, between two people." öpüš

'ATIŠ· atiš "Shooting at one another *(murāmāt)*." atiš

'ATAIŠ· atiš A man's name. 0 N

'UTUŠ utuš Also [a man's name]. 0 utuš N

2. Q altered from F by later hand (one of dots in brown ink).
3. MS. *'ijjawl* (?), read *'ijl*.
4. W altered from Q by later hand (one of dots in brown ink).

42 1. MS. S.



'UTUŠ· ötüš – with *išmām* of the *alif* – [A word used] in a game, as follows. Boys sit themselves in a circle and one of them pushes the boy next to him and says: 'UTUŠ 'UTUŠ ötüš ötüš meaning "Pass the push *('addi 'anka l-qamṣ)* to the one next to you." This goes on until they reach the end of the circle. ötüš

'TIŠ itiš "Two people pushing each other with the hand *(al-mudāfa'a bayn iṯnayn bi-l-yad)*." 0 itiš

'UJAŠ· öčäš "Wager *(muxāṭara)*." Hence :: 'UL MAN·NIG[2] BIRLA' 'UVJAŠ·DIY ol mäniṇ birlä öčäšdi "He made a wager *(xāṭara)* with me over something." 0 öčäš

'ADAŠ adaš "Intimate friend *(xidn)*." 0 adaš

'IDIŠ idiš "Drinking-bowl *(qadaḥ)*." Among the Yaγma, Tuxsi, Yemäk, Oγuz and Aryu it means "any kind of pot or vessel *(qidr, tawr, inā')*." idiš D

'ARIŠ· ariš "Warp *(sadā)*." 'AIRIŠ·[3] 'AR·QA'Γ· ariš arqāγ "Warp and woof." 0 ariš

'URUŠ· uruš "A quarrel *(mušājara)*." Also, "a battle *(ḥarb)*." 0 uruš

'AΓIŠ· aγiš "Ascent *(ṣa'ūd)*." 0 aγiš

'UΓUŠ· oγuš "Clan *('ašīra)*." 0 oγuš

'UWUŠ uwuš "Crumbs *(futāt)*" of a thing. "Bread crumbs *(duqāq)*" are called: 'UWUŠ·[4] 'AT·MA'K· uwuš ätmäk. 0 uwuš

'UQUŠ· uquš "Intelligence *(fiṭna)*." An "intelligent *(faṭin)* person" is called: 'UQVŠ·LUΓ KIŠIY uqūšluγ kiši. 0 uquš

'VKUVŠ· NA'NG·[5] ükūš nāṇ "Much or many *(kaṯīr)* ükūš

[I. 60/62] 43

of anything." Proverb: TIYRIYK 'ASAN BULSA' TA'NG[1] 'VKVŠ KURUVR tirig äsän bolsa tāṇ ükūš körür 0 "When one is alive and healthy one often *(kaṯīran)* sees wonders." 0 P

2. Three dots of G in brown ink; *sukūn* (·) in pencil (?).
3. A crossed out and I (with *hamza*) added in brown ink; other *hamzas* on this line and on next line (aγiš) also in brown ink.
4. Three dots of W in brown ink.
5. Three dots of G in brown ink.

43 1. Three dots of G in brown ink.

eğitim amaçlı çoğaltılmıştır

"An unruly *(ḫarūn)* animal" is called: 'VKVŠ YLQY ūgūš yilqi. 0 ūgūš

'ALIŠ ališ "The draw-off points of a reservoir *(fūhāt aš-širb wa-l-anṣibā')*." 0 ališ

'ALUŠ̲ aluš Name of a village belonging to Kāčγar. aluš N

'ALIŠ̲ ališ "Suing the debtor for the debt *(al-mu'āxaḍa bi-d-dayn li-l-γarīm)*." Hence :: 'ALIŠ BIYRIYŠ ališ bērīš "Taking and giving what is due *(axḏ ḥaqq wa-i'ṭā' ḥaqq)*." ališ

'ULUŠ ülüš "Share *(naṣīb)*." The root-form is with *kāf* instead of *šīn*: 'UVLUK üllüg. This is like the alternation of *kāf* with *šīn* in the Arabic feminine suffix, as in the verse of Majnūn: *fa-'aynāši 'aynāhā wa-jīduši jīduhā*[2] ("Your eyes are her eyes and your neck is her neck") – he means *'aynāki* and *jīduki*. 0 ülüš

'ULUŠ uluš "Village *(qarya)*" in Čigil dialect. Among the people of Balāsāγūn and the neighboring Aryu country, "City *(balda)*." Hence the city of Balāsāγūn is called: QŪVZ̲ 'VLŪVŠ̲ qūz ūlūš. 0 uluš D N

'ULŠ ülüš "Distribution of shares *(tafriqa al-anṣibā')* among the people." The *šīn* is an alternant of *kāf* [i.e. ülüg], as in the variant reading [Qur'ān 19:24]: *qad ja'ala rabbuši taḥtaši sariyy*[an3] ("thy Lord has set below thee a rivulet") – instead of *rabbuki* and *taḥtaki*. ülüš D

Γ

'AJIΓ ačiγ Name for "a gift *(jā'iza)* of the sultan." Thus :: XA'N̲ MAN̲KA̲' 'AJIΓ BIYR·DY xān maṇa ačiγ bērdi "The king gave me a gift *(ajāza)*." 0 ačiγ

'AJIΓ ačiγ "Savoring life *(tana''um)*." Hence :: 'VZVNKNY 'JIΓ·LIΓ TUT ōzūṇṇi aciγlïγ tut "Enjoy some fine food *(na''im nafsaka bi-l-aγḏiya aṣ-ṣāliḥa)*." 0 ačiγ

'A̲JIΓ̲ ačiγ "Bitter *(murr)*," of anything.

'AḎIΓ̲ aḏiγ "Bear *(dubb)*." Proverb [= 167 täw]: 'AWJY[4] NAJ' 'AL BIL̲'SA' 'AḎIΓ 'A̲NJ' YU̲VL BIL̲YR̲· awči näčä al bilsä aḏiγ anča yōl bïlïr 0 "As many tricks as the hunter knows the bear knows ways (of escape)." This is coined about two clever people who have a dispute. 0 aḏiγ P

'AḎIΓ aḏiγ "One who has recovered *(ṣāḥī)*

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from drunkenness." Thus :: 'AS·RUK 'AḎIΓ astrük aḏiγ "Drunk and sober *(ṣāḥī)*." 0

2. MS. *jīdahā* (*a* in brown ink).
3. *Tašdīd* over *r* crossed out in brown ink.
4. W altered from Q by later hand (one dot in brown ink).



'AḎIΓ aḏiγ Name of one of our villages. 0 N

'UḎUΓ 'AR· oḏuγ är "A man (or other) who is awake *(yaqẓān)*." 0 oḏuγ

One calls "a man of wakeful heart *(mutayaqqiẓ al-qalb)*": 'UḎUΓ KVNKU̲VL̲· LU̲VK̲· 'AR· oḏuγ kōṇüllüg är – this means an "intellegent *(faṭin)*" man. 0

'ARIΓ ariγ "Tent band *(izār al-xibā')*." Barsγān dialect. 0 ariγ D

ARIΓ NA'NK ariγ nāṇ "Something clean *(naẓīf)*." 0

'URUΓ uruγ The "seed *(ḥabb)*" of anything. "Seed for sowing *(baḏr)*" is called: 'U̲RUΓ uruγ uruγ. Thus :: 'URUΓ 'A̲K̲TIY uruγ äkti "He sowed the seed." "Relatives *(aqārib)*" are likened to it, and are called: 'URUΓ TARIΓ uruγ tariγ. 0 uruγ

'AZIΓ̲ aziγ The "canine tooth *(nāb)*" of any animal. 0 aziγ

'ASIΓ asiγ "Profit *(ribḥ)*." 0 asiγ

'USUΓ osuγ The "correspondence *(taḫāyul)*" of one thing to another. Hence :: BV 'YŠ[1] 'US'TIY MUNDAΓ bu īš osγi munday "The following corresponds *(muḥāyala)* to this matter." 0 osuγ

'ALIΓ aliγ Anything "bad *(radī')*." Oγuz and Qifčāq dialect. aliγ D

'ULUΓ uluγ Anything "large *(kabīr)*." uluγ

'ILIΓ SUVF iliγ sūw "Lukewarm *(fātir)* water." Its root-form is with *yā'*: YILIΓ̲· iliγ yiliγ [450]. Verse:

'ULUΓ ŁVQUΓ BÜLSA' SAN 'ḎKV QILYN uluγ V
BULΓYL KIŠIYK BAK·LA'R QATIN YXŠY 'VLA'N
uluγlūquγ bulsa sān ädgü qilïn
bolγïl kišïg beglär qatin yaxši ülän

"When you gain great prestige and influence *(jāh wa-basṭa)* then behave correctly. Be before the emirs a good joiner, one who presents well people's affairs *(waṣṣāl xayr ḥasan al-maḥḍar li-amr an-nās)*."

Q

'AČUQ ačuq "Open *(maftūḥ)*," of anything. Thus :: 'AJUQ QABUΓ̲· ačuq qapuγ "An open door." "Sky that has become clear *(muṣḥiya)*" is called: 'AJUQ KUVK̲· ačuq kōk. 0 And "a matter that is clear *(bayyin)*" is called: 'AJUQ· 'TYŠ̲· ačuq īš. 0 ačuq

44 1. Three dots of Š faintly visible (brown ink?).

eğitim amaçlı çoğaltılmıştır

'UJAQ očaq "Stove or fireplace *(kānūn)*." 0 očaq

The Khāqāniyya address an elder brother *(ax akbar)* by saying: 'AJIQIM ečiqim inserting a *qāf* [to ečim, see 56 eči], but only when joined to the first person suffix; it is not permitted to say: 'AJIQING ečiqiṇ in the second person. 0 ečiq D

[I. 63/65] 45

'AḌAQ aḍaq "Foot *(rijl)*." aḍaq

'ḌUQ N'NK aḍuq nāṇ "Something unknown *(majhūl)*." Its root-form is: 'AΓDUQ aγduq meaning "Changed, disguised *(mutaγayyir, mutannakir)*." This is derived from the phrase: 'N²K MANKZY 'AΓ'DY anīg (aniṇ?) mäṇzi aγdi "His color changed *(taγayyara)*." The *γayn* is dropped for lightening *(taxfīf)*. aḍuq

One calls a "sleepy *(wasnān)*" man: 'UḌIQ 'AR' uḍiq är. 0 uḍiq

'IḌUQ iḍuq Anything "blessed *(mubārak)*." Its root-meaning is that any animal that is set free *(yusayyabu)* is called: 'IḌUQ iḍuq. One does not burden its back nor milk its udder nor shear its wool, because of a vow which falls on its owner. 0 iḍuq

'IḌUQ TA'Γ iḍuq tāγ "A mountain that is inaccessible and long *(māni' ṭawīl)*." 0

'ARIQ ariq "Canal *(nahr)*." Proverb: 'AΓYL DA' 'UΓLA'Q TUΓSA' 'ARIQ DA' 'VTIY 'UVNA'R aγīlda oγlāq tuγsa ariqda ōti ōnār 0 "When a kid is born in the pen, grass for it grows in the canal." 0 This is coined to advise someone not to be too concerned with making a living. 0 ariq P

'ARUQ 'AR' aruq är "A man (or other) who is tired out *(mu'yī)*." 0 aruq

'ARUQ TURUQ aruq turuq Name of a mountain pass between Farγāna and Kāčγar. 0 N

'ARUIQ aruq "Emaciated *(mahzūl)*." Oγuz and Qifčāq dialect. 0 D

'RUQ uruq "Rope *(šaṭan)*," uruq

'AZUQ 'UVQ azuq ōq "Stray arrow *(sahm al-γarb)*" — i.e. of which one does not know who shot it. 0 azuq

'AZUQ[1] MUNQ azuq munuq "A runaway, a stray *(ābiq, ḍāll)*."

'AZAQ azaq Name of a chief among the Oγuz emirs. 0 azaq N

45 1. U (brown) altered from original A (black).



'AZUQ azuq "Provisions *(zād)*." Proverb [= 172 sart]: SAR'T NI²K 'AZUQY 'ARIQ² BULSA' YUVL 'UVZA' YYR' sartnīg (-niṇ?) azuqi ariγ bolsa yōl īzā yēr 0 "When a merchant's provisions are clean he can eat them (sitting) on the (open) road." This is coined about someone who brags about his loyalty but runs away when it comes to proving it. 0 azuq P

"A matter that has lasted long *(ṭāla)*" is called: 'UZAQ 'IYŠ uzaq īš. Hence :: YAL'-VAJ 'UZAQ BAR'DIY yalāvac uzaq bardi "The messenger has been gone long *(abṭa'a)*." 0 uzaq

'UZUQ 'AT' ozuq at "A horse that runs in front *(sābiq)*," in a race, or other. 0 ozuq

'AŠAQ ašaq "Foot of a mountain *(safḥ)*." Oγuz dialect. ašaq D

'AŠUQ ašuq "Anklebone *(ka'b)*" of a man ašuq

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or other.

"Things that are small *(ṣiγār)*" are called: 'UŠAQ NA'NK ušaq nāṇ. Hence "babies *(ṣibyān)*" are called: UŠAQ 'UΓ'L'N ušaq oγlān, and "chips *(ḍūqāq)* of fire-wood" are called: 'UŠAQ 'UVTUNK ušaq ōtuṇ. This word is not used for the singular but only for the plural. 0 ušaq

'ŠUQ ušuq "Iron helmet *(bayḍa al-ḥadīd)*." The *alif* is an alternant of *yā'* [i.e. yušuq], as one says [in Arabic] *alma'ī* or *yalma'ī*[1] ("brilliant"). ušuq D

'UΓUQ uγuq "Overshoe *(jurmūq)*." 0 uγuq

'IWIQ[2] iwiq The "she-antelope *(ẓabya)*" which frequents stony tracts and deserts. 0 iwiq

'ALUQ 'AR' oluq är "A sturdy *(aḍla')* man." Oγuz dialect. 0 oluq D

'ULUQ[3] oluq (olaq?) Something hollowed out *(yunqaru)* of a tree trunk, such as a trough *(mi'laf)*," for cooling juice or watering animals. 0 (olaq?)

'ULUQ TUVN oluq tōn "A garment that is shabby, worn out *(xalaq, bālī)*." The same for anything worn out. 0

'ULUQ oluq "Small boat *(zawraq ṣaγīr)*." Its root-meaning is the first [i.e. "something hollowed out . . . "]. 0

2. The word is crossed out and there is a marginal gloss: 'RΓ in a different hand.

46 1. MS. *almaγī wa-yalmaγī*.

2. W altered from F by later hand (two dots added in brown ink).

3. There is a V inserted in brown ink between the *alif* (') and L; second U (brown) altered from original A (black).

eğitim amaçlı çoğaltılmıştır

'ULUQ uluq "Withers *(minsaj)* of a horse." Proverb: 'ULUQ YAΓIRIY 'UΓUVL QA' QALIYR uluq yaγri oγülqa qalïr "The sore of the withers remains (an inheritance) for the son." This means that it will not heal quickly since it is the place where the joints and sinews are gathered. 0 uluq P

'ALIQ aliq "Beak *(minqār)* of a bird." Oγuz dialect. aliq D

'ANUQ NA'NK anuq nāṇ "Something ready *(ḥāḍir)*." Proverb [= 278 san-]: 'ANUQ 'UTRUV TUTSA' YUVQA' SA'NM'S anuq utru tutsa yōqqa sānmās 0 "If one offers what food is available *(al-ḥāḍir min aṭ-ṭa'ām)* (to the guest then hospitality) is not reckoned as nought." This is coined to advise a person to offer what he can as host. anuq P

K

A baby word for "bread *(xubz)*" is: 'ABAK äpäk. 0 äpäk

'ATAK ätäk "Skirt *(ḍayl)*." 0 ätäk

'ATUK ätük "Boot *(xuff)*." 0 ätük

'UTUK[4] ötüg "A petition *(qiṣṣa, ḥāja)* which is addressed to the sultan." Its root-meaning is "imitating or recounting *(ḥikāya)*" a thing. 0 ötüg

'UTUK ötüg "Dysentery *(hayḍa)*." :: 'NK'R 'UTVK TUTY aṇār ötüg tutti "He had a case of dysentery." 0

U'UTK ütüg "An iron *(ḥadīda)*, like a trowel, which is heated and used to warm the nap of a garment to make it smooth." 0 ütüg

'IJUK ičük "A fur *(farw)*," made from sable ičük



or squirrel, or the like.

'UDIYK üḏig "Passion, desire *(hayajān aš-šawq wa-l-'išq)*." Verse: üḏig

| | | |
|---|---|---|
| 'UVDIYK MYNY QUMITY | üḏig mīni qomitti | V |
| SAQINJ MANK' YUMITY | saqinč maṇa yomitti | |
| KVNKLVM 'NK'R 'AMITY | kōṇlüm aṇār ämitti | |
| YVZUM MANIK SAR·Γ'ARUVR | yüzüm mänig sarγarūr | |

4. There is a V inserted in brown ink between the *alif* (') and T.



"Longing for the beloved *(aš-šawq wa-t-taḥannun ilā l-maḥbūb)* roused me, and care joined me, when my heart inclined toward him, and so my face is yellow." 0

'ARUK ärük A general term for peaches, apricots and plums. They are distinguished from one another by adjectives. Thus "peach *(xawx)*" is called: TUVLUK 'ARUK tülüg ärük ["hairy"]; "apricot *(mišmiš)*" is: SA'RIΓ 'ARUK sāriγ ärük ["yellow"]; and "plum *(ajāṣ)*" is: QAR' 'ARUK qara ärük ["black"]. ärük

One calls anything "plaited *(maḍfūr)*": 'URUK[1] örük. Thus a "braid *(ḍafīr)*" is called: 'URUK SAJ örük sač. 0 örük

'URUK örüg "Staying in a place for a period of time *(al-iqāma . . . muddatan)*." Hence :: SUV 'UVN KUVN 'URUK BULDY sü ön kün örüg boldi "The army stayed in one place for ten days without leaving or raiding." The same for an emir or a tribe when they halt *(aqāma)*. 0 orüg

"Anything that has rotted *(baliya)*" is called: 'IRI'K NA'NK irig nāṇ. Thus "moldering *(hašīm)* fire-wood" is called: 'IRIK 'UTVNK irig otūṇ. 0 irig

'ARIK NA'NK ärig nāṇ "Anything that melts *(ḏā'ib)*," like butter, or the like; also anything that has melted after being frozen. 0 ärig

'IRUK erük "A breach or crack *(ṭulma)*" in a wall, or other. Proverb: KUNDA' 'IRUK YUQ BAKDA' QIYIQ YUVQ kündä erük yoq, begda qiyiq yōq 0 "There is no crack in the (disc of the) sun (just as) there is no breach of promise in the emir." This is coined to advise emirs not to break their promises. 0 erük P

'ARUIK[2] ärük "Anything used in tanning skin *(mā yudbaγu[3] bihi l-jild)*." Hence :: TARIY 'ARUIK·LA'DIY[2] tärі ärüklädi, "He tanned *(dabaγa)* the skin." 0 ärük

'ARIYK[4] YIYLQIY erig yïlqi "A lively *(fāriha)* animal." Thus :: 'RIYK[4] 'AT erig at "A splendid *(rāyi')* horse." The Oγuz do not know this word. erig D

'RIK 'R irig är "A man who is steadfast and resourceful *(jalad, nāfiḍ fī l-umūr)*." Proverb: 'ARIK 'IYRINIY Y'A'ΓLIYΓ 'ARMAKUV BA'ŠIY Q'NLIYΓ irig ērini yāγlïγ, ärmägü bäši qānlïγ 0 "The steadfast one has greasy lips (since he works hard and so gets good food and fat meat which makes his lips greasy); the lazy one (who is too lazy to work gets hit and so) has a bloody head." [This is coined] to advise steadfastness and leaving off laziness. 0 irig P

'IRIG NA'NK irig nāṇ "Anything rough *(xašin)*." 0

47 1. Original A (black) over the *alif* (') altered by later hand to *hamza* (brown); and U added (brown).

2. U in pencil (?).

3. Altered from *yuḍbaγu* (dot of *ḍāl* changed to *sukūn* in brown ink).

4. Y added by later hand (brown ink).

eğitim amaçlı çoğaltılmıştır

[I. 68/71] 48

One calls a "scabby head *(ra's al-jarbān)*": 'IRIK̲ irig. 0

'AZIK ezig "A lengthwise scratch *(xadša . . . ṭūl an)* in the skin." 0 ezig

'UZUK̲ özük A title for women, as in: 'AL'TUVN̲ 'UZUK̲ altün özük meaning "Pure of Soul as Pure Gold *(naqiyya an-nafs ka-d-ḏahab al-xāliṣ)*" and : 'AR'TINY 'UZUK ärtini özük "Pure of Body as a Pearl *(ṣāfiya al-badan ka-d-durra)*" – since a peerless pearl is called: 'AR'DINY ärdini and there is assimilation [cf. 82 ärdini]. This title is for the women of Čigil. Its root is: 'UVZ̲ öz "soul" with *kāf* joined to it in the meaning "that very thing," as one says: 'UL 'AR'NY 'UK̲[1] KALDUR ol ärni ök käldür "Bring that very man." 0 'UQ' oq is used instead with words that have *išbā'* or *qāf* or *γayn*. 0 özük N

'UZUK özük Any "land that is swampy or flooded *(mā stanjala min al-arḍ fa-ṣāra ḥiyāḍ)*." Similarly, "an arm of a river *(xālij min al-awdiya)*" is called: 'UZUK SUVW[2] özük sūw. 0

'UZAK̲[3] özäk "Spinal cord *(abhar)*."[4] It is a vein inside the spine, the one the Prophet referred to when he said: "The food I ate at Khaybar causes me renewed pain each year; this was the time my spinal cord was cut."[5] 0 özäk

'UŽUK' üžük "Spelling *(hijā')*." Hence :: BITIK 'UŽUK'LA'DIY bitig üžüklädi "He spelled out the writing *(hajā l-ḥurūf wa-l-kitāb)*." One calls every "letter *(ḥarf)* of the alphabet": 'UŽUK̲ üžük. Thus :: BUV NA' 'UŽUK̲ 'UL̲ bu nä üžük ol "What is this letter?" With *zāy* between the two points of articulation. 0 üžük

'SIK YI̲YR̲ äsik yēr "Steppe *(sahab)* land" – it is the "stretched out one *(maḏīda)*." äsik

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48 1. There is a V in brown ink inserted under the K.

2. W altered from F by later hand (two dots in brown ink).

3. There is a V and an *alif* (') inserted in brown ink between the three consonants (thus: ōzāk).

4. MS. *abhur, u* altered from *a* by later hand (brown ink); *u* in *abhurī* in the following Hadith is also in brown ink.

5. Originally: *mā zālat ukla xaybar tu'āddunī fa-hāḏā awān qaṭa'at abharī* (MS. *abhurī* – see previous note). A later gloss has altered this to read: *mā zālat ukla xaybar tu'āwidunī fī kull ʿām ḥattā kāna hāḏā awān qaṭ' abhurī* ("The food I ate at Khaybar keeps coming back to me each year; this was the time my spinal cord was cut"). In Arabic idiom, "to cut the spinal cord" means "to cause intense pain." Cf. Bukhārī, Bk. 64, no. 83 (ed. Krehl, Vol. III, p. 184, three lines from bottom): *qālat 'ā'iša kāna n-nabī . . . yaqūlu fī maraḍihi llaḏī māta fīhi yā 'ā'iša mā azālu ajīdu alam aṭ-ṭa'ām alladī akaltu bi-xaybar fa-hāḏā awān wajadtu nqiṭā' abharī min ḏālika s-samm* (" 'Ā'iša said: The Prophet . . . used to say during the illness from which he died: O 'Ā'iša! I still feel the pain of the food I ate at Khaybar; this was the time I felt my spinal cord cut from that poison").



'I̲SIK NA'NK isig nāṇ "Something hot *(ḥārr)*." Thus :: 'I̲SIK KU̲VN̲ isig kūn "A hot day." 0 isig

'AŠUK äšük "Coverlet *(daṯār)*." 0 'AŠUK äšük The name for any brocade which is sent to cover the grave of a dead emir or king as a sign of honor to him; it is afterward divided among the poor. 0 äšük

'UŠIK̲ üšik ["Frost"] The cold which scorches *(al-bard allaḏī yaḥriqu)*[6] fruit and prevents it from growing. 0 üšik

'ALIK̲ älig "Hand *(yad)*." älig

[I. 69/72] 49

One calls the "right hand": 'VNG[1] 'ALIK ōṇ älig – the Oγuz call it: SA'I'̲ 'ALIK sāγ älig. One calls the "left hand": SUVL 'ALIK sōl älig – this is common to both. 0 D

'UVLUK ölüg "Dead *(mayyit)*." 0 ölüg

'UVLUK ülüg – with *īšmām* of the *alif* – "Share *(naṣīb)*." –0 ülüg

'ILIK ilik "Marrow *(muxx)*" – in Oγuz dialect; among the Turks it is: YILIK̲ yilik. The *alif* is an alternant of the *yā'*. 0 ilik D

'AMIK ämig "Female breast *(ṭady)*." Also the "male breast *(ṭunduwa)*" is called: 'AMIK ämig. ämig

One calls a "warm *(fātir al-ḥarr)* day": 'A̲IMIK̲ KUVN emik kün. Similarly, anything "which becomes warm *(saxuna)* after being cold but whose heat is not intense *(lam yaštadd ḥarāra)*" is called: 'AMIK̲ emik. 0 emik

'ANUK̲ änük "Lion whelp *(šibl al-asad)*." The "young *(walad)*" of a hyena, wolf or dog is: 'A̲NUK änük. 0 änük

One calls the "teeth *(asnān)* of a lock": KIRTULK [sic] 'ANVKY kiritlik änüki.

L

'BUL[2] abul (?) Name of one of our villages. 0 abul? N

'ATIL ätil Name of a river [the Volga] in the country of Qifčāq which flows into the Bulγār Sea; it has an arm *(xalīj)* which flows over Rūs. 0 Verse: ätil N

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6. Altered from *yaḥtariqu* by later hand (brown ink).

49 1. Three dots of G in brown ink.

2. U in pencil (? – unclear).

eğitim amaçlı çoğaltılmıştır

| | | |
|---|---|---|
| 'ATIL SUWY 'AQ' TRVR | ätil suwi aqa turūr | V |
| QYA' TUBY QAQ' TRVR | qaya tüpi qaqa turūr | |
| BLYQ TLYM BAQA' TRVR | balīq tälīm baqa turūr | |
| KVLUVNK TQY KUŠ'RUVR | kölülṇ taqi köšärūr | |

"The water of the Ätil River flows, striking against the foot of the cliff; there are many fish and frogs in the pool which fills up from its overflow." 0

'AΓIL ayil "Sheepfold *(marbaḍ al-ɣanam)*." Among the Oɣuz it is "sheep dung *(rawṯ al-ɣanam)*." This is because of the close connection between the two, just as [in Arabic] both rain and clouds may be called "sky," 0 — ayil D

'UΓUL oɣul "Son *(ibn)*." "A boy other than a son" may also be called: 'UΓUL oɣul. BUV 'UΓUL NA' TIYR bu oɣul nä tēr "What does this boy *(ṣabī)* say?" The plural is: 'UΓLA'N oɣlān — this is irregular; according to rule the plural should be: 'UΓL LA'R oɣullār — this is like: 'ARAN ärän for "men"; both of them [i.e. oɣlān and oɣullār] are found. — oɣul G

'UKIL ükil "Much or many *(kaṯīr)*." Qifčāq dialect.::'UKIL KŠY ükil kiši "Many people." 0 — ükil D

'AMUL[3] amul "Quiet *(sākin)*" of anything. Thus one who is "forebearing *(ḥalīm)*" is called: 'AMUL amul. Verse: — amul

[L 71/74] — 50

| | | |
|---|---|---|
| QANJA' BAR·DINK 'AY 'UΓUL | qanča bardiṇ ay oɣul | V |
| 'AR·DIYNK MUNDA' 'INJ 'AMUL | ärdīṇ mändä enč amul | |
| 'ATIN 'AM·DY SAN TVNKVL | attin amdi sän tūṇül | |
| QYLDYNK 'RSA' QYLM'ΓV | qïldïṇ ärsä qïlmaɣu | |

Scolding a boy who had been with him but went away leaving his horse behind, who then came back looking for it — he refuses to give it back to him, because of his turning against him, saying: "You were tranquil and contented *(sālim sākin ḥasan al-ḥāl maḥbūr al-bāl)* with me, so why did you turn away from me?"

[Where did you go my boy?
You were content and quiet with me.
Now give up the horse,
For you have done what should not be done.]

M

BIYR 'UBUM MUVN bīr öpüm mün "A sip *(ḥaswa)* of soup." 0 — öpüm

3. V inserted betwen M and L by later hand (brown ink).



'ATIM 'AR atim är "A man skilled at shooting, a marksman *(ḥāḏiq fī r-ramy, muqartis)*." 0 — atim

BIYR 'URUM 'UT bīr orum ot "One cutting *(qadr mā yuxtalā marra$^{tan}$)* of herbage." 0 — orum

'UZUM üzüm "Grapes *('inab)*." 0 — üzüm

BIYR 'AΓIM YIYR[1] bīr ayim yēr "An elevation in the ground that can be climbed in one step *(ṣa'ūd . . . qadr mā yaṣ'adu daf'a$^{tan}$ 'alayhā)*." 0 — ayim

BYR 'AQIM SUVW[2] bīr aqim sūw "One flowing *(qadr mā yasīlu marra$^{tan}$)* of water." 0 — aqim

BIYR 'AKIM YIYR bīr äkim yēr "Land of an amount that can be sown at one time *(qadr mā yubḏaru marra$^{tan}$ wāḥida$^{tan}$)*." 0 — äkim

BIYR 'UKUM YAR·MA'Q bīr üküm yarmāq "A pile *(kawma)* of dirhams." The *mīm* is an alternant of *nūn* [i.e. ükün]. 0 — üküm

'ALIM alim "The claim on a debt *(ad-dayn allaḏī 'alā insān)*." Proverb [= 206 bērim]: 'ALIYMJY 'AR·S·LA'N BYRYM·JIY SIJ·ΓA'N alīmči arslān bērīmči sičyān 0 "The creditor *(dā'in)* is (like) a lion (in his charge), the debtor is (like) a mouse (because of the fear that falls upon him)." 0 — alim P

'ULUM ölüm "Death *(mawt)*." — ölüm

N

'ATAN atan "Gelded camel *(al-xaṣī min al-ibil)*." Proverb: 'ATAN YUVKY 'AŠ BULSA' 'AJ·Q' 'AZ KURNUVR atan yüki aš bolsa ačqa az körnür 0 "Even a gelded camel's load of food seems a small amount to a hungry man" — because of his overwhelming hunger. 0 — atan P

'UJUN üčün A particle which expresses "cause or sake *(aji)*." :: SANIK 'UJUN KALDIM sänig üčün käldim "I came because of *(li-aji)* you." 0 — üčün

'IJIN ičin A particle which expresses "among *(bayn)*." :: 'ULA'R 'IJIN 'AY·TIŠ·DIY LA'R olār ičin ētišdilär "They became reconciled among themselves *(taṣālaḥū fīmā baynahum)*." 0 — ičin

'UDUN udun Name of the city of Khotan. The inhabitants of Khotan. — udun N

50 1. Two dots of Y in brown ink.
2. W altered from F by later hand (two dots in brown ink).

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[I. 72/76]



are also called: 'UDUN udun. 0

'AḌIN: aḍin A particle meaning "other *(γayr)*." Čigil dialect. 0 aḍin D

'ARĀN· TUVZ: ärän tüz Name of the constellation "Libra *(al-mīzān)*." It is one of the lunar mansions. 0 ärän

'ARAN: ärän "Men *(rijāl)*" – an irregular plural.

'ARAN: aran – with *išbā'* of the *alif* – "Stable *(ārī)*." 0 aran

'URAN örän "Bad *(radī)*," of anything. Oγuz dialect. I consider it to derive from Persian *vīrān* "ruined *(xarāb)*." When the Oγuz mixed with the Persians they forgot many Turkic words and used Persian instead. This is an example. 0 örän D

'IRIN· erin "Lip *(šafa)*." 0 erin

'UZUN uzun "Long *(ṭawīl)*," of anything. uzun

'AŽUN: ažun "World *(dunyā)*." :: BUV 'AŽUN: bu ažun "This world *(ad-dunyā)*." 'UL 'AŽUN ol ažun "The other world *(al-āxira)*." Čigil dialect. With *žay* between the two points of articulation. 0 ažun D

'ASAN: äsän "Sound or well *(sālim)*," of anything. Thus :: 'ASAN· MUV SAN: äsän müsän "Are you well?" It may also be used to mean "well-being *(salāma)*," as in the proverb: 'ASANDA' 'IYWAK· YUVQ: äsändä ēwäk yōq 0 "There is no haste in well-being." This is coined to advise someone to act slowly. 0 äsän P

'ASIN: äsin "Breeze *(nasīm)*." 0 äsin

'UŠUN: ösün "Shoulderblade *(ra's al-katif)*." ösün

'AΓAIN 'AR· aγin är "A man with a nasal voice *(aγann)*." This agrees with the Arabic in sound and sense. 0 aγin

'UΓAN· uγan "Having power over things *(al-qādir 'alā l-ašyā')*." Thus God is called: 'UΓAN TAṆK·RIY uγan täṇri meaning "God almighty *(al-qādir)*." 0 uγan

'AWIN: äwin "Grain of seed *(ḥabb)*." äwin

'AQIN aqin "Flood *(sayl)*." "A flash flood *(atī)*" is called: MUNDUZ 'AQIN munduz aqin. This word can be used metaphorically for a "night raiding party *(al-katība al-muγīra laylan)*." Thus one says: 'AQINJY KAL·DIY aqinči kāldi which means "The raiding party came pouring in like a flash flood." aqin

'AKIN· ägin "Shoulder *(katif)*." ägin



'AKIN äkin "Sown land *(mazra'a)*." Oγuz dialect. 0 äkin D

'KIN ägin A piece of cloth *(kirbās)* that is a span and a half wide and four cubits long; the Suvār use it for their merchandise. 0 ägin D

'UKUN: ükün A "heap *(kawma)*" of dirhams or roses or other ükün

[I. 74/78]



things. "Heaped up *(mujtami')* earth" is called: 'UKUN TUB·RA'Q: ükün toprāq. 0

'ALIN: alin "Forehead *(jabha)*." 0 'ALIN alin "The brow *(ḥayḍ, rukuḥ)* of a mountain." 0 alin

'ULUN ulun "Shaft *(qidḥ)* of an arrow." ulun

Doubled

B

'UBUB· üpüp "Hoopoe *(hudhud)*." A variant of: 'UB·KUK üpgük. üpüp D

K

'AKAK· 'ŠL'R äkäk ešlär "Prostitute *(mūmisa)*, of women" 0 äkäk

'UKAK: ükāk "Box *(tābūt, ṣundūq)*."[1] 0 ükāk

'UKAK: ükāk "Tower *(burj)* on the city wall fortified for battle."

L

'ILAL: ilal A particle meaning "yes *(na'am)*." Khāqān dialect. It is used in replying to emirs and kings. ilal D

Initial Weak

T

'A'T: āt "Name *(ism)*." 'A'T āt "Title *(laqab)*." Thus :: BAK 'NK'R: 'A'T: BIYR·DIY beg aṇār āt bērdi "The emir gave him a title *(laqqaba)*." Thus "a chief of the people *(kabīr al-qawm)*" is called: 'ATLΓ atliγ [lit. "Having a name"]. āt

52 1. Altered from *ṣundūq* (*wāw* in brown ink).

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J

'A̲'J āc "Hungry *(yurṯān)*." Proverb: 'A̲'J N' YYM'S TOQ NA̲' TI̲YMA̲'S: āč nä yēmās, toq nä tēmās ["What won't the hungry one eat? What won't the full one say?"] This means that the hungry one will not turn away from any food put before him, though he is held blameworthy by the full one who despises it. āc P

D[2]

'A̲'D̲.[3] ād Anything "manufactured *(maṣnū')*," such as brocade, and the like. It may be shortened to: 'AD̲.[3] äd — this is the better pronunciation. :: 'AD̲KUV 'AD̲.[3] ädgü äd "A good manufactured item." ād

Ḍ

"Ḍ· ād "Good omen *(fa'l jayyid)*." Thus :: 'IKLIK TUTZI'Y 'A'Ḍ BULVR iglig tutzuγi āḍ bolūr "The testament of a sick man is a good omen *(fa'l ḥasan)* (for him)." This phrase is used to request a sick man's testament. āḍ (P)

R

'A̲'R· BURI̲Y ār bōri "Hyena *(ḍabu')*." 0 ār

"R· NA'NK ār nāṇ "[Something] chestnut- *(aṣhab)* colored." It may also be called: 'AR·SAIL arsal with an augment. Verse:

| | | |
|---|---|---|
| KRUB· NJUK QJMADINK | körüp näčük qačmadiṇ | V |
| YAMAR SUWIN KAJMADINK | yamar suwin käčmädiṇ | |
| TAWA'RINK·NY SAJMADIṆK | tawārinṇi sačmadiṇ | |
| YYSUV SNY 'A̲'R· BURY | yēsü sänı ār bōri | |

Describing one of the routed soldiers whom he has taken: "When you saw me why did you not flee from me and cross the Yamār tributary *(xalīj)*? Why did you not cast off your belongings (and escape with your life)? So now may (you be killed and) the hyena eat you."

[I. 76/80] 53

Z

'A̲'Z· N'NK āz nāṇ "Something little in amount *(qalīl)*." āz

'A̲'Z āz "Ermine *(qāqūm)*." A variant of the form with *sīn* [i.e. ās], which is more elegant. 0 D

2. Original D altered to Ḍ (heading letter in red ink, dot in black).

3. Ḍ altered from original D (dot in brown ink).



'A'I̲Z[1] ēz Any "lengthwise scratch *(xadša . . . ṭūlan)*" in the ground or the skin. 0 ēz
QZL 'U̲Z qizil ez A winter pasture in the Kāšγar mountains. N

S

'A̲'S ās "Ermine *(qāqum)*." A variant of the form with *zāy* [i.e. āz]. This is used as a name for slave-girls. ās D N

Š

'A̲'Š āš "Food *(ṭa'ām)*." āš

One calls the "repaired part *(ru'ba)*" of a vessel: 'Š āš. Hence :: 'AYQ 'A̲ŠL' ayaq ašla "Repair *(ir'ab)* the bowl."

Γ

'A̲'Γ aγ "Space between the thighs *(al-masāfa allatī bayn al-faxiḍayn)*." :: YU̲VZ 'AT· MINK 'AI̲·DIN̲· KJTY yüz at mänig aγdin käčti "A hundred horses have passed between my thighs." It is similar to the span between two fingers. āγ

W

'A̲'W āw "Hunt *(ṣayd)*."::BAK 'AWQA' JIQ·TY beg awqa čiqti "The emir went out to hunt." 0 āw

'U̲W[2] āw "House *(bayt)*." With *išmām* of the *alif*. The shortened form is more elegant: 'U̲W[2] äw. āw

Q

'A̲'Q āq "White *(abyaḍ)*" of anything. Oγuz dialect. Among the Turks it is used for horse colors: 'A̲'Q· 'AT· āq at "Gray *(ašhab)* horse." 0 āq D

'A̲'Q SAQA'L 'AR· āq saqāl är "A white-bearded *(ašyab)* man." Oγuz dialect. 0 D

"Q SA'Y āq sāy Name of a place. 'A̲'Q TAR'K āq terāk Name of a ford of the Ila River in Yaγma. N

L

'A̲'L̲· āl An orange-colored brocade used to make kings' banners and to cover the saddles of their favorite horses. Also the color "orange *(nāranjī)*" is: 'A̲'L āl. 0 āl

53 1. First *alif* (') crossed out (black ink).

2. U (brown) altered from original A (black); the second occurrence of the word is crossed out (black ink).

eğitim amaçlı çoğaltılmıştır

'A̲'L̲· āl "Cunning, deceit *(makr, xadī'a)*." Proverb [=410 kōsgük, 622 arslān]: 'A̲'LIYN 'A̲R̲·S·L'N̲· TUT'R̲· KVJUN 'YUQ TUTM'S̲· ālīn arslān tutār, kūcün oyuq tutmās "You can capture a lion by trickery *(ḥīla)* but you cannot capture a scarecrow by force." This is coined to advise a person to use trickery for something when he cannot get it by force. 0 P

L'

'ALA' ala "Leprous *(abraṣ)*," of a man. :: 'ALA' 'AT· ala at "Spotted black and white *(arqaṭ)*," of a horse. 0 ala

BAK· 'ALA' BUL̲·DIY[3] beg (xānqa) ala boldi "The emir rebelled against *(xālafa . . . wa-xaraja 'alā)* the king and came to terms with his enemy." 0

[I. 77/82] 54

'ALA ala Name of a summer pasture near Farγāna. 0 N

'ALA' YIΓ"J ala yiγāč Name of a place on the frontier. N

Another Type

'A̲"Y· [sic] āy "Moon *(qamar)*." "The full moon *(badr)*" is called: TUVLUN 'A̲'Y· tōlun āy. 0 āy

'A̲'Y· āy "Month *(šahr)*," also. Verse:

QIŠQA' 'ITIN [sic] KAL·SA' QALY QUTLUΓ YA'Y V
TUN KUN KAJ' 'LQNVR 'UD·LK BILA' "Y
qišqa anun kälsä qali qutluγ yāy
tün kün käčä alqinür öḏlāg bilä āy

"Prepare for winter when blessed summer comes, for Time runs out and months come to an end with the passing of night and day." The reason "month" is called by the word for "moon" is simply that the passing of the month is known by it. Proverb [= 146 imlā-]: "Y· TULVN BUL·SA' 'ILKIN 'IM·LA'M'S[1] āy tolün bolsa älgin imlāmās 0 "When the moon is full one does not point to it with the hand" — since anyone who has eyes can see it. This is coined about any matter of which the defect is apparent. P

Medial Weak

T

'AVUT avut A variant of: 'A̲DUT̲ aḏut [36] meaning "handful *(ḥafna)*." 0 avut D

3. In lower margin: X'NQ'.

54 1. U above first *alif* (') crossed out in brown ink.



'U̲VUT̲[2] uvut A variant of: 'UWUT̲ uwut meaning "modesty *(ḥayā')*." 0 uvut D

'AVAT̲ ävät Equivalent of: 'A̲WAT̲ äwät meaning "yes *(na'am)*." ävät D

The principle is that every *wā'* between the two points of articulation may alternate with *vāv*. For example, one calls "messenger": YALA'VAJ yalāvač or: YALA'WJ yalāwač. One calls "[the plant] *ṭurṭūṭ*": YAWA̲' yawa or else with *vāv*: YAVA' yava. Thus.

"VN āvan "Trees *(šajar)*." Dialect of Sayram, which is Isbīj̄āb. 0 āvan D

'AVIN̲·3 ävin "Grain of seed *(ḥabba)*." Variant of: 'A̲WIN äwin. ävin D

With *yā'*

'UYAZ uyaz "Small gnats *(al-ḥamaj min al-ba'ūḍ)*." Oγuz dialect. uyaz D

Γ

'AYIΓ ayiγ "Bear *(dubb)*." Dialect of Oγuz, Qifčāq and Yaγma for: 'D̲IΓ aḏiγ. 0 ayiγ D

'YIΓ ayiγ A particle corresponding to [the Arabic verb ōī praise] *ni'ma*[4] and also to [the verb of blame] *bi'sa*. Thus :: 'A̲YIΓ 'A̲ID̲KU̲V ayiγ äḏgü "What a good (thing)!" :: 'A̲YIΓ YAWUZ NA̲'NK̲· ayiγ yawuz nāṇ "What a bad thing."[5] This particle is used as an emphatic prefix *(yadxulu ta'kīd*[an]*)* for "good," or other. ayiγ

Q

'A̲YAQ ayaq "Bowl *(qaṣ'a)*." The Oγuz do not know this; they call a "bowl": JANA̲Q̲· čanaq. ayaq D

'A̲YAQ ayaq "Foot *(qadam)*." Variant of the form with *ḏāl* [i.e. 45 aḏaq]. 0 D

'AYIQ̲· ayiq "Promise *('ida)*."

[I. 79/84] 55

Thus :: 'NIK MANK' 'A̲YIQ̲IY BA'R anig maṇa ayiqi bār "I have his promise." 0

'UYUQ oyuq "Scarecrow, waymark stone *(xayāl, iram)*." Oγuz dialect. oyuq D
Verse [= 193 qonuq]

2. First U (brown) altered from original A (black).
3. Three dots added above V in brown ink.
4. MS. *na'am*.
5. "thing" added in margin in brown ink.

eğitim amaçlı çoğaltılmıştır

BAR·DIY 'ARAN QUNUQ KRUB· QUṬ_Q' SAQ'R V
QALDIY YAWUZ 'UYQ KRUB· 'WNY YQ'R
bardi ärän qonuq körüp qutqa saqär
qaldi yawuz oyuq körüp äwni yiqär

"Gone are [the men] who, when they found a guest, used to reckon him as good luck; left are [the bad ones] who, when they see a waymark stone or a scarecrow (in a desert), tear down their tents (for fear lest it alight as their guest)."

K

'U_YUK[1] öyük "Any ground that is elevated *(murtafi')*, like a mound *(tall)*." Oγuz dialect. 0 öyük D

'UYUK YIYR öyük yēr "Quicksand *(al-'ānik min ar-raml)*," which is sand in which the feet sink and from which it is difficult to pull them out because of water, or other. 0

'IYK iyik A variant of: YIYK yīk meaning "spindle *(miγzal)*." 0 iyik D

N

'UYUN oyun "Game *(la'ib)*." oyun

Medial and Final Weak *(mu'tall al-'ajz)*

Y

'AYA' aya "Palm of the hand *(kaff)*." 0 aya

'U_YA_'[1] uya "Nest *(wakr, 'uššš)* of a bird." uya

'UYA' uya "Brother, relative *(ax, qarīb)*." Verse:

TAWAR 'UJUN TNKRY [sic] 'D_LMAD_B tawar üčün täŋrini ädlämädip V
'UYA' QADAŠ 'UΓILNY JIN·LA' BUΓ"R uya qadaš oγlini činla boγär

Describing lack of affection among brothers: "A man sees his wealth and does not pay attention to God, but he strangles his own brother's son for the sake of wealth." 0
[For the sake of wealth he pays no heed to God / But truly strangles his own brother's son]

Final Weak

B[2]

---

55 1. First U (brown) altered from original A (black).
2. B originally (?) P (two dots scratched out?).



'ABA'[2] äbä "Mother *(umm)*." Oγuz dialect. Among the Qarluq Turkmän it is pronounced with hard *bā'* [i.e. äpä]. 0 äbä, äpä D

'BA'[2] apa —with *išbā'* of the *alif* — "Bear *(dubb)*." Qifčāq dialect. 0 apa D

'BA'[2] aba "Father *(ab)*." Tübüt dialect — as though it were a remnant in their language from Arabic; they are the descendants of Ṯābit, a man from Yemen who fled to the country of the Turks and sired them. 0 aba D

'ABA'[2] BAŠY apa baši "The *tannūm* plant" — it grows like cucumber *(qiṭā')* and has a thorny stem; it is eaten in the mountains. 0 apa baši

'BY abi A man's name. 0 abi N

'UBA' oba "Tribe *(qabīla)*." Oγuz dialect. 0 oba D

'UBUV[1] opu "White lead *(isfīdāj)*." opu

T

'A_TA ata "Father *(ab)*." 0 ata

[I. 81/86] 56

'TA' SA'Γ_UVN ata sāγün "Doctor *(ṭabīb)*."

J

'AJA' äčä Equivalent of: 'AKA' äkä meaning "Elder sister *(uxt akbar)*." The *jīm* is an alternant of *kāf* [i.e. 57 äkä], as [Persian] *jarm* and *garm* ("warm"), *junbad* and *gunbad* ("arch"). 0 äčä D

'AJY ači "Sly old woman *(šahla)*." Barsγän dialect. 0 ači D

'UJA' uča "Back *(ẓahr)*." 0 uča

'IJIY eči "Elder brother *(ax akbar sinn^an)*." eči

D

'UDV udu "Mound *(akama)*." From this one calls a "sanddune *(kaṯīb)*": QUM 'UDV qum udu. Also from this, a city in Arγu is called: 'UDV KAN'D udu känd. 0 udu N

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56 1. MS *iḏāttaqa'a*, read *iḏā rtafa'a* (?).

eğitim amaçlı çoğaltılmıştır

'UḌV uḍu [A particle] meaning "behind *(xalfa)*." :: MAN 'ANḴ'K 'UḌV KALDIM mān anīg (aniṇ ?) uḍu kaldim "I came behind him." :: MAN SANIK 'UḌV BAR·DIM mān sānig uḍu bardim "I followed *(iqtafaytu)* you." 0

'IḌIY iḍi "Master *(sayyid, mawlā)*."::'IḌIM NA' TIYR iḍim nä tēr "What does my master *(mawlāya)* say?" And "God *(allāh ta'ālā)*" is called: 'IḌIY iḍi. They say: 'IḌIMIZ YARLIΓY iḍimiz yarlïγï "The command of our Lord *(rabb)*." iḍi

R

'ARA' ara "The middle *(wasaṭ)* of something." Thus :: KŠY 'ARA' KIR·DIM kīši ara kirdim "I came in among *(bayna)* the people." 0 ara

'ARIY ari "Hornet *(zanbūr)*." This agrees with Arabic, since *al-arī* in Arabic is "honey," and in Turkic it is that from which honey is produced. The Čigil Turks call "honey *('asal)*": 'ARIY YAΓIY ari yaγï meaning "bee butter *(samn an-naḥl)*." 0 ari D

'UVRUV ōru "A pit *(ḥufra)*" that is dug out for keeping wheat, turnips, or the like. 0 ōru

'URIY ori "Outcry *(ṣiyāḥ, jalaba)*." Proverb: 'URIY QUB·SA' 'UΓUŠ 'AQLIŠUVR YAΓ'Y KALSA' 'IMRAM TAB·RAŠUVR· [sic] ori qopsa oγuš aqlišūr, yaγï kälsä imrām tērišūr 0 "When the call for help *(ṣurāx)* is raised[1] the clan gathers (to it to help the caller); when the enemy comes the parties gather (to fight them)." This is coined to advise someone to band together with his kinsmen *(at-ta'allub fi l-umūr)*." 0 ori P

'URIY uri "Male child *(aḍ-ḍakar min al-awlād)*." :: 'URIY 'UVΓL'N· uri oγlān "Male children." uri

Z

'AZUV azu An utterance giving an alternative *(taxyīr)* between two things. Thus :: 'UZUM YIYKIL 'AZUV QA'Γ'UVN YYKL üzüm yēgil azu qāyūn yēgil azu

[I. 82/88] 57

"Eat grapes or else *(aw)* melon." It is usually used in interrogative sentences. ::KALIR· MUV SAN 'AZUV BARIYR· MUV SAN kälïr mü sän azu barïr mu sän "Are you coming or *(am)* going?" 0

'UZA' oza "Former times *(ad-dahr as-salif)*." Hence :: 'UZA'QIY BIL·KA' 'N'JA' 'AY·MIYŠ ozāqi bilgä anča aymïš "Thus spoke the sage of former times." Verse: oza

| | | |
|---|---|---|
| 'AR·DY 'UZA' 'ARAN LA'R· | ärdi oza äränlär | V |
| 'AR·DAM BAKIY BLIK· TA'Γ· | ärdäm begi bilig tāγ | |
| 'AY·DY 'KUŠ 'KUT LA'R· | aydï üküš ögütlär | |
| KUNKLUM BULUR 'NKAR SA'Γ | könḷüm bolur aṇar sāγ | |

"There were in olden times *(ad-dahr as-sābiq)* men, masters of virtues, mountains of wise sayings and knowledge, who spoke many words of counsel; the heart is purified by (mentioning) them." 0



'UZIY özi "Ravine *(fajj)* in a mountain." Čigil dialect. 0 özi D

'IZIY izi "Year after next *(qubāqib* [defined]*)*."[1] Thus :: 'AR·QIN 'IZIY arqin izi "Next year and the year after." izi

S

'AŠUV ašu "Red ocher *(muγra* [defined]*)*." ašu

Γ

'AΓUV aγu "Poison *(samm)*." 0 aγu

'AΓIY aγi "Brocade *(dībāj)*." From this one calls a "treasurer *(xāzin)*": 'AΓIY·JIY[2] aγïčï because he guards it. aγi

W

'AW' awa A particle expressing "pain *(ta'allum)*," corresponding to Arabic *wāwaylī* said by a person experiencing pain *(tawajja'a)* from something. 'W' 'W' awa awa. 0 awa

'UWA' uwa Name of a food made by cooking rice, putting it into cold water and straining it, then adding sugar and ice and letting it cool. It is eaten as a cooler. 0 uwa

'IW' ewä A branch of the Oγuz. ewä N

Q

'AQIY aqi "Generous *(jawād)*." Hence "a walnut that is easy to shell *(farik)*" is called: 'AQIY YAΓA'Q· aqi yaγāq meaning a "generous" walnut. aqi

K

'AKA' äkä "Elder sister *(uxt akbar)*." The Oγuz say: 'AZA' äzä. äkä D

'UKA' ögä The title for a man of the common people who is intelligent, mature, and experienced in affairs. He is one degree below the Tegïn. The origin of this is that when Ḏu-l Qarnayn arrived in Ṣïn the king of the Turks sent toward him a detachment made up completely of young men in order to engage him in battle. The vizier said to him: äzä ögä

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57 1. The definition reads: *al-'ām alladī yatlū l-muqbīl*; the last word is crossed out and replaced by *l-qābīl* in a later hand.

2. Y· (brown) altered from original N (black).

eğitim amaçlı çoğaltılmıştır

[I. 84/90] 58

"You have sent young men against him, but there ought to be with them some mature man, advanced in years, experienced in war." He said: 'UVKA' ōgā meaning, "A mature man *(a-kahl)*?" and he answered, "Yes." So he sent a mature man. They attacked the vanguard of Ḏu-l Qarnayn and routed them. One of the Turks struck one of the soldiers of Ḏu-l Qarnayn and cut him near the navel. The one thus killed had tied a purse of dinars round his middle, and now the purse split open and the dinars came pouring out, mixed with blood. In the morning the detachment of Turks saw the dinars mixed with blood and wondered what it was. Someone said: 'AL·TUN QA'N altun qān meaning "gold and blood" — and a great mountain that was there was given this name. It is a mountain surrounded by nomads, near Uighur. Ḏu-l Qarnayn made peace with him after that. N

L

'ALA' ala "Leprous *(abraṣ)*." Proverb: KIŠY 'ALA'SIY 'IJ·TIN YIL̲QIY 'ALA'SIY TAŠ·TIYN· kiši alāsi ičtin, yilqi alāsi taštīn 0 "The leprosy of a man is[1] on the inside"[2] — by this is intended the concealing of rebellion *(muxālafa)* — "the leprosy of animals is on the outside (of the body, apparent)." This is coined about someone who uses flattery while scheming treachery. 0 ala P

'ALA' ālā A particle meaning "slowly *(ruwayd)*." :: 'ALA' 'ALA' ālā ālā "Slowly, slowly." You may also say: 'ALA'KIL ālāgil with the addition of *kāf lām*. 0 ālā

'ULA' ula "A waymark in the desert (*ṣawā* [defined])." Proverb: 'ULA' BULSA' YVL 'ZM'S BLIK BULSA' SUVZ YAZMA'S ula bolsa yōl azmās, bilig bolsa sōz yazmās 0 "If there is a waymark *(iram)* in the desert one cannot lose the way; if there is intelligence (in a man) one cannot err in speech. 0 ula P

'ILA' ila Name of a river [the Ili]. On its banks camp two tribes of the Turks, namely Yaγma and Tuxsi, and a group of Čigil. It is the "Jayḥūn" (the "Oxus") of the Turk country. ila N

[I. 85/92] 59

'ILY QABUI· ili qapuγ "A door (or a bolt) that opens without a key *(yanfatiḥu min γayr miftāḥ)*." ili

M

'UMA' uma "Mother *(umm)*." Tübüt dialect —as though it were a remnant among them from Arabic. 0 uma D

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58 1. gloss: "hidden."

2. MS. *fi ẓāhirihi*, in error for *fi bāṭinihi*.



'UMA' ümä "Guest *(ḍayf)* who stays in one's house." Proverb: 'UMA' KAL·SA' QUT KALYR ümä kälsä qut kälir 0 "When a guest comes (to you) good luck comes (with him)." That is, he should be considered a blessing, not a burden. Verse: ümä P

KAL·SA' QALY YAR·LIΓ BULUB YUNJIΓ 'UMA' V
KALDUR 'ANUQ BULMIYŠ 'AŠIΓ TUTM' 'UMA'
kälsä qali yarliγ bolup yunčiγ ümä
käldür anuq bolmiš ašiγ tutma uma

"When a guest comes (to you) tattered and distressed, then offer (him) what food is available and don't keep him waiting and hoping." 0

N

'ANA' ana "Mother *(umm)*." 0 ana

'INY ini "Younger brother *(ax aṣγar fi s-sinn)*." 0 ini

Nasal

T

'ANGIT·[1] aṇit "Ruddy goose *(nuḥām)*." It is a red bird, similar to a duck. 0 aṇit

'NKUT[2] aṇut "Funnel *(qam')* for wine." Proverb: YURT· [sic] KIJK BULSA' 'NKUT BADUK 'UVR· bart kičig bolsa aṇut bädük ür "When the wine measure is small, put in a big funnel." 0 This is coined to advise someone to pretend to people that a small matter is big. 0 aṇut P

R

'ANGAR·[1] aṇar A particle meaning "to him *(lahu)*." :: 'ANGAR[1] 'AY·DIM aṇar aydim "I said to him." Verse: aṇar

'AY·DM· 'ANKAR SA'WUIK aydim aṇar sāwük V
BIZ·NY TAB' NA' 'LUK [sic] bizni tapa nālük
KJTNK BALZAY [sic] K'RIK käčtiṇ yazi kārik
QIRL'R 'AḌIZ BA'ḎUK qirlär äḍiz bāḍük

Describing the phantom of the beloved: "I said to him, O my beloved! how did you cross over to us, passing over the stretched-out deserts and the lofty mountains?" 0

'UNGUR·[1] üṇür "Cave *(kahf)*." 0 üṇür

'INGIR·[1] iṇir "Twilight *(sudfa)*" — i.e., the mixture of light and darkness. The Oγuz call it: 'IMIR· imir [39]. 0 iṇir D

---

59 1. Three dots of G in brown ink.

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Z

'ANGIZ¹ aṇiz "Stubble *(jill)*" — i.e., the stalks of wheat, or other, after it has been reaped. aṇiz

S

"A man who turns right

[I. 87/94] 60

and left as though he were a foreigner *(aʿjamī)*" is called: 'INKAS KIŠY äṇäs kiši. äṇäs

L

'ANKIL 'AJUQ QAṢBUΓ aṇil ačuq qapuγ "wide open *(futuḥ jiddᵃⁿ)* door." aṇil

N

'UNKIN öṇin A particle meaning "other than *(γayr)*." :: BUV 'ATĀ'¹ 'UNKIN KALDUR bu atta öṇin käldür "Bring a horse other than this one." öṇin

End of the Chapters of Simple Roots

Chapters of Augmented Roots

Chapter: *afʿal*, in its various vocalizations

T

'AR·MUT armut "Pear *(kumuṯrā)*." armut

J

AR·TUJ artuč "Juniper *(ʿarʿar)*." In Käšγar there are two villages named: 'AR·TUJ² artuč N artuč. 0

'UJLJ üčlāč A "featherless arrow *(miʿrāḍ)* used to shoot at rabbits, and made of three sticks *(ṭalāṯ quḍbān)* joined at the tip by a piece of iron." 0 üčlāč

'UḌΓJ oḍγuč "Firebrand *(aš-šuʿla min an-nār)*." 0 oḍγuč

2. Three dots faintly visible over the K.

60 1. Second A: another A in brown ink (indicates nunnation: attan).

2. J altered from Ḥ by later hand (dot in brown ink).



'AR·ΓUJ aryuč Anything "by which one is deceived *(yaγtarru bihi l-insān)*." "The world *(ad-dunyā)*" is called: 'AR·ΓUJ 'AŽUN aryuč ažun meaning "Deceitful *(γarūr)* world." 0 aryuč

'AR·KAJ ärkāč "He-goat *(tays)*." Proverb: 'ARKAJ 'ATIY 'AM BULVR 'AJ·KUV 'ATIY YAIL· BULUVR· ärkāč äti äm bolūr, äčkü äti yel bolūr 0 "He-goat's meat is medicinal, she-goat's meat is flatulent (generates wind in the belly)." 0 ärkāč P

'UR·KUJ³ ärkāč "Wave *(mawj)*." Hence :: SUVW⁴ 'UR·KUJ·LAN·DIY sūw ärkāčländi "The water was wavy *(māja)*." 0

'URKUJ örgüč "A woman's braid or tuft *(ḍafīra, qunzaʿa)*." 0 'URKUJ örgüč örgüč "Trivet *(uṯfiya)*."

R

'ADΓIR aḍγir "Stallion *(faḥl)*," of horses. 0 aḍγir

'UL·KAR· ülkär "The Pleiades *(aṯ-ṯurayyā)*." 0 There is a battle tactic called: 'UL-KAR JARIK· ülkär čärig — the troops fall back in squadrons on all sides, then when one squadron rounds to attack, the others follow. Using this stratagem they are seldom routed. ülkär

Z

'ARWUZ arwuz A man's name. 0 arwuz N

'AR·KUZ SUVF ärgüz sūw "Thaw water *(ḍuwāba)* of snow and ice at the beginning of spring." ärgüz

Verse:

| | | |
|---|---|---|
| YA'Y BARVBAN 'ARKUZY | yāy yarūban ärgüzi | V |
| 'AQ·TIY ' AQIN MUNDUZIY | aqti aqin munduzi | |
| TUΓDY YARUQ YULDUZIY | tuγdi yaruq yulduzi | |
| TINKL' SUVZUM KULKVSUZ | tiṇla sözüm külgüsiz | |

[I. 88/96] 61

"Spring dawned; the thaw water *(ḍawāba)* (of ice) and the flash flood flowed; the shining star rose; listen to my words (which are strange) without laughing." 0

'UK·SUZ ögsüz "Orphan *(yatīm)*; bewildered *(ḥayrān)*." Its root-form is: 'VKSUZ ögsüz ögsüz derived from: 'UVK· ög meaning "understanding *(ʿaql, fiṭna)*."

Š

3. First U (brown) altered from original A (black).

4. W altered from F by later hand (two dots in brown ink).

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'UTAMIŠ utmiš A man's name. 0 utmiš N

'AḌRIŠ aḍriš "Fork of a road *(ra's kull ṭarīqayn)*." 0 aḍriš

'UḌRUŠ üḍrüš "Choosing *(muxāyara)* among things." 0 üḍrüš

'AḌГIŠ äḍγiš Name of a place. 0 aḍγiš N

'UḌKIŠ äḍgiš A tribe of the Turks who have settled in Özjänd. Its root-form is the metathesis of this: 'AKḌIŠ äḍgiš. 0 äḍgiš N (äḍgiš)

'ARTIŠ ärtiš Name of a river [the Irtish] in the steppes of Yemäk which flows into a lake there and which has many arms and tributaries. It is called: 'ARTIŠ SUWIY ärtiš suwi. It is derived from the word: 'ARTIŠ ärtiš [122] meaning "Compete with me in crossing *(bārinī*[1] *fī l-mu'ābara)* [to determine] which of us is stronger in crossing it." 0 ärtiš N

'IRTAŠ irtäš The "inquiry, claim, calling to account *(tafaḥḥuṣ, muṭālaba)*" that occurs among a people over a certain matter. Thus :: 'IRTAŠ QUBḌIY irtäš qopdi "The inquiry *(baḥṯ, tafaḥḥuṣ)* was stirred up." 0 irtäš

'ARQIŠ arqiš "Caravan *('īr)*." Proverb: YIRA'Q YIYR SA'WIN 'ARQIŠ KALDURUVR yirāq yēr sāwin arqiš käldürür 0 "The traveller *(safr)* brings news of a distant land." This is as in the verse: *wa-ya'tīka bi-l-axbāri man lam tuzawwidi* ("There will bring you the news one whom you have not provisioned").[2] 0 arqiš P

'ARQIŠ arqiš Name of the "envoy *(mursal)*" to someone in a distant country. Thus :: 'NIK 'ARQIŠY KALDIY anig arqiši käldi "His messenger *(rasūl)* came." It can also mean "message *(risāla)*."

'ALQIŠ alqiš "Eulogizing, recounting the strengths and virtues *(ṯanā', du'ā', ḏikr ayādī, 'add manāqib)* of a man." :: 'UL BAK KA' 'ALQIŠ BIYRDIY ol begkä alqiš bērdi "He eulogized *(aṯnā 'alā)* the emir." :: YALA'VAJ'QA' 'ALQIS BIYR'KIL yalāvačqa alqiš bērgil "Call blessings *(ṣalli)* upon the Prophet (peace be upon him)." alqiš

Г

'UTRUГ otruγ "Island *(jazīra)*." 0 otruγ

'ATLIГ 'AR atliγ är "Horseman *(rajul fāris)*." 0 atliγ

'UTLUГ T'Г otluγ tāγ "Grassy *(mu'šīb)* mountain." 0 otluγ

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61 1. MS. *bārīnī*.

2. From the end of the Mu'allaqa of Ṭarafa; meaning news of one's death.



'ITLГ 'W itliγ äw "House with a dog *(ḏū kalb)*." 0 itliγ

'ARTIГ artiγ A woman's "bodice *(ṣudra)*." 0 artiγ

'ARTIГ artiγ "[One of] the two balanced halves of a load *([aḥad] 'idlay al-ḥiml)*." 0

'AГRIГ aγriγ "Pain *(waja')*," in general; then the pain of any specific member is named by that member.[3] 0 aγriγ

'AГRUГ SUNKVKY oγruγ süṉüki "First vertebra of the neck *(fahqa)*." 0 oγruγ

'UГRUГ oγruγ "The bend of a valley *(jiz' al-wādī)*." ::

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TA'Г 'UГRUГY tāγ oγruγi "Jag *(munqaṭa')* of a mountain."

'TLQ utluq Name of a city near Ṭarāz. 0 'UTLUQ utluq means "stable *(ārī)*" in their dialect.[1] 0 utluq N D

'UJГUQ učyuq "The common cold *(zukām)*." 0 učyuq

'AḌRIQ aḍriq A plant called in Arabic *aṯ-ṯīl* ("peat"). 0 aḍriq

'AḌRUQ aḍruq A word meaning "other *(γayr)*" in Oγuz dialect. The Turks say: aḍruq D 'AḌIN aḍin for "other." Proverb: 'AḌIN KŠY NA'NKY NANKSINMA'S[2] aḍin kiši nāṉi näṉsinmās "The property of another cannot be considered property" — even if it is in your hand, since it can be reclaimed. 0 P

'UḌLUQ uḍluq "The thick part of the bone of the foreleg *(mustaγlaẓ 'aẓm aḍ-ḏirā')*." 0 uḍluq

'UD'LUQ[3] udluq "Stable for cows *(mabīt al-baqar min al-ārī)*." Arγu dialect. 0 udluq D

'UD'MAUQ[3] udmaq[4] "Follower, servant *(tābi',šākirī)*." 0 udmaq

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3. *ilā a'ḍā'ihi* is crossed out and replaced in the margin by *ilayhi*.

62 1. *fī luγatihim* — this must refer to the dialect of the place just mentioned, apparently a place named after a stable, which in their dialect was utluq instead of udluq (below). Another word in this dialect appears at 251:9 where the place is spelled: 'TLIQ.

2. Gloss above word in a later hand: NNK S'NM'S nān sānmās.

3. D altered from original D in these two words: dot of D (black) changed to *sukūn* (brown).

4. Gloss below word in a later hand: 'UYMAQ uymaq.

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'AR·TUQ· artuq "Excess *(ziyāda)*." 0 artuq

'URTUQ·[5] ortuq "Partner *(šarīk)*." Proverb: 'UR·TUQ·[5] 'AR·DAN 'ARTUQ 'LM'S ortuq P
ortuq ärdän artuq almäs "One does not take from one's partner an excess (in the share [of the profit])." This is coined to advise someone to be equitable. 0

'ŽMUQ ažmuq "White alum *(šabb abyaḍ)*." The baldness of a scabby-head is likened to ažmuq
it, thus: 'AŽMUQ TA'Z· ažmuq tāz that is to say, as though the head of the bald man were spattered with alum. With *zāy* between the two points of articulation. 0

'IS·RIQ isriq A word said when treating babies for demonic possession or evil eye. One isriq
fumigates the [victim's] face with incense *(yudaxxanu wa-yubaxxaru fī wajhihi)*, then says: 'SRIQ 'ISRQ isriq isriq meaning "Be bitten *(kun ma'ḍūḍ)* O jinni!" 0

'USRUQ osruq "Fart *(rudām)*." 0 osruq

'USRIQ· usriq "Sleepy *(wasnān)*," of a person. usriq

'AΓ·DUQ KIŠY aγduq kiši "A stranger, one whose identity is unknown *(ad-daxīl allaḍī* aγduq
*lā yu'rafu man huwa)*." 'DΓUQ adγuq is a variant, by metathesis. 0 D

'AΓRUQ· aγruq "Heavy merchandise *(ṯaqal al-matā')*."[6] Thus :: 'AΓIR 'AΓ·RUQ· aγruq
QAYUVDA' QAL·DIY aγir aγruq qayūda qaldi "Where was the baggage *(al-ḥaml wa-ṯ-ṯaqal)* left?" 0

'IWRQ iwriq "Ewer *(ibriq)*." This agrees with Arabic in sound and sense, except that iwriq
the *bā'* was changed to *wā'* in Turkic. Verse:

[I. 92/100] 63

| | | |
|---|---|---|
| 'IWRQ BAŠY QAZLAYUV | iwriq baši qazlayu | V |
| SAΓRQ TULUV KUZLAYUV | saγraq tolu közlāyü | |
| SAQINJ QUDY KIZLAYUV | saqinč qodi kizlāyü | |
| TUN KUN BILA' SAWNALIM· | tün kün bilä säwnälim | |

"The head of the ewer is (upright) like (the neck of) a goose and the cup is full like the eye, so let us bury sadness under it and be joyful night and day." 0

'UQ·RUQ uqruq "Lasso *(wahaq)*." Proverb [cf. 539 ya]: TA'ΓIΓ 'UQRUQN 'AK·M'S uqruq P
TNKIZNY QAY·ΓIQN BUKM'S tāγig uqruqin ägmäs, täŋizni qayγuqin bögmäs 0 "The (lofty) mountain cannot be bent with a lasso, 0 the sea cannot be dammed up with a boat." 0 This means that an important matter cannot be rejected for a weak cause. 0

5. Second U is perhaps A (scratchy, cannot be distinguished); therefore ortaq?
6. Later changed to *aṯ-ṯaqal wa-l-matā'*.



'UQLUQ oqluq "Quiver *(kināna)*." 0 oqluq

'AL·JAQ alčaq "Forbearing, gentle *(ḥalīm ẓarīf)*." 0 alčaq

'ULDUQ 'AT· olduq at "A shoeless *(ḥāfī)* horse (or other)." 0 olduq

'ALΓUQ alγuq Name of a village belonging to Käšγar. 0 alγuq N

'AM·RAQ KUNKUL amraq könül "A warm, pure *(maḥmūm naqī)* heart." amraq
K

'IB·RUK iprük "A mixture of curdled and fresh milk *(an yuxlaṭa r-rā'ib bi-l-laban al-ḥalīb)*" which is drunk as a laxative by one who is constipated from drinking sour *(raṭi'a)* or churned milk *(maxīḍ)*. 0 iprük

'BMAK äpmäk "Bread *(xubz)*." Dialect of Yaγma and Tuxsi and part of Oγuz and Qif- äpmäk D
čāq. In Arabic there is an equivalent of this [i.e. the alternation *p-t* in äpmäk ~ ätmäk] in the alternation of *wāw* and *bā'*, because of the closeness of the points of articulation, and then of *tā'* and *wāw*, as in the oath *bi-llāhi wa-llāhi ta-llāhi* ("By God!"). 0 – However, this rule is rarely G
applied in Turkic. 0

'AITLIK[1] ätlik "Meat hook *(mi'lāq al-laḥm)*." Also, "a sheep prepared for the slaughter ätlik
*(uḥḍirat li-ḍ-ḍabḥ)*" is called: 'AT·LIK QVY ätlik qōy meaning "meat sheep." 0

"A corpulent *(daxm)* man" is called: 'ATLIK KIŠY ätlig kiši. Also "one who owns meat ätlig
*(ṣāḥib al-laḥm)*" is called: 'ATLIG[2] KIŠY ätlig kiši. With a thin *kāf*. It is my intention not to G
mention adjectivals except those that would not be known if they were not mentioned. 0

'AT·RAK äträk "Ruddy *(ašqar)*," of a man. Oγuz dialect. 0 äträk D

'UTRUK[3] ötrük "Scheming *(muḥtāl)*." Oγuz dialect. Verse: ötrük D

| | | |
|---|---|---|
| 'UT·RUK[3] 'UTN 'UΓRIY LAYUV YUZKA' BAQ'R | ötrük utun oγrilayu yüzkä baqār | V |
| 'ILKIN TUŠB· BIR·MIŠ 'ŠΓ BAŠRA' QAQ'R | elgin tüšüp bermiš ašiγ bašra qaqār | |

[I. 94/102] 64

"(There has remained from among men) he who is scheming *(ḍā ḥīla)* and ignoble, who looks into

63 1. First I (black) crossed out in brown.
2. Three dots of G in brown ink.
3. Second U altered from original A (?).

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(a guest's) face as though he were a thief, who vaunts over the traveller-guest what he feeds him and hits him over the head with it [i.e. throws it in his face]." 0

'UTLUK ötlük "Advice *('iẓa)*." One may also use: 'UVU̲T̲ övüt for "advice"; its root-form is: 'U̲KUT̲ ögüt. 0 — ötlük

'ATMA̲K ätmäk "Bread *(xubz)*." 0 — ätmäk

'IJ·LI̲K ičlik "Saddle cloth *(waliyya as-sarj)*." 0 — ičlik

'IJ·MAK ičmäk "Fleece, sheepskin *(farw al-birqān)*." 0 — ičmäk

'IḌRIK iḍrig Something "rough *(xašīn)*." Arγu dialect. Its root-form is: IRIK irig. 0 — iḍrig D

'UḌLA̲K[1] öḍlāg "Time *(zamān)*." Verse [= 462 yunčiγ]: — öḍlāg V

| | |
|---|---|
| 'UḌLK QAMUΓ KUFRADIY | öḍlāg qamuγ kāwrādi |
| 'AR̲·ḌAM 'ARIΓ SAWRADY | ärdām ariγ sāwrādi |
| YUNJIΓ YAWUZ TAWRADY | yunčiγ yawuz tawradi |
| 'AR·DAM BAKY JARTILUVR | ārdām begi čärtilūr |

"Time has become weak and virtues few, the weak and obscure have grown strong, since the emir of virtues passed away" — meaning Afrāsiyāb the king. 0

'UḌRAK NA'NK üḍrāg nāṇ "Anything thriving, prospering *(rāyiʿ* [defined])." — üḍrāg

'AḌLIK NA'NK äḍlik nāṇ "Anything that can be put to good use *(yuntafaʿu bihi)*." 0 — äḍlik

'URPAK ürpäk "Shaggy *(aṣʿaṯ)*," of an animal or man. 0 — ürpäk

'ARTIK ärtik "A well-travelled road *(ṭarīq maslūk)*." 0 — ärtik

'URTU̲K[2] örtüg "The covering *(sutra)*" over anything, such as a saddle cover, or the brocade used to cover the graves of nobles; also "the cover *(γiṭā')*" of anything. 0 — örtüg

'URJUK örčüg "Braid *(ḍafīra)*." Oγuz dialect. It is the metathesized form of: 'U̲R-KUJ[3] örgüč [60]. 0 — örčüg

64 1. Dot of D̲ partially altered to *sukūn*(◦) in brown ink.
2. Second U altered from original A (?).
3. First U altered from original A (?).



'URDAK ördäk "Duck *(iwazz)*." Proverb: QA'Z· QUBSA' 'URDAK KUVLG 'K'NVR [sic] qāz qopsa ördäk kōlüg ellānūr (?) "When the goose[4] rises from the pond the duck takes possession of it." This is coined about an obscure person who lords it over a people after their real master leaves. 0 — ördäk P

'ARSA̲K̲ 'ŠL'R ärsäk ešlār "Prostitute *(mūmisa bāγiya)*." Proverb: 'ARSAK 'ARK' TKM'S 'IYWAK 'AWK' TKM'S ärsäk ärkä tägmās, ēwäk äwkā tägmās "The hasty prostitute *(al-ʿajūl min al-bawāγī)* rarely finds men (because of her extreme haste — ärsäk P

[I. 95/104] — 65

which does not accord with her purposes; similarly) the hasty man does not get home (since he jades his riding animal in his haste.)" This is as the Prophet said, "The traveller stranded because his mount died has neither crossed a land nor left a mount alive." This is coined to advise someone to leave off haste.

'A̲R·LI̲K ärlik "Manliness *(rujūliyya)*." — ärlik

'A̲R·NA̲K ärnäk "Finger *(iṣbaʿ)*." A variant of 'R·NG'K[1] ärṇäk. 0 — ärnäk D

'IYZ·LIK īzlik "Sandal *(ḥiḍāʾ)*" of the Turks, made from camel hide. Proverb: 'IZLIK BULSA' 'AR· 'ULDIYMA'S· 'IJ·LK BULSA' 'AT· YAΓRI̲YM'S izlik bolsa är oldīmās, ičlik bolsa at yaγrīmās "When there is a sandal (accompanying) a man he does not go barefoot; when there is a saddle cloth (on the back of) a horse he does not get galled." [This is coined] to advise prudence. 0 — īzlik P

'AS·RUK äsrük "Drunk *(sakrān)*." 0 — äsrük

'AWŠUK äwšük "Beam, rafter *('āriḍa)*." 0 — äwšük

'ILRUK ilrük "Rue *(ḥarmal)*." Dialect of Uč.· 0 — ilrük D

'U̲MZUK[2] ümzük "Tip of a saddle-tree in front or back *(ṭaraf ḥanw as-sarj muqaddamᵃⁿ wa-muʾaxxarᵃⁿ)*." 0 — ümzük

'IK·DUK igdük A food made from milk and curdled milk, similar to cheese. 0 — igdük

'A̲KRIK ägrik "Yarn *(γazl)*." 0 — ägrik

'U̲G·RU̲K̲·[1] ügrüg "Rocking of a baby's cradle *(taḥrīk al-mahd li-ṣ-ṣabī)*." 0 — ügrüg

4. MS. *xayṭ* in error for *baṭṭ*.

65 1. Three dots of G in brown ink.
2. First U altered from original A (?).

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'AK·ŠIḴ· äkšig Anything "sour *(muzz)*" such as a sour pomegranate. 0 äkšig

'AḴSUK ägsük "Defective *(nāqiṣ)*," of anything. :: 'KSUK YARMA'Q ägsük yarmāq "A defective dirham." 0 ägsük

'UG·MAḴ[1] ügmäk "Woman's earring *(xurṣ, ḥalaqa)*," of gold or silver. 0 It is an infinitive in root-meaning. 0 ügmäk

One calls anything "piled up *(mukawwam)*": 'UKMA'K ükmäk. It is also an infinitive in its root-meaning. 0 ükmäk

'ANDAK ändäk "Roof *(saṭḥ)*." Oγuz dialect. ändäk D

L

'UJKUIL· üčgül "Triangle (*muṯallaṯ* [defined])." 0 üčgül

'R·SAL SAJ· arsal sač "Chestnut *(aṣhab)* hair." 0 arsal

'AŠTAL 'UĬ'UL aštal oγul "Child of a man's old age *('ujza walad ar-rajul)*." 0 aštal

'ANDIK 'AR· ändik ar "A simple-minded *(ablah)* man." Proverb: 'ANDIK 'UMA' 'AWLIKNY 'AĬIR·LA'R· ändik ümä äwligni aγirlär "The simple-minded guest is one who entertains the host." This means that it is the guest who should be entertained. Verse: ändik P

[I. 97/106] 66

| | | |
|---|---|---|
| 'AN·DIK KIŠIY TAYTILSUVN | ändik kiši tētilsün | V |
| 'IYL TURV YATILSUVN [sic] | ēl törü ētilsün[1] | |
| TUQLY PURY YAYTILSUVN[2] | toqli böri yētilsün | |
| QDĬ'V YM' SAWLSUVN | qaḍγu yemä sawulsün | |

"(We shall uncover trouble with the sword,) so that the simple-minded come to his senses, the realm prosper, the wolf walk with the six-month lamb close behind,[3] and care leave us." 0

66 1. The translation *(taṣluḥu)* requires this reading. Possibly the initial *alif* (') was omitted by an over-zealous scribe who thought it was otiose after the V of TURV and did not belong with a Turkic word.

2. First Y altered to Q in brown ink; qatilsün ("may lamb and wolf be joined together") would be an excellent reading (cf. QB 461, 1040, 3096) but would not accord as well with the euphony of the rhyme position or with the translation (see next note).

3. *fa-yamšī ḏ-ḏi'b ma'a l-jaḍa'a min aḏ-ḏi'b ma'an xalfahu.* The last four words are crossed out in MS., but the sense accords with 476 yetil- *(laḥiqa)*. Clauson (ED, 469) amends *min aḏ-ḏi'b* to *min aḍ-ḍa'n*; cf. 217 toqlu.



M

'UTRUM ötrüm "Purgative *(dawā' mushil)*." 0 One calls "milkweed *(šubrum)*"": SUVṮ 'UTRUM süt ötrüm. This is close to the Arabic [in sound and sense]. 0 ötrüm

'AX·ŠAM· axšam "Evening *(waqt al-maγrib)*." 0 axsam

'AḌ·RIM· ädrim ["Saddle-pad"] The leather and felt that is beneath both sides of the saddletree. 0 ädrim

'UḌRUM üḍrüm The "best or choice *(xiyār)*" of a set of things. 0 üḍrüm

'AR·DAM· ärdäm "Refinement, virtue *(adab, manqība)*." Proverb [= 169 til, 501 tïl]: 'AR·DAM BAŠIY TIYL ärdäm baši tïl "The head of virtue is the tongue" — the one who knows how to speak well gains honor thereby. 0 ärdäm P

'US·TAM· üstäm The "inlay *(mā yuraṣṣa'u)*" of gold and silver in the buckles of belts or saddle straps. It is what the Oγuz call: SA'XT sāxt [Persian loanword]. 0 üstäm D

'IS·RIM KIŠY isrim kiši "A man who clenches his teeth and scowls *(mutaqabbiḍ, qaṭūb)*." 0 isrim

'IŠKUM išküm "A large bowl-shaped tray *(mā'ida ka-hay'a al-jafna)* which is put before the king." It has no legs. 0 išküm

BYR 'UQTAM YYR bïr oqtam yēr "A bowshot length *(qadr ramiyya)* of land." 0 oqtam

'AK·RIM· ägrim "Whirlpool (?), a place where water collects *(tayhūr*[4] *al-mā' wahwa mustanqa'uhu)*." ägrim

'IM·RAM imräm "All the groups of the realm when they embark boldly on a matter *(kull jamā'āt min ahl al-walāya iḏā xāḍū fī amr)*." :: 'MRAM TIYRIŠTY [sic] imräm täpräšti "The community *(jamā'a)* was set in motion." imräm

N

'UTĬ'UN utγun A broad strap on the saddle from the left[5] side; the ring of the girth is attached to it and fastened with its tongue. utγun

'ARQUN arqun "A horse that is crossbred from a wild stallion and a tame mare." It is the fastest racehorse. 0 arqun

4. Clauson (ED, 113) amends to *tayhuwa*; but cf. *tayhūr* "quicksand" at 199 tarim. Normally *wahwa* introduces a definition of the Arabic key-term translating the Turkic; here in error for *wa-*?

5. MS. *ansā*, error (?) for *aysar*.

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'URKAN· örgän "Thong of a camel' girth *(nis')*." Oγuz dialect. 0 örgän D

'AR·KAN· ärkän A particle meaning "at the time of *(ḥālata)*" such-and-such. ärkän

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Thus :: 'UL KALUR 'ARKA'N· KUR·DUM ol kälür ärkän kördüm "I saw him at the time of his coming." 0

'IRKIN SUVW irkin sūw "Water that has collected in a place *(mustanqa')*." The same for anything "gathered together *(mujtama')*." From this comes the title of the Qarluq chiefs: KVL· 'IRKIN kōl irkin meaning that his intelligence is "gathered together like a full pond." 0 irkin N

'IRKIN YAΓMUR irkin yaγmur "Rain which lasts for days *(dā'im ayyām$^{an}$)*." 0

'ARQUN arqun The word for "next year *(al-'ām al-muqbil)*." Thus :: 'ARQUN 'YZY arqun ïzi "Next year and the year after." 0 arqun

'URKUN ürkün "The panic *(hazāhiz)* that befalls a people because of the enemy so that they flee to forts and castles." ürkün

'UTRAN otran "Trousers *(sarāwīl)*." I heard it in Yaγma. 0 otran D

'IJ·KIN 'AR· ičkin är "A man who has come over from the enemy and whom they grant safe conduct *(daxala min al-'aduww mustaslim$^{an}$ wa-āmanūhū)*." ičkin

'US·TUN üstün A particle meaning "above *(fawq)*." :: 'ANDĀ'[1] 'US·TUN anda üstün "Above it." 0 üstün

'AS·TIN astin A particle meaning "below *(taḥt)*." It is an uncouth word; the more elegant form is: 'ALTIN altin. 0 astin D

'AWRAN äwrän "Something built in the shape of a smith's furnace and used for baking." äwrän

'ALTIN altin A particle meaning "below *(taḥt)*." 0 altin

'IŠΓUN išγun "Rhubarb *(rībās)*." 0 išγun

'AŠKIN TUBRA'Q äškin topraq "Earth (or sand) that is poured out *(munhāl)*." äškin

"Riding at a gallop *(safar mu'addī)*" is called: 'AŠKIN äškin. Hence "a mounted express courier" is called: 'AŠKINJY äškinči. 0

'AMŠAN amšan "Fleece, a skin made into a fur *(burqān, jild yuttaxaḏu minhu l-farw)*." amšan 0

67 1. Second A: another A added in brown ink (indicates nunnation, thus: andan).



'ANDĀ'N[2] andan An Oγuz word meaning "after that *(ba'da ḏālika)*." Thus :: 'ANDAN 'AY·DIM andan aydim "I said after that *(ba'dahu)*." The Turks say: 'ANDA' anda with *alif*, but the meaning is "there *(hunāka)*" [78]; thus :: MAN 'ANDA' 'AR·DIM man anda ärdim "I was there." andan D

Doubled

T

'ARTUT ärtüt "A gift *(hadiyya)*," such as a horse, or the like, offered in the presence of emirs, or others; then every gift came to be called: 'ARTUT· ärtüt. ärtüt

Q

'ARQUQ KIŠIY arquq kiši "Obstinate *(ḫarūn)*," of a man. 0 'ARQUQ arquq "A wooden obstruction *(xašaba mu'tariḍa)* between two walls or columns." arquq

K

'UBKUK üpgük "Hoopoe *(hudhud)*." Čigil dialect. 0 – üpgük D

[I. 100/110] 68

'AM·KAK ämgäk "Hardship *(miḥna)*." Proverb: 'AM·KAK 'AKINDA' QALMA'S ämgäk ägindä qalmās 0 "Hardship does not remain (stuck) to the shoulders (of those who are deprived or afflicted)." This is similar to the words of God Most High [Q.94:6]: "truly with hardship comes ease." ämgäk P

'UM·KUK ümgük "Fontanel – i.e., the soft part of the skull *(al-qurqūf wahwa ramā'a[1] ar-ra's)*." ümgük

Verse: ämgäk V

| | |
|---|---|
| 'AY·DY SANIK 'UVDV | aydi sānig ūḏu |
| 'AM·KAK TALIM 'YDV | ämgäk tälim īḏu |
| YUMŠAR QTIΓ 'VDV | yumšar qatiγ ūḏu |
| KUNK·LUM· SANK' YUKRUK | könḏlüm saŋa yügrük |

Describing the passing phantom of his beloved, he says [cf. 59 aŋar], "How did you cross these hard mountain paths to us?" and he answers: "I endured hardships because of you, and so the mountains softened; my heart is racing toward you." 0

'ASKAK äšgäk "Ass *(ḥimār)*." One of two dialectal variants, the other being: 'ŠYA'K äšyāk. The *yā'* is an alternant of one of the doubled letters. The same thing is permitted in Arabic äšgäk D

2. Second A: another A added in brown ink; also second *alif* (') in brown ink.

68 1. MS. *rimāγa*.

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as in the phrase *taqaḍḍā l-bāzī* – its root-form is *taqaḍḍaḍa* ("the hawk swooped"); or in the words of God [Q.75:33]: *ṯumma ḏahaba ilā ahlihi yatamaṭṭā* – i.e. *yatamaṭṭaṭu* ("then he went to his household arrogantly"); or [Q.91:10]: *wa-qad xāba man dassāhā* – its root-form is *dassasahā* ("and failed has he who seduces it").[2] 0

'AR·KAK ärkäk The "male *(ḏakar)*" of any animal. Thus "cock *('utrufān)*" is called: ärkäk
0 'AR·KAK TAQ'Γ'V ärkäk taqāγu. 0

'INKAK ingäk "Cow *(baqara)*." 0 ingäk

'INKAK ingäk "Female turtle *(al-unṯā min as-salāḥif)*." Oγuz dialect. D

Initial Weak

R

'UY·Γ'UR uyγur The name of a principality *(wilāya)* composed of five cities, which Ḏu-l uyγur N
Qarnayn built when he made peace with the king of the Turks. I was told by Niẓām ad-Dīn Isrāfīl Ṭoγān Tegīn, son of Muḥammad Čaqïr Tonqa Khān, on the authority of his father, who said: When Ḏu-l Qarnayn arrived in the vicinity of the principality of Uighur, the Khāqān of the Turks sent toward him four thousand men. The wings of their caps were like the wings of falcons, and they could shoot backward and forward equally. Ḏu-l Qarnayn was astonished at them

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and said [in Persian]: *īnān xuḏ xurand*, meaning "These are independent in feeding themselves" – they have no need of anyone's food since game never escapes them but they eat it whenever they wish. Therefore the principality was named: XUḎXUR xuḏxur. Afterward, the [first] *xā'* was G
changed to *alif*. This is the case with gutteral letters; they alternate with one another, especially *xā'* with *alif* and *alif* with *xā'*.

Maḥmūd, the author of this book, states: In accordance with this, our forefathers, the D
emirs, used to be called *xamīr*, since the Oγuz were not able to say *'amīr*; they changed the *alif* to *xā'* and said *xamīr*. Our forefather – he was the one who conquered the lands of the Turks from the Samanids – used to be called: *al-'amīr* ?JRKYN (?).[1] They changed the *alif* to *xā'* as I showed you.

---

2. The Arabic words *taqaḍḍā*, *yatamaṭṭā* and *dassā* are spelled with final *yā' (alif maqṣūra)*; Kāsγarī considers this *yā'* an "alternant" of the final consonant in *taqaḍḍaḍa*, *yatamaṭṭaṭu* and *dassasa*, which are their respective "root-forms."

69 1. The text reads: الامير بجركين!. Atalay's suggested reading is: xamīr tegīn (Tercüme I, 112n.; Dizin, 832). Togan read the name "Beherkin" (sic; *Atsız Mecmua* 17, 1932, pp. 133-4). The easiest emendation is to: *al-'amīr* (error for *al-xamīr*?) *baḫr tegīn*; or, possibly: *al-'amīr naṣr tegīn*. According to Pritsak (*TM* 10, 1953, pp. 243-4) he must be Buγra Khān Hārūn al-Ḥasan ibn Sulaymān, who conquered Bukhara from the Samanids in 382/992, rather than Arslan Ilig Naṣr ibn 'Alī, who together with Maḥmūd of Ghazna brought an end to the Samanid state in 389/999.



Concerning Uighur: When they changed the *xā'* to *alif* they made the *ḏāl* in *xuḏ* into a *yā'* – this is an important rule, namely that *ḏāl* may be made *yā'*. Then they made the *xā'* in *xur* into a *γayn* – the alternation of *xā'* with *γayn* and *γayn* with *xā'* is permitted [in Arabic also] as in *xatara* ~ *γadara* ("he betrayed").

This principality consists of five cities whose people are the strongest of the infidels and the best shooters. They are: SULMY sulmi which Ḏu-l Qarnayn built; then: QUVJUV qōčo; N
then: JANBALIQ janbaliq; then: BIYŠ BALIQ bēš baliq; then: YANKY BALYQ yaṇi balïq.

Š

'AYTIŠ aytiš "The inquiring after one another's health *(an yas'ala r-rajulān kull wāḥid* aytiš
*minhumā ḥāl al-āxar)*."

Γ

'AYTIΓ aytiγ A variant of: 'AYTIŠ aytiš meaning "the inquiring after one's health aytiγ D
*(al-istixbār 'an as-salāma)*," or the like.

Q

'AY·RUQ ayruq A variant [of 62 aḏruq] meaning "other *(γayr)*." Oγuz dialect. ayruq D

'AYRIQ ayriq "Peat *(ṭïl)*" – it is a tender plant. The Turks call it: 'ḎRIQ aḏriq, and ayriq D
the Oγuz change it [i.e. the *ḏ*] to *yā'*. 0

::'AYLUQ 'AYLUQ ayloq ayloq "Thus, thus *(kaḏā kaḏā)*." Oγuz dialect. ayloq D

Doubly Weak

L

'AY·LA' ayla – Oγuz dialect – "Thus *(ka-ḏālika)*." :: 'AY·LA' QILΓ'IL ayla qilγïl "Do ayla D
thus *(kaḏā)*."

'UY·LA' öylä "Noon *(ẓuhr)*." Oγuz dialect. The Qifčāq make the *yā'* into *zāy* and say: öylä D
'UZLA' özlä.

Another Type

Q

'A'J·LIQ āčliq "Hunger *(majā'a)*." 0 āčliq

[I. 104/114] 70

'AŠLIQ ašliq "Kitchen *(maṭbax)*."[1] The Oγuz call "wheat *(burr)*": "AŠ·LIQ ašliq. ašliq D

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K

'ŠYAK āšyäk "Ass *(ḫimār)*." 'AŠKAK äšgäk is a variant; the form with *yā'* [i.e. äšyäk] is more elegant. āšyäk D

W

'AWIYA awya "Quince *(safarjal)*." A variant.[2] awya D

Final Weak

T

'IK·TUV igtü "Stall-fed *('alūfa)*," of an animal. igtü

R

'AQRUV aqruA particle meaning "slowly *(ruwayd)*." :: 'AQRV 'AQRV aqru aqru "Slow and gentle! *(taraffaq ruwayd$^{an}$)*." aqru

K

'AḎKV äḏgü "Good *(ḥasan)*," of anything. Verse: aḏgü

| | | |
|---|---|---|
| QUŠ·NIY QUNUM 'AΓIŠQA' | qošni qonum oγišqa | V |
| QILΓIL 'ANKAR· 'AΓIR·LQ· | qilγil aŋar aγirliq | |
| 'ARTUT 'ALIB· 'ANUNΓIL | ärtüt alïp anunγil | |
| 'AḎKUV TAWAR· 'UΓURLUQ | äḏgü tawar uγurluq | |

"Honor and respect your clansmen; when you receive a gift prepare a good recompense for it."

Another Type

'AM·ŠUVY· amšuy A kind of plum *(ajāṣ)*; it is yellow. amšuy

Nasal

Z

---

70 1. MS. *muṭbax* — not a classical form; perhaps to be read *miṭbax* "cooking implement."

2. Presumably aywa, the regular form, has dropped from the text.



'ANKDUZ aŋduz "Elecampane *(rāsan)*"[3] — it is the root of a plant that is dug up and used to cure horses of stomach-ache. Proverb: 'ANK·DZ BULSA' 'AT· 'ULM'S aŋduz bolsa at ölmäs 0 "If there is elecampane[3] the horse will not die (of stomach-ache)" — since he can be made to drink it and then will recover. This is coined [as advice] for travellers to be prepared. aŋduz P

J

'INKLJ iŋlič A mountain plant, similar to garlic, which is eaten with roast meat. iŋlič

K

'NKLIK äŋlik "Rouge *(raxf)*" — a red color used to paint women's cheeks *(wajanāt)*. äŋlik

N

'UŊKDUN öŋdün A particle meaning "front *(quddām)*." The Oγuz drop the *dāl* and *nūn* and say: 'UNK· öŋ. :: 'NKDUN YURUT· öŋdün yort "Ride in front *(sir bi-farasika quddām$^{an}$)*." They have the correct form.[4] öŋdün D

Final Nasal

'UL·DANK uldaŋ "Sole of a shoe *(asfal al-xuff)*." Proverb: 'IT·Q' 'WUT 'AT·SA' 'ULDANK YIY(I)M'S itqa uwut itsä uldaŋ yēmäs 0 "If one beats modesty into a dog it will not eat the sole of a shoe." 0 This is coined to advise someone to behave modestly. The meaning is: One who is forced to be modest stops his bad behavior uldaŋ P



out of modesty.

L

'ŽLNK azlaŋ "Chameleon *(ḫirbā')*." With *zāy* between the two points of articulation. Oγuz dialect. ažlaŋ D

D

'IZDANK izdaŋ "A kind of net *(šabaka)* for catching fish." One plants a row of thin stakes in the water leaving an opening in the middle of the channel, and throws the net over the mouth of the opening. The fish go into it and are pulled out all at once. izdaŋ

S

---

3. Originally *turmus* "lupine," altered to *rāsan* in pencil (?); EP has *rāsan*.

4. Referring to the Oγuz; presumably the second sentence and the example sentence should be reversed.

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'AXSUNK· 'AR· axsuŋ är "A man who is brawling drunk *(mu'arbid fī sukrihi)*." A dialect variant of: 'AXSUM axsum. axsuŋ D

Initial Weak

B

'AY·BANG[1] 'AR· aypaŋ är "Bald *(aṣla')* man." Čigil dialect. aypaŋ D

'AY·DINK aydiŋ "Moonlight *(faxt al-qamar)*." aydiŋ

Final Weak

'AR·INGA'N·[1] 'AR· ärŋän är "Unmarried *('azab)* man." Proverb: 'ARNK'N·KA' 'ALIK· QARIY BUVZUN 'UVM· TUIKA'MA'S· ärŋänkä ällig qari bōzün üm tükämäs "Fifty cubits of cloth are not enough for the trousers of an unmarried man" — since a stranger will not sew it for him. This is coined to advise someone to marry. ärŋän P

Chapter: *af'āl, uf'āl, if'āl*, vocalized second radical, in its various vocalizations

R

'ARQA'R· arqār "Mountain she-antelope (*arwiyya* [defined])." Its horns are made into knife handles. 0 arqār

'ŠBA'R ašbār "A mixture of moistened straw and bran that is fed to horses." 0 ašbār

'AIŠL'R· ešlär "Woman *(mar'a)*." Its root-form is: 'AŠIVLA'R· ešlär meaning "noble women *(as-sayyidāt min an-nisā')*"; the *yā'* dropped for lightening since the word was used so often. It is a plural used as a singular. There is a long story behind the giving of this name. ešlär G

Γ

'UXŠA'Γ oxšāγ "Like or similar *(šabīh)*." :: 'ANIK· 'UXŠA'ΓIY anig oxšāγi "One who resembles him." 0 oxšāγ

'AR·QA'Γ· arqāγ "Weft *(luḥma aṭ-ṭawb)*." arqāγ

'UWRUVΓ owrūγ A variant of : 'UΓ·RUVΓ· oγrūγ [61-62] meaning the "joint *(mafṣil)*" of a bone or the "bend *(jiz', munqaṭa')*"[2] of a mountain. owrūγ D

'UWRUVΓ owrūγ "First vertebra of the neck *(fahqa)*." The more correct form D

71 1. Three dots of G in brown ink.

2. MS. *jaz', manqaṭa'*.



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for all three of these is: 'UΓRUVΓoγrūγ.

'UΓRA'Γ uγrāγ "Aim, intention *(qaṣd, 'azīma)*." 0 uγrāγ

'ANDA'Γ andāγ A particle meaning "thus *(ka-ḏālika)*." Thus :: 'ANDAΓ 'AY·DIM andāγ aydim "Thus *(kaḏā)* said I." Čigil dialect. 0 andāγ D

'NIDΓ indāγ (?) "Frame of a sieve *(iṭār al-munxul wa-l-γirbāl)*." indāγ ?

Q

'UBRA'Q· oprāq A "tattered *(xalaq)*" garment, or other. Thus :: 'UBRA'Q TVN· oprāq tōn "A tattered garment." 0 oprāq

'ATΓA'Q· atγāq "Bile, colic *(ṣufār, qawlanj)*." A plant with yellow flowers is called: 'ATΓA'Q atγāq. Any face that is yellow with grief is likened to it. atγāq

UJMA'Q· ucmāq "Paradise *(al-janna)*." Verse: ucmāq

| | | |
|---|---|---|
| TURLK JJK YAZIL·DIY | türlüg čečäk yazildi | V |
| BARJIN YAḌM KARILDY | barčin yaḍim kärildi | |
| 'UJM'Q YARY KURUL·DIY | ucmāq yeri körüldi | |
| TUMLΓ YAN' KALKUVSUVZ | tumlïγ yana kälgüsüz | |

Describing springs: "Varieties of flowers have split open, (as though) a brocade carpet has been spread, and the land of paradise has been seen; (the season has become so temperate that) cold will never return." 0

'AXSA'Q axsāq "Lame *(a'raj)*." axsāq

'ART'Q· NA'NK artāq nāŋ "Something spoiled or corrupt *(fāsid)*." 0 artāq

'URΓA'Q oryāq "Scythe *(minjal)*." 0 oryāq

'UΓ·RA'Q oγrāq A tribe of the Turks inhabiting a frontier district called: QARA' YIΓA'J qara yiγāč. oγrāq N

'AΓLA'Q YYR· aγlāq yēr "A lonely or unfrequented *(lā anīs bihi)* place." 0 aγlāq

'UΓL'Q oγlāq "Kid *(jady)*." Proverb: 'UΓLA'Q YLIK SIZ 'UΓL'N BILK SIZ oγlāq yiliksiz oγlān biligsiz 0 "There is no intelligence in babies, just as there is no marrow in (the bones of) kids." oγlāq P

K

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'IS·TA'K istāk "Inquiry, prosecution, investigation *(ṭalab, tatabbu', faḥṣ)*" of a thing. Thus :: 'IS·TAK QUB·DIY[1] istāk qopdi "The inquiry *(ṭalab)* was stirred up." 0 istāk

'US·TA'K üstāg "Added amount *(ziyāda)*," as when 100 is added to 1000. Thus :: MAN 'US·TA'K BIYR·DIM· mān üstāg bērdim "I gave him the added amount." üstāg

N

'B·L'N aplān A small animal of the rat *(jirḏān)* genus. aplān

'AR·Ī·UVN aryūn A small animal of the rat *(jirḏān)* genus. Its body is as long as half a cubit, and it is used to hunt out small birds in the crevices of walls. If it attacks a sheep, its flesh turns yellow; and if it attacks a man aryūn



in his sleep, he suffers retention of urine. 0

'LTVN altūn "Gold *(ḏahab)*." 0 altūn

'UMK'N ömgān "Jugular vein *(wadaj)*." 0 ömgān

'IN·KA'N ingān "She-camel *(nāqa)*." Proverb: 'IN·KA'N 'INK·RASA' BUTUV BUZLA'R ingān ingrasa botu bozlār 0 "When the she-camel moans the baby-camel grumbles (in answer)." 0 This is coined about the longing of relatives for each other. 0 ingān P

Initial Weak

Š

'UYN'Š oynāš "A woman who has an illicit lover *(lahā man yarhaquhā ḥarām[an])*." oynāš

Q

'UYN'Q 'ŠL'R oynāq ešlār "A coquettish *(ṭula'a xuba'a)* woman." oynāq

N

'AY·RA'N ayrān 'Churned milk *(māxiḍ)*." ayrān

With Final *Vāv*

Ī

'UYNA'Ī·UV YIYR· oynāyu yēr "Playground *(mil'ab)*." oynāyu

72 1. Dot of B in brown ink.



Defective

N

'ULYA'N·[1] ulyān A sweet-smelling edible root of a plant (*ar-rāl* [? – defined]). ulyān

Nasal

K

'ARNK'K ärṇāk "Finger *(iṣba')*." Proverb: BIYŠ 'RNK'K TUVZ 'ARMA'S bēš ärṇāk tüz ärmās "The five fingers are not equal" – and likewise people are unlike one another. ärṇāk P

'URNGA'K·[2] ürṇāk "Gypsum *(jaṣṣ)*." ürṇāk

Chapter: *fa'āl, fa'ūl*

J

'ALUVJ alūč "Yellow plum (? *barqūq*)."[3] alūč

'ULA'R ulār "Partridge *(ya'qūb)*." ulār

Z

'UVSUVZ KIŠY ūsūz kīši "A sleepless *(šaqḏān)* one." 0 ūsūz

'ISIYZ esīz "Naughty *(a'ram)*," of a child. 0 esīz

'AḎIYZ äḏīz "Raised *(murtafi')*." of anything. äḏīz

Š

'AIKYŠ egīš "The filings of any ore which is smelted *(suḥāla kull mā yuḏābu min al-jawāhir)*." 0 egīš

'IKYŠ igīš "Unruly *(ḫarūn)*," of an animal. igīš

K

'AIWA'K 'AR· ewāk är "A hasty *('ajūl)* man." 0 ewāk

73 1. Y altered from B by later hand (one dot in brown ink).
2. Three dots of G in brown ink.
3. MS. *barūd*.

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'A̲ILUVK[4] ālūk "Mockery *(suxriyya)*." ālūk

Γ

'ULA'Γ ulāγ "A horse which an express courier takes by order of the emir and rides until he finds another." ulāγ

'ULA'Γ ulāγ[5] "Patch *(ruq'a)* of a garment."

Q

'UX'Q oxāq "The juice of dried apricots *('uṣāra falīq al-mišmiš)*"[6] which is drunk. 0 oxāq

'UŠ'Q ušāq "Slander *(namīma)*." :: 'UŠ'Q SUVZ ušāq sōz "Words of slander." ušāq

L

'USA'L̲ KI̲ŠIY osāl kīši "A negligent *( γāfil fī l-umūr)* person." 0 osāl

'IN'L ināl The name for any young man whose mother is a Khātūn ināl N

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and whose father is a commoner. This is the root-meaning.

N

'UJA'N̲ učān "A boat with two sails *(safīna ḏāt janāḥayn)*." Qifčāq dialect. učān D

Initial Weak

'AYA'S KVK ayās kōk "Clear *(muṣḥiya)* sky." Thus mamlukes may be called: 'A̲YA'S ayās N
ayās, likening to it the clearness *(ṣafā')* of their faces.

N

'U̲TUVN̲ utūn "Shameless, vile *(waqiḥ, la'īm)*." utūn

---

4. I crossed out in brown ink.
5. Gloss in brown ink below the word: YM'Γ yamāγ.
6. MS. *mušśamš.*



Final Weak

K

'UKA̲'Y 'ATA' ögāy ata "Stepfather *(rābb)*." One calls a "stepson *(rabīb)*": 'UKA̲'Y 'UΓUL ögāy oγul 0 and a "stepdaughter *(rabība)*": 'UKA'Y̲ QIYZ ögāy qiz. ögāy

M

'UMA'Y̲ umāy [Placenta] "Something that emerges from the woman's womb after giving birth"; it is like a container *(ḥuqqa)* and is said to be the companion *(ṣāḥib)* of the child in the womb. Proverb: 'UMA'Y QA̲' TBNSA' 'U̲ΓUL BU̲LVR umāyqa tapinsa oγul bulūr 0 "One who worships that one [i.e. umāy] will get a child." They[1] draw a good omen from that. umāy P

Chapter: *fa'lī (fa'lā)*,[2] in its various vocalizations

B

'ARBA' arpa "Barley *(ša'īr)*." Proverb: 'ARBA'SI̲YZ 'AT 'AŠU̲VMA'S 'A̲RQ'SI̲YZ 'AL'B JARIYK SIYUVMA'S arpasīz at [art] ašūmās, arqasīz alp cārīg siyūmās 0 "The horse is not able to cross the mountain pass until he nibbles on some barley; (and also) the warrior is not able to break the battle line except with a backer to help him." This is coined to advise helping one another. arpa P

T

'URTV ortu The "middle *(wasaṭ)*" of anything. Thus :: 'URTV 'AR ortu ār "Middle-aged *(tawassaṭa min 'umurihi)* man." :: 'AW 'UR'TU̲VSI̲Y āw ortūsi "Middle of the house." :: KUVN 'UR'TU̲V kūn ortu "Noon *(ẓuhr)*." Čigil dialect. 0 ortu D

'A̲IR̲TA' ertā "Early morning *(bukra)*." ertā

J

'AR'JY arči "Saddlebag *(ḥaqība)*." arči

D

'URDUV ordu "Residence of a king *(qaṣaba al-malik)*." Thus the city of Kāšγar is called: 'UR'DUV KA̲ND ordu kānd meaning "City of Residence of Kings *(balda al-iqāma wa-qaṣaba al-mulūk)*." 'URDUW ordu A residence near Balāsāγūn. Balāsāγūn also is called: QUVZ 'URDUV qūz ordu from this word. 0 ordu N N

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74 1. Gloss: "Women." In the text, after the heading "Proverb" comes "of women" (*maṯal an-nisā'*, altered in brown ink to *maṯal li-n-nisā'*), later crossed out.

2. This reading in brown ink.

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'URDUV BAŠY ordu başi Name for the "bedmaker *(farrāš)*" of kings. 0

'URDUV ordu The "burrow *(nāfiqā')*" of a gerboa; the "hole *(ḥijr)*" of a weasel; the "underground habitation *(maskan . . .*

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*taḥta l-arḍ)*" of any animal. 0

'UR·DUV T'L ordu tāl "Depilatory paste *(nūra)*." One of the two variants [Cf. 84 ordu tāl arḍūtāl]. 0 ordu tāl D

'AḴ·DUV ägdü "A crook-headed knife *(sikkīn mu'aqqaf ar-ra's)*" used to hew out sheaths for swords, or other. ägdü

'KDY ägdi (?) "Slaughterhouse *(maḍbaḥ)*." 0 ägdi ?

'AMDIY amdi A particle meaning "now *(al-āna)*." :: 'AM·DIY KALDIM amdi käldim "I came now." The Oγuz have *kasra* with the *alif* and say: 'IM·DIY imdi. Verse: amdi D imdi

| | | V |
|---|---|---|
| 'UBKAM KLIB· 'UΓRADIM | öpkäm kälip uγradim | |
| 'ARS·LAN LAYUV KUK·RADIM | arslanlayu kökrädim | |
| 'ALB· LA'R BAŠIN TUΓRADIM | alplär bašin toγradim | |
| 'AM·DY MAṄY KYM TUT'R | amdi mäni kīm tutär | |

"I went toward the enemy in a raging fury; I roared like a lion and cut the warriors' heads; (I called out in the midst of the multitude:) '[Now] who can capture me?' " 0

'UM·DUV umdu "Coveting, begging *(ṭama', su'āl)*." Hence "a beggar *(sā'il)*" is called: 'UMDUVJIY umdüči. 0 umdu

'ANDA' anda A particle meaning "there *(hunāka)*." anda

R

'UB·RIY opri "Pit or hollow *(ḥufra)*." opri

'UTRA' otra The "middle *(wasṭ)*" of anything – i.e. the middle of anything that has sides. It is a metathesis of: 'UR·TUV ortu. 0 otra

'AYRUV ayru A particle meaning "if not *(in lam)*." Thus :: MUVNY TIYLA'MASA' SAN 'AYRUV NA' KRA'K mūni tīlāmäsä sän ayru nä kārāk 0 "If you are not *(iḍā lam)* pleased with this, then what do you want?" 0 ayru

'AḌ·RIY aḍri "Winnowing fork *(miḍrā)*" – i.e., the instrument used to winnow wheat in order to cleanse [the chaff from the grain]. And anything bifurcated *(lahu šu'batān)* is: 'AḌ·RIY aḍri. Thus "man *(insān)*" is called: 'AḌ·RIY BUṬ·LUΓ aḍri butluγ meaning "split at the thighs *(munfarij al-faxiḍayn)*." aḍri



U'ѰTRUV[1] utru "Opposite or facing *(qubāla)*" anything. :: 'UVL MANK' U'ѰTRUV[1] KALDY ol maṇa utru käldi "He came to meet me *(bi-qubālatī)*." 0 utru

'AS·RA' asra A particle meaning "under *(taḥta)*." asra

'IS·RA'[2] isra A word meaning "beyond that place *(dūna ḏālika l-makān)*." Thus :: 'UL 'ANDAN 'IS·RA' 'UL ol andan ısra ol "He is after or beyond *(ba'da, dūna)* that." 0 isra

'AIS·RIY esri "Leopard *(nimr)*." 0 "A rope with black and white strands *(mubal-laq)*" is called: 'AIS·RIY YAŠIΓ esri yīšiγ. Also anything that is two-colored *(ḏū lawnayn)* is: 'AIS·RIY esri likened to the color of the leopard. 0 esri

'UΓRIY oγri "Thief *(liṣṣ)*." 0 oγri

:: BUM[3] [sic] NA'NK 'ANIK 'UΓRY 'UL bu nāṇ anig oγri ol "This

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thing is below *(dūna)* that." The root-form is with *kasr* of the *γayn* [i.e. oγiri], but it was lightened, as one says [in Arabic] *ibil* or *ibl* ("camels"), *uḏun* or *uḏn* ("ear"[2]). 0

'AGRIY ägri Anything "crooked *(mu'wajj)*." Proverb: YLA'N KANDUV 'AKRIY-SIYN BILM'S TAWAY BUVY·NIN 'AKRY TYR yilān kändu ägrīsīn bilmäs, tewe bōynin ägri tēr "The snake does not know its own crookedness *('iwaj)* but claims that the camel's neck is crooked *(mu'wajj)*." This is coined about someone who lays blame where he himself is to blame. 0 ägri P

'UK·RA' ügrä "Noodles *(iṭriyya)*." It is similar to: TUTM'J tutmāč 0 except that it is finer. 0 ügrä

'AILRIY elri "Kid-skin (*badra* [defined])." You may say: 'AIL·DIRIY eldri with a *dāl* augment. 0 elri

Z

'ŽRV [sic] aržu "Jackal *(ibn āwā)*." With *zāy* between the two points of articulation. You say about people who "stand around *(ḥaffū ḥawla)*" something: KŠY 'ŽRVLYV TURDIY[1] kiši aržülayu turdi meaning "The people crowded around him *(izdaḥama . . . ḥawlahu)* as jackals crowd around a person to eat him." aržu

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75 1. Second (originally first) U crossed out in brown ink.
2. Gloss in brown ink below the word: BSR'.
3. Later gloss (black): BV.

76 1. Altered to QRY(?).

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S

'AR·SUV ärsü "Vile or depraved *(raḍal)*," of anything. Oγuz dialect. ärsü D

Γ

'AR·ΓV arγu "Ravine between two mountains *(al-lihb*[2] *bayn al-jabalayn)*." From this the country between Ṭirāz and Balāsāγūn was named: 'AR·ΓU arγu since it is between two mountains. 0 arγu N

'URΓA' urγa "A tall many-branched tree *(dawḥa)*." Oγuz dialect; also Arγu dialect. 0 urγa D

'IM·Γ imγa "Treasurer *(al-xāzin li-l-amwāl wa-l-qayyim 'alā jam'ihā)*." 0 imγa

'NΓA' 'AR· inγa är "A vile or depraved *(raḏl)* man." Anything "fallen or base *(sāqiṭ)*" is called: 'NΓA' inγa. inγa

W

'IR·WY QULA'Q irwi qulāq "A pointed, thin *(mu'allala, ḥašra)* ear." 0 irwi

'IR·WY irwi An Indian medicine.

Q

'AR·QA' arqa "Back *(ẓahr)*." arqa

'AR·QA' arqa "Backer *(ẓahīr)*, one who helps you in misfortune." As in the saying: 'AR·QA'SIZ· 'ALB· JARIK SIYUVMA'S arqāsiz alp čārig siyūmās "The warrior cannot break the battle line except with a backer." [See 74 arpa P.] P

K

'UB·K' öpkä "Lung *(riyya)*." 0 'UB·K' öpkä "Anger *(γayẓ)*." The reason it is called this is that anger rises in the lung, and the two are closely connected, just as [in Arabic] "rain" may be called "sky." 0 öpkä

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'UTAKY ötki "Compensatory gift *('iwaḍ)*." Čigil dialect. :: BUV 'ATQA' 'UTAKY BYRDIM bu atqa ötki bērdim "I gave a compensatory gift for this horse." 0 ötki D

2. Later addition: *wahwa mā*.



'AJ·KUV äčkü "Goat *('anz)*." 0 äčkü

'IJ·KUV ičkü "Drink *(mašrūb)*," of anything. 0 ičkü

'ḌḲṮV äḏgü "Good *(ḥasan)*." Verse [= 277 kül-] äḏgü

KUL·SA' KIŠY 'ṰT·M' 'ṈK'R· 'UR·TAR· KṮLA' V
BAQIL 'ANK'R 'ḌḲṮVLKUN 'AΓ·ZIN KULA'
külsä kiši aṫma aṉār örtär kül-ä
baqqil aṉār äḏgülükün aγzın külä

"When a person comes toward you smiling, don't pour hot ashes on his face [i.e. put him to shame], but regard him with kindness *(iḥsān)* and a laughing mouth." 0

'AR·KIY ärki A particle of doubt *(šakk)*. Thus :: 'UL KALIR· MUV 'AR·KIY ol kälir mü ärki "Is he coming or not *(am lā)*?" It takes the place of an interrogative *(istifhām)*. 0 ärki

'URKV örgü "Hump *(sanām)*." 0 örgü

'AS·KV[1] äsgü "Winnowing basket *(minsaf)*." äsgü

'ṰS·KY äski Anything "old, worn out *(qadīm, bālin)*." Hence :: 'ṰS·KY TṮVN äski ton "A tattered *(xalaq)* garment." äski

'ṰLKUV ülgü "Measure *(faymān)*." ülgü

'AL·KA' BULA'Q älkä bulāq A tribe of the Turks. älkä N

L

'ṰΓ·LA' oγla "Young man *(fatā)*." Arγu dialect. 0 oγla D

'UΓLY oγli "Parsnip (? *ḥinzāb*)." It is a sweet white carrot *(jazar)* cultivated in the city of Kāšγar and eaten. 0 oγli

M

'ḌMA' YLQY iḏma yilqi "Set free *(sā'iba)*, of an animal." iḏma

'UVR·MA' SAJ· ōrmä sač "Braid *(ḍafīra)*." 0 ōrmä

'ṰZ·MṰ'N·[2] azma [Gelded ram] A ram of which the skin of the testicles has been cut so that it is no longer able to mount the female. 0 azma

77 1. VU added in brown ink between *alif* (') and S (thus: ävüsgü).
2. N· added in brown ink.

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'UŽMA' üžmä "Mulberry *(tūt)*."[3] With *zāy* between the two points of articulation. 0 üžmä

'USMIY TARIM usmi tarim Name of a large river which flows from the land of Islam toward Uighur and there is absorbed in the sand. 0 usmi N

'AK·M' ägmä "Arch *(ṭāq)*" in a house. ägmä

'UK·M' TUBRA'Q· ükmä toprāq "Piled up *(mukawwam)* earth." The same for anything piled up. 0 ükmä

'AL·MA' alma "Apple *(tuffāḥ)*." Oγuz dialect. The Turks say: 'LMLA' almila. 0 alma D

'ULMA' olma "Jar *(jarra)*." 0 olma

N

'UT·NUV ötnü A particle used in connection with loans. :: MAN YARMA'Q 'UT·NUV BIYR·DIM mänyarmāq ötnü berdim "I gave the dirham as a loan *(qarḍ*[an]*)*." 0 ötnü

'AŠ·NUV ašnu A particle meaning "before *(qabla)*." :: MAN 'ANDĀ'[4] 'AŠ·NUV KALDIM mān anda ašnu kāldim "I came before him." 0 ašnu

'ANDA' anda[5] A particle meaning "there *(hunāka)*." The Oγuz anda

[I. 117/130] 78

change the final *alif* to *nūn* [i.e. 67 andan] when the meaning is "after *(ba'da)*"; but when the meaning is "there" they agree with the others. The alternation of *alif* and *nūn* is permitted in Arabic, as in the words of God [Q.26:23]: *wa-mā rabbu 'l-'ālamīn* ("And what is the Lord of all Being?") in the story of Moses — the *alif* is an alternant of *nūn*, since it is not permitted when inquiring about rational beings to say *mā hāḏā* ("What is this?"), but rather *man* ("Who?"); or in the words of God [Q.96:15]: *la-nasfa'an bi-n-nāṣiya* ("We shall seize him by the forelock") — the *alif* is an alternant of *nūn* [i.e. *la-nasfa'an*, with *nūn* instead of *tanwīn*]; 0 or in the verse of al-A'šā: D

*wa-lā n-nuṣuba*[1] *l-manṣūba lā ta'budannahu*
*li-'āqiba*[tin] *wa-llāha rabbaka fa-'budā*

— meaning *fa-'budan* ("Do not worship the idol that is set up, lest there be a consequence, but God your Lord, [Him] worship!").[2]

---

3. MS. *tūṭ*.
4. Second A: another A added in brown ink (indicates nunnation, thus: andan).
5. This entry is out of order here; see 75 anda.

78 1. MS. *n-nasba* (vowels in brown ink).

2. Cf. R. Geyer, ed., *Gedichte von . . . al-'A'šā* (Gibb Memorial Series, 1928), no. 17 (p. 103), v. 20:



Chapter: *fa'lā*

'IKY ekki The number "two *(iṯnān)*." ekki

Nasal with *J̄īm*

Chapter: *fu'ul*

T

'UTN·J ötünč "Loan *(qarḍ)*." :: MAN 'NK'R YARMA'Q 'UTN·J BYR·DIM män anar yarmāq ötünč bērdim "I loaned *(aqraḍtu)* him the dirham." ötünč

One calls a matter that is "disgraceful, reproachable *(mundiyya, mu'āyir)*": 'UVTUNJ 'YŠ ütünč ĪŠ. Its root is from: 'UWT· uwut "modesty or shame *(ḥayā')*." ütünč

J

'UJNJ üčünč The [ordinal] number "third *(ṯāliṯ)*." 'IKNJ ekinč "Second." This is a rule, namely that for any number below ten one adds to the root word *nūn* and *J̄īm* to express that it follows the number that is before it: TVRTNJ törtünč "Fourth," BYŠNJ bēšinč "Fifth" — the roots are: TUVRT tört "Four," BYŠ bēš "Five" — *nūn* and *J̄īm* were added to express this meaning. It is permitted to express the tens in the same way: 'VNNJ önunč "Tenth," YKRMNJ yigirminč "Twentieth." 0 This is a regular rule. 0 üčünč G

'ARINJ ärinč A particle meaning "perhaps *(la'alla)*." Thus :: 'UL KALDIY 'ARINJ ol käldi ärinč "Perhaps he has come." 0 ärinč

'URUNJ urunč "Bribe *(rušwa)*." urunč

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'IRINJ erinč "Comfort, happiness *(at-tana''um wa-t-taqallub fī n-ni'ma)*." In some dialects it is: 'RIN/YŽ erēž (?) with *zāy* between the two points of articulation. 0 erinč D

W

'AWINJ awinč "Friendliness or familiarity with a thing *(al-mu'ānasa bi-š-šay')*." :: MANK' 'AWIN·DY maṇa awindi "He was friendly *(ānasa)* with me." awinč

---

*wa-ḏā n-nuṣubi l-manṣūbi lā tansukannahu wa-lā ta'budi l-awṯāna wa-llāha fa-'budā*

with the variant:

*wa-lā n-nuṣuba l-manṣūba lā tansukannahu bi-'āqibatin wa-llāhu rabbuka fa-'budā*

For the grammatical principle, see Wright I, 61 D.

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K

'IKINJ ekinč The "second *(tānī)*" of something, in numbering. 0 ekinč

'UKUNJ ökünč "Regret *(ḥasra)*." :: 'UL TALIM 'UKUNJ 'UKUNDY ol tālim ökünč ökündi "He had many regrets *(taḥassara bi-ḥasarāt kaṯīra)*." 0 ökünč

'UGUNJ[1] ögünč "Self-praise *(tamadduḥ)*." :: BUV 'IYŠ·QA'[2] NA' 'UGUNJ[1] KARA'K bu īšqa nä ögünč kārāk "Why must there be self-praise in this matter?" ögünč

L

'ILINJ·[3] YVL ulinč yōl "A winding *(multawī, laysa bi-l-mustawī)* road." The same for anything winding *(multawin)*. ulinč

'IALANJ ilānč "Reproach *(ta'yīr)* to an advisor over a matter of which it appears that his view was unsound." ilānč

M

'UMNJ umunč "Hope *(rajā')*." :: 'UMNJ TANKRIY KA' TUT umunč tāŋrikā tut "[Put] your hope in God (may He be exalted)." umunč

'UNNJ YARMA'Q onunč yarmāq "The tenth *('āšir)* dirham (or other)." 0 onunč

'INANJ inanč "Reliable *(mu'tamad)*." From this comes the name: 'INANJ BAK inanč beg meaning "Reliable Emir." inanč N

Another type: *fa'anlā*, in its various vocalizations

T

'IATINJUV NA'NK atinču nāŋ "Something thrown *(maṭrūḥ)*." atinču

'ITNJUV NA'NK itinčü nāŋ "Something pushed *(madfū')*." itinčü

D

'IDINJV SAJ iḍinču sač "A man's hair which he lets loose after confining it *(arsala ba'd al-awl)*." The same for other things. 0 iḍinču

---

79 1. Three dots of G in brown ink.
2. Altered to: 'IŠ·KA' iškā.
3. Altered to: 'AYLANJ· (Y in brown ink).
4. MS. *karb*.



One calls "an animal that is set free *(sā'iba)*": 'IDINJV YILQY iḍinču yilqi. 0

'IARINJV irinčü "Sin *(iṯm)*." irinčü

W

'AWINJV NA'NK awinču nāŋ "Something with which one enjoys pleasure and familiarity *(yuta'allalu bihi wa-yusta'nasu)*." Thus slavegirls may be named: 'WINJV awinču. awinču N

Q

'AQINJY aqinči "Night raiding party *(as-sariyya allatī taḍhabu layl[an] wa-tubayyitu l-'aduww)*." aqinči

Nasal with *Kāf*

'ABAN·K apaŋ A particle meaning "if only *(law)*." :: 'ABANK SAN BARSA' SAN apaŋ sān barsa sān "If only you went." apaŋ

T

'UTN·K otuŋ "Firewood *(ḥaṭab)*." otuŋ

R

'URN·K ürün "White *(abyaḍ)*," of anything. The Oγuz say: 'Q aq. ürüŋ D

'URN·K ürüŋ "White of the nail (*kadab*[4][defined])." ::TIRNK'Q 'URNKY tirnāq ürüŋi "White *(bayāḍ)* of the nail."

'URNK ürüŋ "Diviner's fee *(ḥulwān al-kāhin)*." :: 'LIK 'URNKY BIYR älig ürüŋi bēr "Give the fee! [lit. the white of hand]."

[I. 120/134] 80

'URANG[1] oraŋ Name of a place near Rūm. It is toward the north, over against Rūm. The more correct form is: VARANK varaŋ. 0 oraŋ N

'IRINK iriŋ "Pus *(qayḥ, ṣadīd)*." iriŋ

Š

'USANK TA'Š· üšāŋ tāš "Smooth *(malsā')* rock." A variant of: YUŠAUNK yüšāŋ. üšāŋ D

L

'ALANG[1] YAZIY alaŋ yazi "Level *(qarqar)* plain." It is a metathesis of: 'NKL aŋil [60] which is used for an "open *(futuḥ)*" door. alaŋ

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Doubled

'A̲NGAK̲:[1] äŋ̇äk "Jaws, jawbone on either side of the mouth *(al-māḍiγān wa-l-fanīkān min janbatay al-fam).*" 0 äŋ̇äk

'ANKAK äŋ̇äk "The string *(xayṭ)* with which a woman ties her veil." 0

'UNKIK öŋ̇ik "False earlock *(ṣudγ . . . γūr$^{an}$)* which women make from goat's hair." It is called: 'UNKIA̲K YURKAY'K öŋ̇ik yörgäyäk. The root is: 'UNKY öŋ̇i meaning "other." 0 öŋ̇ik

'UNKIUK öŋ̇ik "The silk tassels *(aḏnāb, āḏān)* of a pillow." 0

Final Weak

'UNKI̲Y öŋ̇i A particle meaning "other *(γayr).*" The *yā'* is an alternant of *nūn*: 'UNKIN öniŋ̇. This is like the alternation of *yā'* and *nūn* in Arabic, as in *inkamana* and *inkamā*,[2] "It was hidden." öŋ̇i

Another Type

'ARNKAYUV ärŋ̇äyü "A man with six fingers *(lahu sitta aṣābi').*" 0 arŋ̇äyü

'ARNKAYUV ärŋ̇äyü "A very short *(qaṣīr . . . jidd$^{an}$)* man" — one who is two cubits tall.

Chapter: *fa'ālū, fu'ālū, fi'ālū*, in its various vocalizations

T

'ULA'TU̲V ülātü [Silk handkerchief] "A piece of silk which a man keeps in his pocket to clean his nose with." ülātü

J

'A̲LA̲JUV alāču "Large tent *(fāza, fusṭāṭ).*" 0 alāču

'AB'JI̲Y abāči "Nightmare *(jāṭūm).*" To frighten a baby one says: 'A̲BA'JI̲Y KALDIY abāči käldi meaning "Nightmare has come." 0 abāči

'AΓIN·JY ayīči "Keeper of brocade *(xāzin ad-dībāj).*" ayīči

Γ

80 1. Three dots of G in brown ink.

2. *inkamā* is spelled with final *yā'* (= *alif maqṣūra*).



'ULA'ΓUV NA'NK ulāγu nāŋ̇ "Anything by which something is mended *(mā yūṣalu bihi ṣ-ṣay').*" such as the patch of a garment. 0 ulāγu

:: BUV 'UΓUR 'UL BURI̲Y 'ULIYΓUV bu uγur ol bōri uli̲γu "This is the time for the howling *('uwā')* of the wolf (or other)." uli̲γu

Q

'A̲BA'QI̲Y abāqi "A scarecrow *(xiyāl)* that is set up in vegetable gardens to ward off the evil eye." abāqi

'A̲TA'QI̲Y atāqi atāqi

[I. 122/136] 81

A word of affectionate address, meaning "O my father *(yā abati).*"

K

'ITA'KUV itägü "The wooden frame on which the turning millstone is mounted." It is raised if one wants coarse flour, and lowered if one wants white flour or the like. 0 itägü

'IJA'KV ičägü [Intestines] The name for what is enclosed by the ribs. 0 ičägü

'ULIYKA' ölīgä "The plant of birdlime *(nabt ad-dibq),*" which is the residue (? *šarṭ*). ölīgä

'INA'KV inägü Name of a sickness which takes hold opposite the navel, like colic. inägü

K

'AB'KY äbäki A particle, said when belittling *(istiqlāl)* something. äbäki

M

'ANUVMY anūmi "Elephantiasis *(juḏām).*" anūmi

'IKA'MA' egämä "A type of lute *(naw' min al-mazāhir).*" egämä

Doubly Weak

K

'A̲YA'KV äyägü "Rib *(ḍil').*" One calls the "ribs *(aḍlā')*" of a tent: 'A̲YA'KU̲V äyägü. 0 And "a piece of land in the middle of a mountain, like an incline *(ṣa'ūd)*" is called: 'A̲YA'KUV YI̲YR· äyägü yēr. äyägü

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With *Nūn* Final Augment

'ŠYJA'N aš̄ijān Name of a city on the stages of the journey to Ṣīn. aš̄ijān N

'ALUVJYN alūčīn An edible plant with nodes *(anābīb)*. alūčīn

Ḍ

'RUM DUVN [sic] arūḍūn "Dye *(ṣibγ)*." arūḍūn

Γ

'URA'ΓVN urāγūn An Indian drug used as a medicine. urāγūn

K

'UTUVKA'N ötük̄ān Name of a place in the deserts of Tatār near Uighur. ötük̄ān N

Another Type

'ALIMĄLA' almila "Apple *(tuffāḥ)*." almila

K

'AR·MAKŲV ärmägü "Lazy *(kaslān)*." Proverb: 'AR·MAKUVK' BULŲIT· YUK BULUVR ärmägükä bulit yük bolūr "For the lazy one the (shadow of a) cloud is a burden." ärmägü P

Γ

'UΓLA'ΓUV oγlāγu "Accustomed to or raised in luxury *(muna''am, murabbā fī ni'ma)*." Thus Khātūns (princesses) are called: 'UΓLA'ΓV QĄ'TŲVN oγlāγu qātūn. 0 oγlāγu

'UXŠA'ΓUV oxšāγu "Plaything *(lu'ba)*." It is used as a nickname for women. 0 oxšāγu N

Chapter: *afā'ūl*, in its various vocalizations

T

'ARUVBA'T arūbāt "Tamarind *(tamr hindī)*." 0 arūbāt

'URA'ΓŲVT̲ urāγūt "Woman *(mar'a)*." 0 urāγūt

'AR'MUVT arāmūt A tribe of the Turks near Uighur. 0 arāmūt

'AR'MUVT arāmūt Name of a place. N



J

'IQYLA'J iqīlāč "Courser *(faras rāyi' jawād)*." Proverb: 'ĄL̲·B̲· 'ARIKĄ YAWRIT·M' 'IQYLA'J 'AR·Q'SIN YAΓ·RIT·M' alp ärig yawritma iqīlāč arqāsin yaγritma 0 "Do not harm and weaken the man who is a warrior, do not gall the back of the courser *(jawād* iqīlāč P

[I. 124/139] 82

*sabūḥ)*." This [is coined] as advice for emirs. Verse:

| | | |
|---|---|---|
| 'IQYLA'JIM· 'IRK· BUL·DY | iqīlāčim erig boldi | V |
| 'RIK· BUL·ΓUV YARIY KURDY | erig bolγu yeri kördi | |
| BULIT· 'UVRUB· KUVK· 'UR·TUL·DIY | bulit ör̄üp kök̄ örtüldi | |
| TUMAN TUVRUB· TULIY YAΓ·DIY | tuman tūrup toli yaγdi | |

"My courser *(jawād)* galloped swiftly,[1] because he saw that that was proper for him; when the cloud rose covering the sky, and the mist piled up and the hail poured down." 0

'ALA'VA'N alāvān "Crocodile *(timsāḥ)*." alāvān

Chapter: *af'alān*

'AR·BĄΓ'N arpaγān A plant similar to barley *(ša'īr)* that grows ears but without seeds. 0 arpaγān

'AR·MAΓA'N armāγan A "gift *(hadiyya)*" which a man returning from a successful journey brings for his relatives. Oγuz dialect. There is another variant: YAR·MĄQA'N [sic] yarmaγān which is more correct.[2] 0 armaγān D

Chapter: *fi'ilī*, in its various vocalizations

T

'I̲TINDY NA'NK itindi nān "Something pushed *(madfū')*." itindi

Q

'ĄQINDI̲Y SUVW aqindi sūw "Flowing *(sā'il)* water." 0 aqindi

'AKIN·DY TARIΓ ākindi tariγ "Sown *(mazrū')* seed." ākindi

'ŲKUNDIY KŠY ögündi kiši "A man praised *(mamdūḥ)* by every tongue." 0 ögündi

---

82 1. MS. *sabaḥa . . . wa-a'adda fī s-sayr*; for *a'adda* read *ajadda* (or, less likely, *a'addā*, cf. 67 äškin).

2. MS. AMUJ (overlined, as if Turkic), in error for *aṣaḥḥ*.

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'IKINDY NA'NK ekindi nāṇ "The second *(ṯānī)* thing" – in numbering. 0 ekindi

'AKINDY ekindi "Time of the afternoon prayer *(waqt ṣalāt al-'aṣr)*."

End of the Triliteral Chapters

Chapters of Quadriliterals

Chapter: *af'āl*

Doubled

'AR'Γ'A'Γ iryāγ "Fishhook *(aš-šiṣṣ alladī yuṣādu bihi s-samak)*." 0 iryāγ

'IR'Γ'Γ iryāγ "Grapnel *(xuṭṭāf)* used to drag ice from the source to the icebox."

With *yā'* suffixed to this pattern

::BUV 'YŠIΓ 'IMTILY QLDIY bu īšiγ imtili qildi "He performed this matter without deliberation, haphazardly *(min γayr tadabbur wa-lā rawiyya jazāfan)*." Čigil dialect. imtili D

J

'UM'DUVJY umdūci "Beggar *(sā'il)*." umdūci

'AR'QUJY arquči "Mediator *(mutawassiṭ)* between two men; go-between *(rasūl)* of the two families in a marriage." arquči

D

'AR'DINJY ärdini "Peerless pearl *(durr yatīm)*." From this comes the name for women: 'AR'TINY 'UZK ärtini özük meaning "With a body like a peerless pearl" – the *dāl* assimilates into *tā'* as [Arabic] *muddakir* ärdini N ärtini



from the root-form *muḏtakir* ("remembering").

R

'USBRY usbari "[A dish made by] crumbling *(yufattu)* bread baked in ashes into butter and adding sugar." 0 usbari

Chapter: *fa'ūl*, doubled middle radical

'UTUZ YARMA'Q ottuz yarmāq "Thirty *(ṯalāṯūna)* dirhams (or other)." This word may also be used for "three *(ṯalāṯa)*." Among the Ya'γma, in: KUNKUT küṇüt I heard them say: 'UTUZ 'IJA'LIM ottuz icālim when they meant "Let us drink three," though the word means thirty. In my opinion, they drank three each *(ṯalāṯan ṯalāṯan)*. Verse: ottuz D



| | | |
|---|---|---|
| 'UTZ 'IJB· QIQRALJM | ottuz icip qiqralim | V |
| YUQ'RU QUBB SAK·RILIM | yoqār qopup sekrilim | |
| 'AR'SLAN LAYUV KUK·RALM | arslanlayu kökrälim | |
| QJTY SAQNJ SAWNALIM | qačti saqinč säwnälim | |

"Let us drink three, let us stand up and shout, let us roar like a lion, and let us rejoice[1] that care has fled from us."

According to another tradition: 'UTVZ 'IJB· QIQRALJM ottuz icip qiqralim means: "Let each one of us drink three each." 0

"One who is impudent, treacherous, shameless, wicked *(waqīḥ, γaddār, xalīʿ al-ʿiḏār, širrīr)*" is called: 'ISIZ KISY essiz kiši. The doubling [of the s] is for exaggeration. 0 essiz

'ASIZ essiz A word of sighing for a loss *(talahhuf)*, like Arabic *yā asafā* ("Alas!"). Thus :: 'ASIZ 'NIK YKTLIKY essiz anig yigitliki "Alas *(yā lahfā)* for his youth!" 0

'IKZ 'UΓ'L'N ekkiz oγlān "Twins *(taw'amān)*." ekkiz

Γ

'ARIΓ N'NK arriγ nāṇ "Something very clean *(naẓīf jiddan)*." The doubling [of the r] is for exaggeration. arriγ

K

'LIK YARM'Q ällig yarmāq "Fifty *(xamsūna)* dirhams (or other)." ällig

Chapter: *fa'allā*,[2] quiescent third radical

Γ

'AWIJ·IA' awičγa "Old man *(šayx)*." 0 awičγa

With *Ḍamma* on First Radical

M

'UDIT'M' uḏitma "Moist cheese *(jubun raṭub)*." uḏitma

With *Kasra* on First Radical

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83 1. MS. لسطن , read *li-nusarra*.
2. MS. *fa'lal*.

eğitim amaçlı çoğaltılmıştır

Γ

'ILḪMΓA' elimγa "Secretary *(kātib)*" who writes the correspondence of the sultan in the Turkic script. elimγa

Chapter: *af'ālil*

T

'ALBA'ΓUT alpāγut "A hero, a brave *(mubāriz, buhma)*." Verse: alpāγut

| | | |
|---|---|---|
| BUḎRAJ YMA' QUDR·DIY | buḏrač yemä qudurdi | V |
| 'ALBA'ΓUTIN 'UḎR·DIY | alpāγutin üḏürdi | |
| SUVSIN YAN' QDIR·DIY | sūsin yana qadirdi | |
| KLK'LIMAT 'IR·KAṢUVR | kälgälimät irkisür | |

"Buḏrač (the name of a former emir of the Yabāqu) turned back his troops, chose
[ And Buḏrač went beyond the limit
He chose his braves
He turned round his troops
They are assembled to come (against us)."]

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his braves *(abṭāl)* and assembled to approach."

Q

'AḎ·ΓIRA'Q· aḏγirāq "White-footed mountain goat *(al-aʿṣam min al-wuʿūl)*." It corresponds to the ram *(kabš)* among sheep. aḏγirāq

'AḎ·ΓIRA'Q SUWY[1] aḏγirāq suwi Name of a river in Yaγma. 0 N

'R·QJQ arqičaq Name of an instrument with which medicine is poured into the corner of the mouth. It is similar to a *sukurja* [a type of bowl] and has a spout *(maṭʿab)*. arqičaq

L

'AR·ḎUVTA'L arḏūtāl "Depilatory paste *(nūra)*." arḏūtāl

Chapter: *faʿlūlī*

T

84 1. W altered from F by later hand (two dots in brown ink).



'ŠKURTY [sic] ešgūti An embroidered ṣīnī brocade of the silk variety. ešgūti

Z

'WZUVRIY awrūzi "Mixed *(maγlūṭ)*," of food, such as wheat and barley flour mixed together and baked. awrūzi

Chapter: *faʿlandī*

D

'UḎRUNDIY NA'NK üḏründi nāṇ "Something chosen *(muxtār)*." 0 üḏründi

'AWDIN·DY NA'NK äwdindi nāṇ "Gleanings *(luqāṭa)* of anything." äwdindi

This chapter consists of deverbal nouns corresponding to the Arabic pattern *fuʿāla* for what is left over from something. G

Chapter: *fuʿūlīn*

Nasal

N

'UNKUVŽIYN· oŋūžīn "A ghoul *(γūl)* that attacks a man in the desert." oŋūžīn

End of the quadriliteral chapters

Chapters of Quinquiliterals

Chapter: *faʿalʿal*, in its various vocalizations

This chapter contains simple nouns, adjectivals, and nouns of the place in which something is situated. One ought to be able to form the nouns of place and the adjectivals by applying the rule, but there are some which one could not know unless mentioned. They are therefore mentioned here so that the rule may be applied by the one who understands it.

Γ

"A modest *(raqīq al-ḥayāʾ)* man" is called: 'WUTLΓ KIŠY uwutluγ kiši. 0 uwutluγ

'ΓIRLIΓ 'AR· aγirliγ är "A man who is honored *(mukram)* among the people." 0 aγirliγ

'UΓRLUIΓ 'YŠ uγurluγ iš "An opportune *(allaḏī waqaʿa fi imkānihi)* matter." uγurluγ

2. MS. *ḏū ajrab*.

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:: 'UVY 'UBUZLUΓ YYR ōy obuzluγ yēr "Land with rugged terrain *(ḏāt γīṯān wa-ḫuzūna)*." 0 obuzluγ

'UḎZLUΓ KIŠY uḏuzluγ kiši "Man with mange *(ḏū jarab)*."[2] 0 uḏuzluγ

'ΓUŽLUΓ 'AR· aγužluγ är aγužluγ

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"A man with beestings *(ḏū libā')*." 0

'ΓUŠLΓ 'AR· oγušluγ är "A man with a clan *(lahu 'ašīra)*." 0 oγušluγ

----- Γ[1] 'AR uqušluγ är "An intelligent *(faṭin)* man." 0 uqušluγ

'AJIΓLIΓ 'AR· ačiγliγ är "A man who savors life *(muna"am)*." Proverb: 'AJIΓLΓ ------ [2] QRYM'S ačiγliγ är tārk (šap ?) qarīmās "A man who savors life *(ḏū ni'ma yatana"amu fīhā)* does not age quickly." ačiγliγ P

'AJIΓLIΓ KB ačiγliγ küp "A vat which sours whatever is poured into it *(ḏū ḫamūḍāt muḫammiḍ mā ṣubba fīhi)*." ačiγliγ

'ḌIΓLIΓ TA'Γ aḏiγliγ tāγ "A mountain with many bears *(ḏū dubb kaṯīr)*." 0 aḏiγliγ

'ṮRUΓLΓ 'ĄLTVN uruγluγ altūn "Gold (or other) that is struck or minted *(mawḍū')*." 0 uruγluγ

'ĄZIΓLIΓ 'AT· aziγliγ at "A horse that is full grown, that has all his teeth *(qāriḥ)*." Also for any animal whose canines *(nāb)* have appeared. aziγliγ

'ṮJUQLṮΓ[3] 'AW očaqliγ äw "A house with a stove *(ḏū kānūn)*." 0 očaqliγ

'AJUΓLΓ[4] KŠY ačuqluγ kišı "A cheerful, good-natured *(ṭalq, ḥasan al-xuluq)* person." ačuqluγ

'ĄSIΓLIΓ 'IYŠ asiγliγ īš "A useful *(ḏū manfa'a)* deed." asiγliγ

'AḌAΓLIΓ[4] NA'NK aḏaqliγ nāṇ "A thing with feet *(ḏū arjul)*." 0 aḏaqliγ

'ARIQ·LIΓ YYR ariqliγ yēr "A land with a canal *(ḏāt nahr)*." 0 ariqliγ

---

85 1. Waterstained.
2. Waterstained; hitherto read: Š'BVK šābūk.
3. Second (originally first) U amended to A (black ink).
4. First Γ amended to Q (black ink).



Ṯ'URQ·LṮΓ QUVA' uruqluγ qova "A bucket with a rope *(ḏū ḥabl)*." 0 uruqluγ

'ZUIQLIΓ 'AR· azuqluγ är "A man with provisions *(ḏū zād)*." Proverb: 'AZUIQLIΓ 'ĄR·MA'S·[5] azuqluγ armās 0 "One who has provisions for the journey does not get tired (since he is strong and well nourished)." 0 azuqluγ P

'ARAN·LIΓ 'AW aranliγ äw "A house with a stable *(ḏū iṣṭabl)*." 0 aranliγ

'ĄTANLIΓ 'AR· atanliγ är "A man with a gelded camel *(ba'īr xaṣī)*." 0 atanliγ

'ULARLIΓ T'Γ ularliγ tāγ "A mountain with partridges *(ḏū ya'āqīb)*." 0 ularliγ

'ALIMLIΓ 'AR· alimliγ är "A man who is a creditor *(dā'in)*."[6] alimliγ

'ALINLIΓ 'AR· alinliγ är "A man with a large forehead *(ḏū jabha 'aẓīma)*." 0 alinliγ

'ULUNLUΓ 'AR· ulunluγ är "A man who has arrow-shafts *(ḏū qidāḥ li-s-sihām)*." 0 ulunluγ

Q

'ṮRUNJĄQ urunčaq "Deposit *(wadī'a, amāna)*." It may also be pronounced: 'URNJ'Q urunčāq. urunčaq

Verse: V

| | |
|---|---|
| 'URNJQ 'AL·B· YARMADY | urunčaq alip yermādi |
| 'ALIMLΓ KURV 'ARMADY | alimliγ körü armadi |
| 'DAŠLQ 'UZ' TURMADY | adašliq üzā turmadi |
| QLIN 'RAN TRKŠVR | qalin ärän tergäšür |

Reproaching a man: "He was not loath to take a deposit and then to put off the one to whom it was due when he saw him; nor has he continued in friendship. Now he has mustered a huge army (and is advancing toward me with it)." 0

'ṮΓUL·JUQ oγulčuq "Womb *(raḥim)*," of a woman. oγulčuq

'AΓIṮR·ŠUQ[7] aγiršuq "Spindle whorl *(filka al-miγzal)*." 0 aγiršuq

'ṮΓUL·MĄUIQ· oγulmuq "A straight piece of wood supporting a beam *(xašaba musta-wiya* oγulmuq

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*fī qiwām al-'āriḍa)*." 0

---

5. Gloss between the two words: 'ARUQ (thus: azuqluγ aruq ärmās).
6. MS. *dayn.*
7. A altered to U in brown ink.

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'UJZLU̲Q učuzluq "Cheapness *(ruxṣa)*," in prices. 0 učuzluq

'U̲JUZLU̲Q učuzluq "Humiliation, belittlement *(maḏalla, ṣaγār)*." 0

'ADIA̲Š·LIQ adašliq "Friendship *(ṣadāqa)*." 0 adašliq

'ADA̲QLI̲Q adaqliq "Wood used to make legs for trellises *(sūq al-'arīš)* in vineyards." 0 adaqliq

'UDUQLQ uduqluq A person's "neglect, unawareness *(γafla, tanāwum)*"[1] of a thing. 0 uduqluq

'U̲DUΓ·LU̲Q oḏuγluq "Wakefulness or awareness *(at-tayaqquẓ fī l-umūr)*." 0 oḏuγluq

'ARIΓLIQ ariγliq "Cleanliness *(naẓāfa)*." 0 ariγliq

'U̲RUΓLU̲Q BUΓDA'Y uruγluq buγdāy "Wheat that is stored for use as seed grain *(alladī udduxira li-l-baḏr)*." 0 The same for any other seed or grain. 0 uruγluq

'AJIΓLIQ ačiγliq "Bitterness *(marāra)*." 0 ačiγliq

YUVZ 'AJUQLQY yüz ačuqluqi "Openness *(ṭalāqa)* of face." 0 ačuqluq

QBUΓ 'AJIQLIQY qapuγ ačiqliqi "A door's being open *(an yakūna . . . maftūḥ^an)*." 0 ačiqliq

'UJA̲QLI̲Q YYR· očaqliq yēr "Place for a stove *(mawḍi' al-kānūn)*." 0 :: 'UJAQLI̲Q TITIK očaqliq titig Any "clay (or other) used to make a stove." 0 očaqliq

'ARUQLQ aruqluq "Tiredness *(i'yā')*." 0 aruqluq

'U̲RUQLU̲Q YUVNG[2] uruqluq yūn̲ "Wool that is to be made into a rope *(u'idda li-yuttaxaḏa minhu l-ḥabl)*." 0 uruqluq

'AZUI̲QLI̲Q azuqluq "Something prepared as provisions *(mā u'idda li-z-zād)*." 0 azuqluq

'UZAQ·LIQ uzaqliq "Being slow or late *(ibṭā')* for something." 0 uzaqliq

'UŠA̲QLIQ ušaqliq "Childishness *(taṣābī)* in a matter." ·:: 'UŠAQ·LI̲Q QILM' ušaqliq qilma "Don't be childish." 0 ušaqliq

'ULUΓLU̲Q uluγluq "Grandeur, glory *(kibriyā', šaraf)*." Thus :: 'ULΓLU̲Q TNKRIYKA' uluγluq tāŋ̲rikā "Grandeur belongs to God (Glorified and Exalted)." 0 'U̲LUΓLU̲Q uluγluq "Old age *(al-kibr fi s-sinn)*." 0 uluγluq

86 1. MS. *tanā'um.*
2. Three dots of G in brown ink.



U'AMJ·LI̲Q YYR amačliq yēr "A place where a target for shooting *(hadaf li-r-ramy)* can be set up." 0 amačliq

'ANUQLQ anuqluq "Readiness *(al-isti'dād fī l-umūr)*." anuqluq

K

'UZTLK özütlük "Stinginess *(ḍinn)* over a thing." 0 özütlük

'A̲KA̲T·LI̲K QA̲RA'BA'Š egätlik qarābāš "The maidservant who is to be sent with the bride on the night of the nuptial procession." And "the bride *('arūs)*" is: 'A̲IKA̲IT·LI̲K egätlig. egätlik egätlig

This is a general rule. When the suffix is with the hard *kāf* [i.e., -lik] the meaning is the place where the noun is, or that it is a thing stored up or made ready for the noun, or an infinitive. When it does not have any of these three senses, but the intended meaning G

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is the possessor or companion *(ṣāḥib)* of the noun, then it is with the thin *kāf*[1] [i.e., -lig]. Thus: 'A̲KA̲TLI̲K egätlik – with the hard *kāf* – means that the slavegirl is made ready to be sent as the bride's maidservant; and if the *kāf* is made thin [i.e. egätlig] the meaning is that the bride has or is the possessor or companion *(ṣāḥiba)* of the maidservant. The meaning is thus in all of these cases. 0

'TJLK ätičlik "Place where the hole is dug for the game of 'walnuts' *(al-mawḍi' alladī yuḥfaru fīhi l-mazda li-la'ib al-jawz)*." 0 ätičlik

'A̲DAR·LI̲K äḏärlik [Saddletree] "The wooden frame on which the saddle is placed." The "possessor of a saddle *(ṣāḥib as-sarj)*" is with the thin *kāf* [i.e. aḏärlig]. 0 äḏärlik äḏärlig

'U̲KUR·LU̲K ügürlük "Place where millet *(duxn)*[2] is put." The owner of it is with thin *kāf* [i.e. ügürlüg]. ügürlük ügürlüg

'U̲GURLK 'AR· ögürlüg är "A man who has a flock *(ḏū qaṭī')* of sheep, or other." 0 ögürlüg

"A stallion with mares *(lahu rimāk)*" is called: 'U̲KUR·LK 'AḎ·ΓIR· ögürlüg aḏyir.

'A̲DIZLI̲K äḏizlik "Elevation *(irtifā')*." 0 äḏizlik

'I̲SIZLI̲K esizlik "Evil *(šarr)*." 0 esizlik

87 1. MS. *fa-l-bi-kāf*, read *fa-bi-l-kāf.*
2. MS. *ḏuxn.*

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'A̲TAK·LIK BU̲VZ̲ ätäklik böz "Cloth that is to be made into a skirt *(ḏayl)*." If a garment is characterized by a skirt it is called: 'A̲TAK·LI̲K TU̲VN ätäklig ton meaning "A garment with a skirt" — with the thin *kāf*. 0 ätäklik ätäklig

'ATUKLU̲K SAΓR̲IY ätüklük saγri "Leather that is to be made into a boot *(xuff)*." 0 ätüklük

'UTKLK KŠY ötüglüg kiši "A person with a petition *(ḏū ḥāja)* for the sultan." 0 ötüglüg

U̲'UZK·LUK üzüklük "A being cut off *(inqiṭā'un)*." 0 üzüklük

'U̲RUMJK örümčäk "Spider *('ankabūt)*." 0 örümčäk

'IA̲LARSUK ilärsük "Waistband *(tikka)* of trousers." 0 ilärsük

'I̲SIK·LI̲K isiglik "Heat *(ḥarāra)*." 0 isiglik

'SIK·LI̲K isiglik "Love, affection *(ḥubb mawadda)*." :: KUNKUL 'I̲SKLIKY KAR'K könül isigliki kärāk "There must be warmth of affection *(ḥarāra al-mawadda)* in the heart."

'A̲RUKLU̲K ärüklük "Peach orchard *(manbit al-xawx)*." 0 ärüklük

'YR̲IK·LI̲K ēriglik "Liveliness *(farāha)*," of animals. ēriglik

'A̲ŠI̲K·LI̲K YI̲Γ̲A'J ešiklik yiγāč "A piece of wood (or other) to be used for a threshold *('ataba)*." 0 ešiklik

'AŠUK·LK BAR̲JIN äšüklük barčin "Brocade that is to be made into a coverlet *(diṭar)*." The owner of one is with thin *kāf* [i.e. ašüklüg]. 0 äšüklük äšüklüg

'A̲WA̲K·LI̲K ewäklik "Haste *(al-'ajala fī l-umūr)*." 0 ewäklik

'A̲KAK·LI̲K äkäklik "Wantonness, shamelessness *(xalā'a, qiḥa)*," of a woman. 0 äkäklik

'UKAK·LI̲K ükäklik "Any piece of wood that is to be made into a box *(ṣundūq)*." ükäklik

"A wall on which there are towers *('alayhi burūj)*." is called: 'UKA'KLI̲K TA'M̲· ükäklig tām. 0 ükäklig

'LI̲KLI̲K äliglik "Gloves *(quffāzān)*." 0 äliglik

'A̲MIKLI̲K 'A̲Š̲·LA'R ämiglig ešlär "A nursing *(murḍi'a)* woman." 0 ämiglig



Proverb: 'A̲MIKLIK 'URA'Γ̲UT KUSA'K̲JY BULU̲VR ämiglig urāyut küsägči bolūr 0 "A nursing woman gets food-cravings" — so she is given whatever suits her. 0 P

'NUKLU̲K 'A̲RS·L'N änüklüg arslān "A lioness with cubs *(ḏāt aṣbāl)*." 0 änüklüg



Chapter: *fa'al'ān*, first and second radicals vowelled, in its various vocalizations

This chapter is concerned with participles denoting frequent occurrence of the action. It corresponds to the Arabic pattern *miṭ'ām* "often feeding" and *milḥrāb* "often making war." It has final *nūn*, but most of Oγuz and Qifčāq make this *nūn* a *qāf*. For example, a "quick-tempered *(ḏajir)*" man is called: BUŠΓ̲A'N· bušγān; the Oγuz say: BUŠAQ· bušaq — dropping the *γayn* altogether. This is a genuine rule. G

T

:: 'UL 'AR· 'UL 'UVZIN KŠDA̲N 'BTΓ̲'N ol är ol özin kišidän opitγān "He is a man who habitually hides *(min 'ādatihi l-ixtifā')* from people." 0 opitγān

:: 'UL KUB 'UL SUJIK·NY 'A̲JITΓ̲'N ol küp ol sučigni ačitγān "It is a jar which always sours *(abad^an yuḥammiḍu)* something sweet (that is poured into it)." 0 ačitγān

:: 'UL [sic] BUV 'UT 'UL KŠINY 'UDITΓ̲A'N bu ot ol kišini uditγān "This is a drug which always puts people to sleep *(yurqidu)*." 0 uditγān

:: 'UL KŠY 'UL TARIΓ̲ 'ARITΓ̲A'N ol kiši ol tariγ aritγān "That man is always cleaning *(yunqī)* the wheat (or other)." 0 aritγān

:: 'UL KIŠY 'UL YU̲VLDA̲N 'AZI̲YTΓ̲'N ol kiši ol yōldan azītγān "This is a person who always leads people away *(yuḍillu)* from the road." azītγān

:: BUV 'AR· 'UL 'I̲YŠI̲Γ̲ 'AZIT̲·Γ̲A'N̲· bu är ol īšiγ uzatγān "This is a man who always prolongs *(yuṭawwilu)* an affair." 0 uzatγān

:: BU̲V 'A̲R 'U̲L 'ATIN 'UZITΓ̲A'N bu är ol atin ozitγān "This is a man who always makes his horse run ahead *(yusbiqu)*." 0 ozitγān

BU̲V QUYA̲'Š̲· 'L KI̲Š̲INY 'USIT̲·Γ̲A'N bu quyāš ol kišini usitγān "This is a summer heat that makes one thirsty *(mu'aṭṭiš)*." usitγān

Verse:

| | | |
|---|---|---|
| 'USITΓ̲A'N QUY'Š QABSADY | usitγān quyāš qapsadi | V |
| 'MNJLΓ̲ 'DŠ YAYSADY | umunčluγ adaš täpsädi | |
| 'ARTŠ SUWIN KAJSA̲DI̲Y | ärtiš suwin käčsädi | |
| BU̲VDUN 'ANIN 'U̲RKU̲ŠVR | bödun anin ürküšür | |

"The summer heat encompassed us, the longed-for friend envied us, (the enemy) was about



to cross[1] the Ärtiš River; because of that the people were panic-stricken." 0

89 1. MS. *ta'yura*, read *ya'bura*.

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:: BUV KAYK 'UL 'ITIГ T'ГQ' 'AГITГ'N bu kāyik ol itiγ tāγqa aγitγān "This is game which always makes the dog climb *(yuṣa"idu)* up the mountain." 0 aγitγān

:: BV T'Г 'L TAWRA'Q 'AQIN 'AQITГ'N bu tāγ ol tawrāq aqin aqitγān "This is a mountain which makes the rainfall stream quickly *(sarī' al-isāla li-l-maṭar)*." 0 aqitγān

BV BITK 'L KŠINY 'UQITГA'N bu bitig ol kišini oqitγān "This is a book which often causes one to read it *(kaṯīr^an mā yuqri'u)* (because of its length)." 0 oqitγān

:: BUV 'R· 'L 'ITIN 'ULITГ'N bu är ol itin ulitγān "This [is a man who] often makes his dog bark *(yunbiḥu)*." ulitγān

:: BUV 'AR· 'UL SUVZ 'UNITГA'N bu är ol sōz unitγān "This is a man who often forgets *(kaṯīr an-nisyān)* words." unitγān

:: BUV 'R· 'UL 'YŠIГ 'ANUITГ'N bu är ol išiγ anutγān "This is a man who is always prepared *(yasta'iddu)* for things." 0 anutγān

:: BUV 'R· 'L QUŠIГ 'UJUR·Г'N bu är ol qušiγ učuryān "This is a man who often flies *(kaṯīr al-iṭāra)* birds." 0 učuryān

:: BV 'AŠ 'UL KŠINY 'AJUR·Г'N bu aš ol kišini ačuryān "This is food which is (quick to digest and) quick to leave hungry *(sarī' al-ijā'a)*." 0 ačuryān

:: BUV 'AR· 'L TALIM 'ASUR·Г'AN bu är ol talim asuryān "This is a man who often sneezes *(kaṯīr al-'uṭās)*." 0 asuryān

:: BUV 'AR· 'L 'USUR·Г'A'N bu är ol osuryān "This is a man who farts much *(ḍarrāṭ)*." 0 osuryān

:: 'ISIR·Г'A'N 'IT isiryān it "A biting *('aqūr)* dog." isiryān

Г

'AWUŽIГUVN awužyūn The "acacia leaves *(qaraẓ)*" used in tanning hides. 0 awužyūn

:: 'UL MANIK BIRLA' 'UQ 'ATIŠГA'N 'UL ol mānig birlā oq atišyān ol "He customarily competes with me in shooting arrows *(min 'ādatihi an yurāmiya ma'ī n-nabl mubārā^tan)*." atišyān

K

:: BV 'AR· 'L SUVT 'UBUR·KA'N bu är ol sūt öpürgān "This is a man who customarily gives others milk to sip *(iḥsā')*." 0 öpürgān

:: BUV 'R· 'L TLM SUJK 'IJURK'N bu är ol tālim sücig içürgān "He is a man who frequently gives people wine to drink *(yasqī)*." 0 içürgān



::BUV 'IT 'L KAYIK·NY 'ADARK'N bu it ol käyikni eḍārgān "This is a dog who habitually chases after *(min 'ādatihi ṭilāb)* game." Also used to describe a man who always seeks revenge *(yaṭlubu ḥiqdahu dā'im^an)*. 0 eḍārgān

:: BUV 'R· 'L 'YŠГ 'AWURK'N TAWURKA'N bu är ol išiγ äwürgān täwürgān "This is a man who wheels and deals *(ḥuwwal li-l-umūr wa-qullab)*." äwürgān

:: BUV 'R· 'L TAKM' N'NK NY 'UḌURK'N bu är ol tägmä nāṉni üḍürgān "This üḍürgān

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is a man who always chooses *(yuxayyiru)* among things."

:: BUV 'R· 'L KVZIY 'UŠAR·KA'N bu är ol közi üšärgān "This is a man who is always bleary-eyed *(yataḥayyaru ṭarfuhu)* (from hunger or the like)." 0 üšärgān

'KURKA'N ügürgān A grain plant. It is eaten by the Qarluq Turkmān. 0 ügürgān

:: BUV 'AŠL'R 'L TALIM YIB· 'AKIR·K'N[1] bu ešlär ol tälim yip ägirgān "This is a woman who spins much *(kaṯīra al-γazl)*." 0 ägirgān

:: BUV 'AR· 'L 'TILK'N SAYILГ'N bu är ol itilgān sapilγān "This is a man who is a bustler, one who goes in and out among affairs *(xarūj walūj·fī l-umūr)*." 0 itilgān

'TILK'N itilgān [Glanders?] A disease affecting horses. It consists of boils which are lanced *(γudad yušaqqu 'anhā)* so that the horse recovers. It is called *xunām* in Persian. 0

:: MANK 'IYŠIM 'ADKUV LKUN 'ATILK'N 'UL mänig išim äḍgülükün etilgān ol "My business always prospers *(yanṣaliḥu)* with goodness." 0 etilgān

:: BV YŠIГ 'UL 'UZULK'N bu yišiγ ol üzülgān "This is a rope which always snaps *(yanqaṭi'u)*." 0 üzülgān

:: BUV 'R· 'L 'UB·KA'N 'URULK'N bu är ol öpkän ürülgān "This is a man who is always swollen *(yantafixu)* with anger (like a wineskin)." 0 ürülgān

:: BUV YIB 'UL 'AŠILKA'N[2] bu yip ol äsilgān "This is a rope that is always stretched out *(yamtaddu)*." äsilgān

:: BV QAYIR· 'L 'AŠILK'N bu qayir ol äsilgān "This is sand that is always pouring out *(yanhālu)*." äsilgān

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90 1. *Sukūn* (·) (brown) altered from original U (black).
2. Three dots of Š in brown ink.

eğitim amaçlı çoğaltılmıştır

:: BUV BUTAQ 'L 'AḴILKA'N bu butaq ol āgilgān "This is a branch that is always bending *(yatamāyalu)*." 0 āgilgān

:: BUV NA'NK 'L TUTJY 'UKUILKA'N bu nāṇ ol tutči ükülgān "This is something that is always piled up *(yatakaw'wamu)*." ükülgān

Another Type

D

'URUM·DA'Y urumdāy A stone used as an antidote to poison. 0 urumdāy

Chapter: *af'alal*

'R·SALIQ arsaliq "Hermaphroditic *(xunṯā)*," of an animal. Oγuz dialect. arsaliq D

With *Ḍamma* on First Radical

J

'USKBJ üskäbäč "Raisins *(zabīb)*." üskäbäč

K

'UK·RAYUK ögräyük "Custom *('āda)*." [Verse] describing Time in the elegy of King Afrāsiyāb: 0 ögräyük

| | | |
|---|---|---|
| 'K·RAY·KY MUNDAΓ 'UQ | ögräyüki munday oq | V |
| MUNDA' 'DIN TILDAΓ[3] 'UQ | munda aḍin tilday oq | |
| 'ATSA' 'AŽUN 'UΓRAB· 'UQ | atsa aẓun uγrap oq | |
| TAΓLAR BAŠIY KAR·TILUVR | taylar baši kārtilür | |

"Thus is the custom (of Time); any other (of death's causes) is a mere pretext; for were Time to shoot an arrow toward the mountain tops, they would break apart."

Chapter: *fu'ālil*

Q

[I. 141/ 160] 91

'USA'YUQ 'R· osāyuq är "A negligent *(γāfil)* man." osāyuq

Another Type: Defective

3. L altered to K by later hand (upper stroke in brown ink).



Q

'YAD·SILIQ 'R· uyadsiliq (?) är "A man who is overcome with shame *(γalaba 'alayhi l-ḥayā')*." uyadsiliq ?

Another Type

H

'VHY ühi "Owl *(būm)*." Most of the Turks call it: 'UVKIY ügi with *kāf*, and this is more correct, since there is no *hā'* in Turkic. ühi D

Nasal

J

'UTKUNJ ötgünč "Imitation or recounting *(ḥikāya)*." Thus :: 'UTKUNJ 'UTKUN·DIY ötgünč ötgünč ötgündi "He gave an imitation or a recounting." ötgünč

Chapter: *fa'ālil*

Nasal

R

'LA'NKIR alāṇır One of the rat *(jirḍān)* genus, namely "the gerboa *(yarbū')*." The Turkmān eat it. alāṇır

Q

'UNKA'MUQ 'AR· oṇāmuq är "A right-handed *(ayman)*[1] man." oṇāmuq

K

'UNKA'YUK NA'NK öṇāyük nāṇ "Something which is peculiar *(xāṣṣ)* to a thing." And "anything by which a man is distinguished from others *(xuṣṣa bihi)*" is to him an: 'UNKA'YUK öṇāyük. öṇāyük

Another Type

Q

'UTUNKLUQ otuṇluq "Woodshed *(muḥtaṭib)*." otuṇluq

91 1. MS. *aysar* "left-handed." Cf. 244 solāmuq.

eğitim amaçlı çoğaltılmıştır

End of the Book of Vowel-Initial *(hamz)* Nouns

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals 0

Know that in the verbal section of every book we shall mention the preterite, the aorist, and the infinitive. We shall also explain the usage of the preterite, but not bother with the aorist or infinitive, since this would be unnecessary. [They will be mentioned] however, since the form of the aorist and the manner of its vocalization cannot be predicted. The same holds true for the infinitive. One would not be able to distinguish the *rakīk* from the *mušba'* or the *mumāl* from the *mufaxxam* [i.e., whether the infinitive will be with -māk or -māq] unless it was mentioned. G

The rule for all verbs is that if the infinitive has *kāf* [i.e. -māk] then the preterite and aorist will contain *imāla* or *rikka* [i.e., palatalization, or front vowels]. 0 The infinitive with *qāf* [i.e. -māq] requires that the stem have *qāf* or *išbā'* [i.e., velarization, or back vowels] or *ɣayn*. The one with *kāf* requires the word to have *kāf* or *imāla* [or] *rikka*. This is the basic rule with regard to all verbs and infinitives.

B

[I. 143/163] 92

:: 'UL MANIY 'UB·DIY ol mäni öpdi "He kissed *(qabbala)* me." 'UBA'R· 'UBMA'K öpār öpmāk. Proverb: TA'ŠIΓ 'IS·RUVMASA' 'UBMIŠ KRA'K tāšiɣ isrūmasa öpmiš kārāk "One who cannot bite a stone should kiss it." This is coined to advise someone to be gentle in a manner in order to attain his goal. 0 öp- P

:: MUVN· 'UB·DY mūn öpdi "He sipped *(ḥasā)* the soup (or other)." 'UBA'R· 'UBMA'K öpär öpmāk.

J

:: QBUΓ 'AJ·DIY qapuɣ ačdi "He opened *(fataḥa)* the door (or other)." 'AJA'R 'AJM'Q ačār ačmāq. 0 ač-

:: QUŠ 'UJ·DIY quš učdi "The bird flew *(ṭāra)*." :: 'ANIK QUTIY 'UJ·DIY anig quti učdi "His luck flew away *(ḏahabat)*." :: 'AR· 'AT·[1] QUDIY 'UJ·DIY är attin qodi učdi "The man fell down *(saqaṭa)* off the horse." 'UJA'R· 'UJM'Q učār učmāq, for all of these. uč-

92 1. Gloss: D'N above line in a later hand (black ink).



:: 'UVT· 'UJ·DIY ōt öčdi "The (flame of) the fire died down *(sakana)*." :: 'R·NINK 'UBK'SIY 'UJ·DY ärnin öpkäsi öčdi "The man's anger died down *(sakana)*." :: 'AR· TIYNY 'UJ·DIY är tini öčdi "The man's breath was cut off *(inqaṭa'a)*." 'UJA'R 'UJM'Q [sic] öčār öčmāk, for all of these. 0 öč-

:: 'AR· SUVW[2] 'WIJ·DY är sūw ičdi "The man drank *(šariba)* the water (or other)." For anything that "drinks *(šariba)*" a thing or "absorbs liquid *(našifa)*" one says: 'IJ·DIY ičdi. 'WIJA'R·[3] 'WIJMA'K[3] ičār ičmāk. ič-

R

:: 'L 'NDAΓ 'AR·DY ol anday ärdi "He was *(kāna)* thus." 'ARUVR· 'AR·MA'K ärür ärmāk. 0 är-

:: 'L 'UVT· 'UR·DY ol ōt ürdi "He blew on *(nafaxa)* the fire (or other )." :: 'IT 'UR·DIY it ürdi "The dog barked *(nabaḥa)*." 'URA'R· 'URMA'K ürär ürmāk. ür-

:: 'LKINDA'KY NA'NKNY YYRDA' 'UVR·DIY[4] älgindāki nāŋni yērdä ürdi "He put *(waḍa'a)* the thing which was in his hand on the ground." Proverb: KMUŠ KUNKA' 'URSA' 'ALTUN 'DA'QIN KALIYR· kümüš künkä ursa altun aḏāqin kälir 0 "When dirhams [lit. silver] are put out in the sun, gold comes walking to it." This is coined to advise someone to spend a dirham in order to satisfy his need. 'L QULIN 'UVR·DIY ol qulin ürdi "He struck *(ḍaraba)* his slave (or other)." 'URUVR· 'UR·MA'Q urür urmāq. 0 ür- P

:: 'UL YYR·NY 'ZDIY ol yērni ezdi "He [scratched] the earth," or he "scratched *(xadaša)*" the skin, or the like. 'UIZA'R·[5] 'UIZMA'K[5] ezār ezmāk. 0 ez-

::

[I. 145/165] 93

'UL YIB· 'UZDIY ol yip üzdi "He cut or snapped *(qaṭa'a)* the rope or string (or other)." 'UZA'R· 'UZMA'K üzär üzmāk. üz-

S[1]

:: 'L YŠIΓ 'AŠ·DIY[2] ol yišiɣ äsdi "He stretched *(madda)* the rope (or other)." 'AŠA'R[2] 'AŠ·M'K[2] äšär äsmāk. äš-

2. W altered from F by later hand (two dots in brown ink).
3. U crossed out in brown ink.
4. U (brown) altered from A (black).
5. *Hamza* over *alif* in black; I in red; U in brown.

93 1. MS. Š.
2. Three dots of Š in a later hand (black).

eğitim amaçlı çoğaltılmıştır

:: 'A̲SIN 'AS·DIY äsin äsdi "The breeze blew *(tanassama)*."[3] :: TARIΓ'AS·DIY tariγ äsdi "He winnowed *(nasafa)* the wheat (or other)." The same for wind that "blows up *(nasafat)*" dust. Transitive or intransitive.

:: 'A̲R· 'US·DY är usdi "The man was thirsty *('aṭīša)*." 'USAR· 'USMA'Q usar usmāq. us-

:: MAN 'AY·LA' 'US·DUM mān ayla usdum "I thought *(ẓanantu)* so." Oγuz dialect. D
[Aorist and] infinitive the same [as above].

Š

:: 'L QAYIR̲·NY 'AŠ̲·DIY ol qayirni äšdi "He poured out *(ahāla)* the sand." The same äš-
for pouring flour into a sack, or other. :: 'ATLΓ 'AŠ̲·DIY atliγ äšdi "The horseman trotted, galloped *(xabba, rakaḍa)*." :: 'ŠJ QAY·NA̲' 'Š·DY[4] ešič qayna äšdi "The kettle boiled over *(aγlat . . . γalayān^an)*." 'A̲Š'R 'A̲ŠM'K äšär äšmāk. 0

:: 'UL 'UQ 'UŠDY ol oq üšdi "He bored a hole *(ṭaqaba . . . bi-l-miṭqab)* in the arrow (or üš-
other)." :: 'AT·M'K̆A' TALIM KŠY 'UŠ·DY ätmäkkä tälim kiši üšdi "Many people crowded *(izdaḥama)* around the bread (or other)." 'UŠ'R 'UŠM'K üšär üšmāk.

W

:: 'L 'TM'K 'UF·DI̲Y ol ätmāk uwdi "He crumbled *(fatta)* the bread (or other)." 'UW'R· uw-
'UWM'K-Q[5] uwär uwmāq. 0

:: KURNJK' KIŠY 'AWDI̲Y körünčkä kiši awdi "The people surrounded a thing *(ḥaffa* aw-
*. . . ḥawla šay')* to look at it." 'A̲IWA'R 'A̲WM'K [sic] awär awmāq.

:: 'R· 'WDI̲Y ar ewdi "The man hurried *('ajila)*." Verse: ew-

| | | |
|---|---|---|
| 'UDV BA'RIB· 'KUŠ 'WDIM | udu bārip üküš ewdim | V |
| TLIM YUVRIB· KUJY KA̲WDIM | tälim yōrip küči käwdim | |
| 'ATIM BIR·LA' TKUV 'I̲WDIM | atim birlä tägü awdim | |
| MINY KVRUB[6] YASIY[7] 'AΓ·DIY | mini kōrüp tüsi[8] aγdi | |

3. MS. *yunassamu*.

4. QAY·NA' is crossed out and QYN'R put in margin by a later hand (black ink) as belonging before 'ŠJ.

5. K is original; Q is added by later hand (brown ink).

6. Altered from KRUB.

7. Two dots of first Y in brown ink.

8. The reading yēni is also possible (cf. 116 ürpär-) and was adopted by Brockelmann (Volkspoesie I,6) and subsequently; but 91 äγ- means "change color" and 535 tü means "hair" or "color" (specifically of an animal's coat).



Describing a wolf: "I hurried while chasing him, I weakened his strength through much running, until I overtook him with my horse; when he saw me his skin shuddered." 'I̲W'R 'I̲WM'K ewär ewmāk.

Q

:: SUVW 'AQDY sūw aqdi "The water (or other) flowed *(sāla)*." :: YAIY 'A̲Q·DI̲Y aq-
yaγi aqdi "The enemy (squadrons) advanced *(jā'at)*." 'A̲QA'R A̲QM'Q aqär aqmāq.

:: 'U̲L 'A̲R· 'I̲YŠIN 'UQDI̲Y ol är išin uqdi "That man understood *(faṭina)* his business." uq-
'UQ'R UQM'Q uqär uqmāq.

K

::

[I. 147/168] 94

'L TRΓ 'AK·DIY ol tariγ äkdi "He sowed *(baḍara)* the seed." The same for "spreading äk-
*(ḍarra)*" powder or medicine over a thing. 'AK'R 'AKM'K äkär äkmāk. 0

:: 'L YRM'Q 'UKDY ol yarmaq ükdi "He piled up *(kawwama)* dirhams (or other)." ük-
'UK'R 'UKM'K ükär ükmāk. 0

:: 'L BUTQ 'AKDI̲Y ol butaq ägdi "He bent *('aṭafa)* the branch (or other)." 'AK'R äg-
'AKM'K ägär ägmāk.

L

:: 'L 'LMIN 'ALDI̲Y ol alimin aldi "He collected *(qabaḍa)* his debt." :: BAK 'YL al-
'ALDI̲Y beg ēl aldi "The emir captured *(axaḍa)* the province." 'A̲LIR 'A̲LM'Q alïr almāq. 0

:: 'AT BIŠI̲B 'ULDI̲Y āt bišip oldi "The meat was cooked to shreds *(ṭubixa . . . ḥattā* ol-
*taharra'a min aṭ-ṭabx)*." The same for a garment that "is shabby or worn out *(uxliqa, baliya)*" from long use. 'ULUR 'ULM'Q olur olmāq. 0

:: TK'N TVNUΓ 'ILDY tikän tōnuγ ildi "The thorn caught on *(jaḍaba)* the garment (or il-
other." :: 'R· TA̲'Γ·DA̲N QUDI̲Y 'ILDI̲Y är tāγdin qodi ildi "The man came down *(nazala)* from the mountain (or other)." 'ILAR ilär – with *naṣb* of the *lām* for the thorn [and] the garment; but for "coming down" with *ḍamm* of the *lām*: 'I̲LUR ilur. 'LM'Q ilmāq – the infinitive has *qāf* for "coming down"; for "catching on" it is: 'ILM'K ilmāk with *kāf*.

M

:: KNJ 'A̲N'SI̲N 'A̲MDY känč anāsin ämdi "The baby sucked the breast *(raḍi'a)* of its äm-
mother." The same for any animal that sucks the breast. 'A̲MA'R 'M̆A'K ämär ämmāk. 0

:: 'L MNDN N'NK 'UMDY ol māndin nän umdi "He coveted *(tami'a)* something from um-
me." 'UMA'R 'UM̆A'Q umär ummāq.

eğitim amaçlı çoğaltılmıştır

N

'UT 'UNDY ot öndi "The plant[1] grew *(nabata)*." :: 'L 'WK' 'UNDY ol äwkä öndi "He went *(ḏahaba)* home" — Uighur dialect. 'UN'R 'UNM'K önār önmāk. 0 ön-D

:: 'L T'Γ'DN QUDY 'INDY ol tāγdin qoḍi endi "He came down *(nzala)* from the mountain (or other)." The *nūn* is an alternant of *lām* [i.e. il-] as in Arabic: *rajul šaṭn al-aṣābi' wa-šaṭluhu* ("a man with rough fingers"), or: *kabn ad-dalw wa-kabluhu* ("fold of a leathern bucket"). en-

Doubled

T

::

[I. 149/170] 95

'AR· 'UQ 'AṮY ar oq atti "The man shot *(ramā)* the arrow (or other)." :: TANK 'AṮY taŋ atti "Dawn broke *(inbalaja)*." 'UL 'AṮY N'NKNY :: ol atti nāŋni "He threw away *(ṭaraḥa)* the thing." 'AT'R 'ATM'Q atār atmāq. at-

:: 'UL 'ANY 'UṮY ol ani utti "He defeated *(qamara)* him (in the game, or other)." 'UT'R 'UTM'Q utār utmāq. ut-

Verse:

| | | |
|---|---|---|
| QIŠ YA'Y BILA' TUQŠ·TY | qiš yāy bilä toqišti | V |
| QINKR KVZUN BAQŠ·TY | qinir kōzün baqišti | |
| TUTŠ·QALY YQŠTY | tutušqali yaqišti | |
| 'UTΓA'LIMAT· 'UΓRAŠUVR | utγälimat uγrašūr | |

"Winter debated and quarreled with summer, each looked askance [at the other], each drew near the other to capture him; each desires to defeat *(yaγliba, yaqmara)* the other."

:: 'UQ KAYIKTAN· 'UṮY oq käyiktän ötti "The arrow pierced *(nafaḍa)* the deer (or other)." The same for anything that "pierces or passes through *(nafaḍa)* something. :: QARIYN· 'UṮY qarïn ötti "He moved his bowels *(aṭlaqa l-baṭn wa-mašā)*." 'UT'R 'UTM'K ötār ötmāk. 0 öt-

:: 'UL BA'ŠΓ 'UṮY ol bāšγ ütti "He singed the hair *(ašāṭa ša'r, aḥraqa)* of the head (or other)." 'UT'R 'UTM'K ütār ütmāk. 0 üt-

:: 'L 'NY 'IṮY ol ani itti "He pushed him down *(ṣadama wa-dafa'a . . . ḥattā asqaṭa)* to the ground with his hand or foot." 'IT'R 'ITM'K itār itmāk. 0 it-

TNKRY MANIK 'YŠM 'IYṮY täŋri mänig īšim ētti "God made my business prosper *(aṣlaḥa)*." :: 'L YUKNJ 'YṮY ol yükünč ētti "He performed the prayer *(ṣallā)*" — Oγuz dialect. ēt-D

94 1. MS. *nayt*, read *nabt*.



Anything that they "do *(fa'alū)*" they express with the word for "do well *(ṣalāḥ)*": 'IYṮY ētti. The Turks say: QILDY qildi for "do *('amila)*" [277]. The latter word, however, is used [among the Oγuz] for copulation; for this reason they [i.e. the Oγuz] avoid this word and use the other instead, in order not to embarrass the ladies. 'IYT'R· 'IYTM'K ētār ētmāk. 0 This word may also be found in the Initial-Weak[1] Chapter.

Defective

B[2]

:: 'AR· SUVW 'UVB·DY ār sūw ōpdi "The man gulped down *('abba)* the water (or other)." 'UVBA'R 'UVBM'Q ōpār ōpmāq. ōp-

J

:: 'AR· "AJ·TIY[3] ār āčti "The man (or other) was hungry *(jā'a)*." "AJA'R·[3] 'A'J·MA'Q·[4] āčār āčmāq. āč-

[I. 150/172] 96

R

:: 'AR· 'Ā'ARDIY ār ārdi "The man (or other) was tired *('ayya)*." :: 'UL 'A'ĀR·DIY ol[ānī]ārdi "He deceived *(γarra)* him." 'ĀRA'R· 'ARMA'Q ārār armāq. 0 ār-

:: 'UL SAJ 'UVR·DY ol sač ōrdi "He plaited *(rammala, nasaja)* the hair (or other)." 'UVRA'R· 'VR· MA'K ōrār ōrmāk. ōr-

:: 'UL 'UT· 'UVR·DIY ol ot ōrdi "He cut *(qaṭa'a)* the grass." The same for "mowing *(ḥaṣada)*" a field, or other. 'UVRA'R 'UVR·MA'Q ōrār ōrmāq. 0 ōr-

:: 'AR 'IYR·DY ār ērdi "The man was lonely *(istawḥaša)*" — this is from lack of company. ::'L T'M 'IYRDY ol tām ērdi "He made a breach in *(ṭalama)* the wall (or other)." 'IYR'R 'IYRMA'K ērār ērmāk. 0 ēr-

:: BULT 'UVR·DY bulit ōrdi "The cloud rose up *(naša'at)*." :: QUVY 'UVR·DY qōy ōrdi "The sheep got up *(naḥadat)* from their pen and were driven out to pasture." The same if they "pasture at night *(nafašat taḥt al-layl)*." :: 'L SFDJ 'VR·DY ol sawdič ōrdi "He wove *(rammala)* the basket." The same for any material that is woven by hand, such as thread or palm leaves. 'UVRA'R 'VR·MA'Q [sic] ōrār ōrmāk. ōr-

95 1. I.e. with *y* as first radical after *hamza*; cf. section headings at 68, 73, 74.
2. MS. R.
3. First *alif* (') added by a later hand (black ink).
4. Second *alif* (') added by a later hand (black ink).

eğitim amaçlı çoğaltılmıştır

Z

:: 'L YUVL "AZDY[1] ol yōl āzdi "(The man) lost *(ḍalla)* the way." "A'ZA'R[1] "AZ-MA'Q[1] azār azmāq. āz-

:: 'NIK 'ATY 'U̲VZ·DY anig ati ōzdi "His horse ran ahead *(sabaqa)*." The same for a person who runs ahead of another. "U̲VZ'R 'U̲VZMA'Q ōzār ōzmāq. ōz-

S

:: 'L 'AT· "A̲S·DY ol ät āsdi "He hung *('allaqa)* the meat (or other, on a peg)." The same for a man who is "hung or crucified *(ṣuliba)*." "A̲SA'R[1] 'A̲S·MA'Q asār asmāq. ās-

Š

:: 'L TA'Γ "A̲ŠDY[1] ol tāγ āšdi "He crossed over *(jāwaza)* the mountain (or other)." "A̲Š'R "A̲ŠM'Q[1] āšār āšmāq. āš-

Γ

'L TA'Γ Q' 'A̲ΓDY ol tāγqa āγdi "He climbed *(ṣa'ada)* the mountain (or other)." "A̲Γ'R 'A̲ΓM'Q āγār aγmāq. :: BULIT "A̲IDY bulit āγdi "The cloud rose up *(naša'at)*." :: 'NIK YVZI̲Y "A̲ΓDY anig yīzi āγdi "His color changed *(taγayyara lawnuhu)*." āγ-

W

:: 'NKAR KŠY "AW·DI̲Y[1] aŋar kiši āwdi "The people crowded *(izdaḥama)* upon him." "AW'R[1] "A̲WM'Q[1] āwār āwmāq. āw-

K

:: 'U̲L MANI̲Y 'U̲VK·DI̲Y ol māni ōgdi ōg-

[I. 152/174] 97

"He praised *(madaḥa)* me." 'U̲VK'R 'U̲VKM'K ōgār ōgmāk.

Final Weak

:: 'L MANK' SUVZ 'A̲Y·DY ol maŋa sōz aydi "He spoke *(qāla . . . kalām^an)* to me." 'A̲YU̲VR 'AY·M'Q ayūr aymāq . 0 ay-

---

96 1. First *alif* (') added by a later hand (black ink).



'U̲L Q'ΓU̲VN 'U̲VY·DY ol qāγūn ōydi "He scooped out *(qawwara)* the melon (or other)." 'U̲VYA'R 'U̲VY·M'Q ōyār ōymāq. 0 ōy-

:: 'L 'VNUΓ 'U̲Y·DI̲Y ol ūnuγ uydi "He pressed *(ḍaγaṭa)* the flour (or other) [in the sack]" so that it remained firm and wholesome. 'U̲YA̲'R 'U̲Y·M'Q uyār uymāq. uy-

Nasal

K

:: 'AR· 'A̲NKDI̲Y är äŋdi "The man was bewildered *(taḥayyara)*." 'A̲NK'R 'A̲NKM'K äŋär äŋmāk. äŋ-

:: 'L YAΓ'J 'UNKDY ol yiγāč üŋdi "He bored a hole *(naqaba)* in the wood (or other)." The same for "sapping *(naqaba)*" the foundation of a wall, or other. "U̲NK'R 'U̲NKM'K üŋār üŋmāk. üŋ-

:: BARJIN· BUDVΓY 'UNKDI̲Y barčin bodūγi oŋdi "The color of the brocade (or other) faded *(inṭamasa, ḍahaba)*." 'U̲NK'R 'U̲NKM'Q oŋār oŋmāq. You may also say: 'U̲N-KUQ·TY oŋuqti [116]. oŋ-

Rule. The imperative in this chapter is biliteral, as in: YARMA'Q 'AL yarmāq al "Take the dirham"; 'AT̲IN 'IL attin il "Dismount from the horse." 0 Then you should know that the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn. 0 The negative of all verbs is formed by adding *mīm* and *alif* after this stem, for example: 'AL·MA' alma "Do not take"; 'IL·MA' ilma "Do not come down." All the grammatical rules will be thoroughly discussed in the Book of Sound Words [279ff.], God willing. G

End of the Biliteral Chapters

Chapter of Triliterals

Chapter: *fa'al*, vowelled second radical, in its various vocalizations

R

:: 'L MANK' SUVT· 'U̲BUR·DY ol maŋa sūt öpürdi "He gave me milk[1] (or other) to sip *(aḥsā)*." 'BRUR· 'BUR·MA̲'K öprür öpürmāk. öpür-

:: 'L SI̲BU̲Z·ΓUV[2] 'TURDI̲Y ol sibizγu ötürdi "He sounded *(ṣayyaḥa)* the flute (or other)." 'UTRUVR· 'U̲TUR·MA'K ötrür ötürmāk. ötür-

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97 1. MS. "soup"; possibly sūt is in error for mūn.
2. First U (brown) changed from A (black) (?).

eğitim amaçlı çoğaltılmıştır

:: 'U̱L SAJ 'U̱TUR·DIY ol sač oturdi otur-

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"He trimmed *(qaṣṣa)* the hair (or the garment, or the like)." 'UTRU̱R 'UTR·MA'Q otrur oturmāq. 0

:: 'L TA̱'M 'U̱TURDY ol tām ötürdi "He pierced *(ṭaqaba)* the wall (or other)." 'UTRR 'UTRMA'K ötrür ötürmāk. 0 ötür-

:: 'UL QUŠ 'U̱JURDY ol quš učurdi "He made the bird fly *(aṭāra)*." :: 'UL 'ANY 'A̱TI̱N 'U̱JURDY ol ani attin učurdi "He made him fall *(asqaṭa)* off the horse (or other)." 'U̱JRUR 'JURMA'Q učrur učurmāq. 0 učur-

:: 'UL 'U̱TUΓ 'U̱JURDY ol otuγ öčürdi "He put out *(aṭfa'a)* the (flame of) the fire." :: 'ANIK 'UBK'SIN 'JURDIY anig öpkāsin öčürdi "He calmed *(askana)* his anger." :: 'U̱L 'ANI̱Y 'RUB TI̱YNI̱Y 'U̱JURDY ol ani urup tīni öčürdi "He beat him until he silenced him with death *(askata na'matahu)*." 'UJRUR 'UJR·MA'K öčrür öčürmāk. Proverb: 'VTUΓ 'DΓUJ BIR·LA' 'UJR·MA'S· ötuγ oḏyuč birlä öčürmāš "You cannot put out a fire with a firebrand." This means that one civil disturbance cannot be calmed down by means of another like it, but only by peace. 0 öčür- P

:: 'UL 'ANKAR SUVW 'IJURDY ol anar sūw ičürdi "He gave him water (or other) to drink *(ašraba)*." 'IJ·RUR 'IJURMA'K ičrür ičürmāk. 0 ičür-

:: 'L 'DKVNY YA̱W̱LA'Q·TAN 'ADIRDI̱Y[2] ol äḏgīni yawlāqtan aḏirdi "He chose, discriminated *(ixtāra, mayyaza)* good from evil." 'ADIRUR[2] 'ADIR·MA'K[2] [sic] aḏirur aḏirmāq. Proverb: 'AT·LY TIRNG'Q·LY[1] 'A̱DI̱RMA'S· ätli tirṇāqli aḏirmās "You cannot separate *(lā yufarraqu)* the fingernail from the flesh." This is coined about kinship; the meaning is, "There is no more separation between kin than between the fingernail and the flesh." aḏir- P

:: 'L 'AḎIR·DI̱Y[2] NA'NKNY ol üḏürdi nāṇni "He chose or preferred *(ixtāra)*[3] the thing. 'AḎIRUR[2] 'AḎIRMA'K[2] üḏrür üḏürmāk. 0 üḏür-

:: MN 'A̱NY 'A̱DA̱R·DIM män ani eḏärdim "I followed in his tracks *(iqtafaytuhu wattaba'tu aṭarahu)*." 'AḎA̱'RUR MN 'ḎA̱R·MA'K eḏārür mān, eḏärmāk. 0 eḏär-

'AR· 'ASUR·DY ar asurdi "The man sneezed *('aṭisa)*." 'ASURUR[4] 'ASUR·MA'Q asrur asurmāq. 0 asur-

98 1. Three dots of G in brown ink.
2. First A and I apparently by a later hand (black ink).
3. MS. *ixtiyār*.
4. First U (brown) changed from *sukūn* (ْ) (black).



:: 'AR· 'USRDY ar osurdi "The man farted *(radama)*." 'US·RUR 'USR·MA'Q osrur osurmāq. 0 osur-

:: 'IT· 'ISIR·DY it isirdi "The dog (or other) bit *('aḍḍa)*." Proverb: 'IT· 'SIR·MA'S 'AT TA̱Ḇ'M'S TI̱YMA̱' it isirmās at täpmäs tēmä "Don't say that the dog won't bite *(ya'qiru)* and the horse won't kick" – since that is what they are likely to do. 'I̱S·RUR 'I̱SIR·MA'Q isrur isirmāq. 0 isir- P

::

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'ANIK KVZY 'UŠARDY anig kȫzi üšärdi "His eye was dazzled, bleary *(sadirat, irmaddat)*[1] from looking closely or from hunger." 'UŠ'RUR 'UŠAR·MA'K üšārür üšärmāk. 0 üšär-

:: 'AR· SU̱NKK 'U̱ΓU̱RDY ar sünük oγurdi "The man disjointed *(ṭabbaqa, faṣala)* the bone." 'UΓRUR 'UΓUR·MA'Q oγrur oγurmāq. 0 oγur-

:: 'L MA̱NY YVLDIN 'AWURDY ol māni yōldin äwürdi "He turned me away *(ṣarafa)* from the road." :: 'L 'L [sic] 'AY'Q 'A̱WU̱RDY ol ayāq äwürdi "He turned over *(qalaba)* the bowl (or other)." 'WR'R 'WRMA'K äwrār äwürmāk. äwür-

:: BAK KA̱ND 'KIRDI̱Y beg känd ägirdi "The emir besieged *(ḥāṣara)* the city." :: 'URA'ΓUT YI̱YB 'A̱KIRDI̱Y urāyut yīp ägirdi "The woman spun *(γazalat)* the yarn." :: SUVW KA̱MI̱YNY 'A̱KI̱RDI̱Y sūw kemīni ägirdi "The water turned the boat around *(adāra)*." 'A̱KI̱R'R 'A̱KI̱RMA'K ägirār ägirmāk. :: 'L MNY 'YŠQ' 'KRDY ol mäni īšqa ägirdi "He directed *(alāṣa)* me to the thing." ägir-

:: TLQ' 'LRDY talqa alardi "The sour grapes (or other fruit) were varicolored *(talawwana)*." :: KŠY YI̱YNI̱Y 'ALAR·DIY kiši yēni alardi "The person's body (or other) was leprous *(bariṣa)*." :: 'ANIK KVZY 'ALAR·DIY anig kȫzi alardi "His eyes were dazzled *(bariqa)*." 'A̱LA-'RUR 'ALA̱R·MA'Q alārur alarmāq. 0 alar-

:: MANIK KVZU̱MA' NA̱'NK 'ILAR·DIY mänig kȫzümä nāṇ ilärdi "The thing appeared in outline *(ṭaxayyala)* to my eye (in the distance or in the dark)." Verse [= 407 qaq]: ilär-

| | | |
|---|---|---|
| QAQ'L'R QA̱MΓ KUL'RDY | qaqlār qamuγ kölärdi | V |
| TAΓLA'R BAŠY 'I̱LARDY | taγlār baši ilärdi | |
| 'AŽUN TI̱NI̱Y YI̱LI̱R·DY | ažun tini yilirdi | |
| TV TV JAJAK JARKAŠVR | tü tü čečäk čärgäšür | |

"The ponds filled with water, and the mountain tops appeared in outline [i.e. silhouetted]; the breath of the world became warm; (the trees blossomed and the calyxes split open so that) flowers of every variety were lined up in ranks."

99 1. MS. *imtaddat*.

eğitim amaçlı çoğaltılmıştır

R

'URA'ĪT 'UĪ'LINK' SUVT 'ĀMUZDY urāγut oγliṇa sūt ämüzdi "The woman suckled *(arḍa'at)* her son with milk." 'ĀMUZR 'MUZMA'K ämzür ämüzmāk. ämüz-

Š

:: 'L MANIK BR·L' 'BUŠDY ol mänig birlä öpüšdi "He kissed *(qabbala)* me and I kissed him." 'UBŠUR 'UBŠM'K öpšür öpüšmāk. öpüš-

:: 'UL MANIK BRL' 'UQ 'ATIŠ·DY ol mänig birlä oq atišdi "He vied with me in shooting arrows *(bārānī fī r-ramy)*." The same for "throwing *(ṭarḥ)*" anything. 'ĀTIŠUR 'ĀTIŠM'Q atišur atišmāq. atiš-

:: 'UL 'NIK BIRL' YĀRMA'Q 'UTUŠDY ol anig birlā yarmāq utušdi "He made a wager with him *(qāmarahu wa-xāṭarahu)* utuš-



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for a dirham (or other)." 'UTŠUR 'UTŠM'Q utšur utušmāq.

:: 'L 'NIK BRLA' 'ITIŠDY ol anig birlā itišdi "He pushed him mutually *(dāfa'a ma'ahu)*." 'ITIŠVR 'ITIŠMA'K itišūr itišmāk. The same for helping or competing in pushing something. 'ITIŠVR 'ITIŠM'K itišūr itišmāk. 0 itiš-

:: 'ĀL MANK' QĀBUĪ' 'AJIŠDY ol maṇa qapuγ ačišdi "He helped me in opening *(fatḥ)* the door." The same for competing. 'AJIŠVR 'AJIŠM'Q ačišūr ačišmāq. ačiš-

:: 'UZUM 'AJIŠDY üzüm ačišdi "The grapes were thoroughly sour *(ḥamuḍa . . . ba'duhu fī ba'ḍ)*." 'AJIŠVR 'AJIŠM'Q ačišūr ačišmāq.

:: 'L MANIK BIRLA' 'UJAŠ·DIY ol mänig birlä öčäšdi "He competed *(bārā)* with me in something." 'UJA'ŠVR 'JAŠM'K öčäšür öčäšmāk. öčäš-

:: 'L MANK BIRL' SUVT 'IJIŠDY ol mänig birlä süt ičišdi "He vied with me in drinking *(šurb)* the milk (or other)." 'IJIŠUVR 'IJIŠMA'K ičišür ičišmāk. The same for helping. 0 ičiš-

This very pattern has two usages. One is to make the verbal stem mutually transitive, like the Arabic pattern *mufā'ala*, or else to give the sense of helping to accomplish the verbal action or of competing in it. 0 The other is to make the verbal stem intransitive but extending to all parts of the subject, as in: SIRKA' 'AJIŠDY sirkä ačišdi "The vinegar was thoroughly sour *(ḥamuḍa . . . ba'duhu fī ba'ḍ)*"; or in: TUVN TAR·NY 'IJIŠDY tön tärni ičišdi "The garment totally absorbed *(našafa . . . fī ajzā'ihi)* the sweat." There are many verbs of this type. G

:: 'AR· 'ADA'QY 'ADIŠDY ar aḍāqi aḍišdi "The man straddled *(faḥija)* his legs." 'ADŠVR 'DŠM'Q aḍišūr aḍišmāq. The same for any pair of which one is separated *(infaraja)* from the other. 'ADIŠVR 'ADIŠM'Q aḍišur aḍišmaq. aḍiš-



:: 'L MANIK BRL' 'UDUIŠDIY ol mänig birlä uḍišdi "He vied with me in sleeping *(nawm)* (to see which of us could sleep more)." :: 'ADA'Q· 'UDIŠDY aḍaq uḍišdi "The foot was asleep or numb *(xadarat)*." YUĪ'RUT 'UDIŠDY yoγrut uḍišdi "The milk curdled *(tarawwaba, xaṯara)*." 'UDIŠVR 'UDIŠM'Q uḍišür uḍišmāq. uḍiš-

:: 'UL MANK' 'ARTUT 'IDIŠDY ol maṇa ärtüt iḍišdi "He exchanged gifts with me *(ahdānī wa-innī ayḍan ahdaytuhu šay')*." Also of anything iḍiš-



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that you vie·with someone in sending or releasing *(iṭlāq)*. 'IDŠUVR 'IDIŠM'Q iḍišur iḍišmaq. 0

:: 'ULA'R 'IKY 'ĀRIŠDY[1] olār ekki arišdi "Each of them deceived *(γarra)* the other." 'ĀRIŠVR[1] 'ĀRIŠM'Q[1] arišür arišmāq. 0 arič-

:: YA'Ī· 'ARUIŠDY yāγ ärüšdi "The butter (or other) melted completely *(taḍāwaba)*." 'ARUIŠUVR 'ARUIŠM'K äriišür äriišmāk. äriš-

:: 'NIK BRLA' 'URUŠDY anig birlä urušdi "They quarrelled with each other *(tašājarā)*." Also for two emirs, or others, who do battle *(taḥāraba)*. 'URUŠUVR 'URUŠ·M'Q uršür urušmāq. uruš-

Proverb: 'ALB· LA'R· BIR·LA' 'URUŠ·M' BAKL'R· BIRL' TURUŠMA' alplär birlä urušma, beglär birlä turušma "Do not battle with brave warriors, do not stand opposed to emirs." P

Verse [=181 qiliČ]:[2]

| | | |
|---|---|---|
| 'ARAN· 'ALBY 'UQIŠ·TIYLA'R | äräṇ alpi oqištīlär | V |
| QINIKR· KUVZUIN BAQIŠ·TIYLA'R | qiṇir kōzün baqištīlär | |
| QAMUĪ' TULMUN TUQIŠ·TIYLA'R | qamuγ tulmun toqištīlär | |
| QILJ QIN·Q' KUJN SIĪ·DY | qiliČ qiṇqa küčün siγdi | |

"The warriors called out to [i.e. challenged] one another, they looked [at one another] askance, they did battle with all their weapons, until the swords could [hardly] fit into their scabbards (because of the great amount of dried blood on them)." 0

:: 'L MANK' 'UVT 'URUŠDIY ol maṇa ōt üriišdi "He helped me blow *(nafx)* on the fire." The same for competing. 'URŠVR 'URUŠM'K üršür ürüšmāk. üriš-

:: 'L MANK' YŠIĪ' 'URUŠDIY ol maṇa yisiγ öriišdi "He helped me in plaiting *(tawḏīn)* the rope." The same for vying in weaving *(raml)* anything. 'URUŠVR 'URŠM'K öršür öriišmāk. 0 öriiš-

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101 1. *Madda* over *alif* (') in brown ink.

2. Either this is meant to illustrate 103 oqiš- and is out of place here, or else toqištīlär is in error here for uruštīlär.

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When one wishes to distinguish helping from competing, this is done according to the accompanying adverbial *(ḥarf aṣ-ṣila)*. When the verb is accompanied by MANKA' maŋa, a particle meaning "to or for me *(lī)*," the intention is "helping"; when it is accompanied by MANIK BIR-LA' mänig birlä, a particle meaning "with me *(ma'ī)*," the intention is "competing." This is a root-principle for all reciprocal verbs. For the third person one says 'ANKAR aŋar – a particle meaning "to or for him *(lahu)*" – if the intention is "helping"; or if the intention is "competing or contesting *(mubārāt, musājala)*" one says G

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'ANIK BIRLA' anig birlä meaning "with him *(ma'ahu)*." This should be memorized! 0

:: 'L MANK' 'UZM 'UZŠDY ol maŋa üzüm üzüšdi "He helped me in picking *(qaṭf)* the grapes." The same for breaking *(ḥaḍq)* a rope, or other; also for competing. 'UZŠVR 'UZŠM'K üzüšür üzüšmäk. 0 üzüš-

:: 'UL MANIK BIRLA' 'AT 'UZUŠDY ol mänig birlä at ozušdi "He competed with me in racing *(sibāq)* horses." The same for helping. 'UZUŠVR 'UZŠM'K [sic] ozušur ozušmäq. ozuš-

:: 'UL MANK' 'AT 'ASI-ŠDY ol maŋa ät asišdi "He helped me hang *(ta'līq)* the meat (on a peg)." 'ASIŠVR 'ASIŠMA'Q asišür äsišmäq. asiš-

:: 'L MANK' YIB 'ASIŠ-DIY[1] ol maŋa yip äsišdi "He helped me stretch *(madd)* the rope." The same for competing. 'ASIŠUVR[1] 'ASIŠM'K[1] äsišür äsišmäk. 0 äsiš-

:: 'ISIŠDY NA'NK isišdi näŋ "The thing became hot *(ḥarra)* – i.e. the heat extended throughout *(ta'addā l-ḥarāra fi ajzā'ihi)*." 'ISIŠVR 'ISIŠM'K isišür isišmäk. 0 isiš-

:: 'L MANK' TUBRA'Q 'AŠIŠDY ol maŋa toprāq äšišdi "He helped me in pouring out *(ihāla)* the earth." The same for competing. 'AŠIŠVR 'AŠIŠM'K äšišür äšišmäk. 0 äšiš-

:: 'L MANIK BRL' T'ΓQA' 'AΓIŠDY ol mänig birlä tāγqa aγišdi "He vied with me in climbing *(ṣu'ūd)* the mountain (or other)." 'AΓIŠVR 'AΓIŠM'Q aγišür aγišmäq. 0 aγiš-

:: 'L MANIK BIRLA' BIYR 'ALTUVNDĀ'[2] 'AΓIŠDY ol mänig birlä bir altünda aγišdi "He raised the price by one dinar *(γālā fī s-si'r bi-dīnār)*." :: BAKL'R BIYR 'KINDY BRL' 'AΓIŠ-DY beglär bir ekindi birlä aγišdi "The emirs dashed *(tadaffa'at)* against one another." 0 aγiš-

:: 'L MANK' 'ATM'K 'UWUŠDY ol maŋa ätmäk uwušdi "He helped me in crumbling *(fatt)* the bread (or other)." The same for competing. 'UWŠVR 'UWŠM'Q uwšür uwušmäq. 0 uwuš-

:: KŠYL'R 'IYŠQA' 'AWIŠDY kišilär išqa ewišdi "The people were hasty *('ajila)* in the matter." 'IYWIŠUVR 'IYWŠM'K ewišür ewišmäk. 0 ewiš-

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102 1. Three dots in brown ink faintly visible over the S.

2. Final A: another A. in brown ink (indicates nunnation, thus: -dan).



:: SUWL'R 'AQIŠDY suwlär aqišdi "The waters flowed together *(tasāyalat . . . min kull awb)*." aqiš-

Verse:

| | | |
|---|---|---|
| QA'R BUVZ QMΓ'ARUŠDY | qär büz qamuγ arušdi | V |
| TIL'R SUWY 'AQIŠDY | taγlär suwi aqišdi | |
| KUKŠIN BULT 'URUŠ-DIY | kökšin bulit örüšdi | |
| QAYΓUQ BLUB 'KRŠVR | qayγuq bolup ügrišür | |

Describing summer: "The snow and ice have melted, and the [mountain] streams have flowed together;

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a green cloud has risen up and sways (in the air) as a boat rocks (in the water)." 0

:: 'ULA'R BUV 'IYŠIΓ 'UQUŠTIYLA'R olär bu išiγ uquštilär "They have understood *(faṭinū)* this matter." 'UQUŠVR L'R 'UQUŠM'Q uqušürlär uqušmäq. 0 uquš-

:: 'ULA'R BYR 'KINDY BRL' 'UQIŠTIYLA'R olär bir ekindi birlä oqištilär "They called *(da'ā)* one another." 'UQIŠUVR 'UQIŠM'Q oqišür oqišmäq. 0 oqiš-

:: 'L MANIK BRL' BITIK 'UQIŠDY ol mänig birlä bitig oqišdi "He competed with me in reading *(qirā'a)* the book." The same for helping. 0

:: 'L MANK' TRIΓ 'AKIŠDY ol maŋa tariγ äkišdi "He helped me sow *(baḍr)* the grain." The same for competing. 'AKIŠVR 'KIŠM'K akišür akišmäk. 0 äkiš-

:: 'L MANK' JUK'N 'AKIŠDY ol maŋa čögän ägišdi "He helped me bend *('aṭf)* the polo stick (or other)." The same for competing. 'AKIŠVR 'KIŠM'K ägišür ägišmäk. ägiš-

:: 'IKY 'RAN 'UKUŠDY ekki ärän ögüšdi "The two men praised each other *(tamādaḥa)*." 'UKUŠVR 'KUŠM'K ögüšür ögüšmäk. ögüš-

:: 'L MANK' TARIΓ U'UKŠDY ol maŋa tariγ ögišdi "He helped me grind *(ṭaḥn)* the wheat (or other)." U'UKIŠVR[1] U'UKIŠM'K[1] ögišür ögišmäk. 0 The same for competing. ögiš-

:: KISYLA'R 'IYŠTA' BIYR BIYRIK' 'IKAŠ-DIYLA'R kišilär išta bir birkä igäšdilär "The people depended *(ittakala)* upon one another in the matter." 'IKAŠVR 'IKAŠMA'K igäšür igäšmäk. 0 igäš-

:: 'L MANK' TAMUR 'IKAŠDIY ol maŋa tämür egäšdi "He helped me file *(saḥl)* the iron (or other)." 'IKAŠVR 'IKAŠM'K egäšür egäšmäk. egäš-

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103 1. I crossed out in brown ink.

eğitim amaçlı çoğaltılmıştır

:: 'IḴY BUΓ·RA' 'IKAŠDIY ekki buγra egäšdi "The two [camel-] stallions pushed and bit one another *(taṣādama, ta'āḍḍā)*." Proverb [=409 kökägün]: 'IḴY BUΓRA' 'IKA'ŠUVR 'UTRA' KUḲA'KUVN· YANJḪUVR· ekki buγra egäšür otra kökägün yančilür 0 "Two stallions clash *(yataṣādamu)* and a blue fly is crushed in between." 0 This is coined about two emirs who do battle with the result that between them the weak are killed. P

:: 'L MANK' 'ALIM 'ALIŠDY ol maŋa alim ališdi "He helped me to collect *(qabḍ)* my debt (or other)." 'ALIŠUVR 'ALIŠMA'Q ališür ališmāq. ališ-

:: 'IḴY NA'NK BIRLḲ' 'ILIŠDY ekki nāŋ birlä ilišdi "The two things were caught on or stuck to *(ta'allaqa)* one another." 'ILIŠUVR· 'ILIŠMA'K ilišür ilišmāk. iliš-

:: QAN·JIQ· 'ILIŠDY qančiq ilišdi "The dog's penis was stuck inside the bitch." 0

:: 'AḌ·ΓIR 'ILIŠDY aḍγır ilišdi "The two horse- (or camel-) stallions bit each other *(ta'āḍḍa)*."

[I. 164/188] 104

:: BURY BARJA' 'ULIŠDY böri barča ulišdi "The wolves (or other) howled *('awat)*." Verse: uliš-

| | | |
|---|---|---|
| 'ULŠIB 'ARN BUVRLYV | ulšip ärän bōrläyü | V |
| YRTN YQ' 'UVR·LAYV | yirtip yaqa örlayu | |
| SIQRIP 'VNY YVR·LAYV | siqrip üni yürlayu | |
| SIΓTAB KVZY 'UR·TULVR | sıytap közi örtülür | |

"The men howl like wolves (in grief over Afrāsiyāb), they tear the collar with wailing, they warble like a singer, and cry until the eye is covered (with tears)." 'ULIŠUR 'ULIŠMA'Q ulišur ulišmāq.

:: 'ULA'R 'ḴY TW'RIN 'ULAŠDY olār ekki tawārin ülädi "Each of the two divided *(mayyaza)* his property and took his share *(axaḍa ḥiṣṣa)*." 'ULAŠUVR 'ULAŠMA'K ülädür ülämāk. ülāš-

:: BYR N'NK BIYRK' 'ULAŠDY bir nāŋ birkä ulašdi "One thing was joined *(ittaṣala)* to another." 'ULAŠVR 'ULAŠM'Q ulašür ulašmāq. ulaš-

:: 'ULIŠ·DY NA'NK ölišdi nāŋ "The thing was soaking wet *(ibtalla, nafaḍat al-ruṭūba fī ajzā'ihi)*." 'ULIŠUVR· 'ULIŠ·MA'K ölišür ölišmāk. öliš-

:: 'L MANIK BRL' TḲ'ΓDIN QUDIY 'ILIŠDY ol mänig birlä tāγdin qoḍi ilišdi "He competed with me in coming down *(nuzūl)* from the mountain." 'ILIŠVR 'ILIŠM'Q ilišür ilišmāq. 0 iliš-

:: 'UL MANIK BRL' TUBIQ 'ILIŠDY ol mänig birlä topiq ilišdi "He competed with me in catching *(ta'līq)* the ball; he had a contest with me to see which of us was the better catcher *(a'laq)*." 'ILIŠUR 'ILIŠMA'K ilišür ilišmāk. 0



'ḲMŠDIY 'AR· amušdi är "The man (or other) hung his head in silence due to being blamed or rebuked *(sakata . . . muṭriq^an min 'itāb aw lā'ima)*." 'AMUŠUVR 'AMIŠMA'Q amušür amušmāq. 0 amuš-

:: BUV 'IYSIΓ 'ULA'R QMΓ 'UNAŠ·[1] DIYL'R bu išiγ olär qamuγ unašdülär "They came to terms *(tarāḍaw)* over this matter (or other)." 'UN'ŠUVR L'R 'UNAŠMA'Q unäšürlär unašmāq. 0 unaš-

:: 'UL MANIK BRL' TḲ'ΓDIN 'INIŠDY ol mänig birlä täγdin enišdi "He competed with me in coming down *(nuzūl)* from the mountain." 'INIŠUVR 'NIŠM'Q enišür enišmāq. eniš-

Q

:: 'AR· 'AJIQ·TY ar ačiqti "The man was convulsed with hunger *(taḍawwara. . . min al-jū')*." 'AJIQḲ'R 'AJIQM'Q ačiqär ačiqmāq. 0 ačiq-

:: 'YŠ 'UJUQTY iš učuqti "The matter came to an end *(balaγa . . . āxirahu)*." 'UJUQḲ'R 'UJQ·M'Q ucuqär učuqmāq. 0 učuq-

:: 'AR· 'USUQ·TY är usuqti "The man was thirsty *('aṭiša)*." 'USUQ'R 'USUQ·M'Q usuqmāq. Proverb: 'SUQMIŠ·Q' SA'QIΓ QAMΓ SUVF KURNVR usuqmišqa säqiγ qamuγ sūw körnür "The thirsty one sees every mirage as water." This is coined about a man in need, who sees in every usuq- P

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thing the fulfillment of his need. 0

:: 'L 'WK' 'ḲŠUQ·TY ol äwkä ašuqti "The man longed *(ištāqa)* for home." The same for anyone who craves or longs for *(mūla', muštāq)* something. 'ḲŠUQ'R 'ÄŠUIQM'Q ašuqär ašuqmāq. 0 ašuq-

:: 'AR· 'AΓUQ·TY är aγuqti "The man was poisoned *(summa)*." This is intransitive, as [Arabic] *ḥumma r-rajul* ("The man was feverish") from *al-ḥummā* ("fever"). 'AΓUQ'R 'AΓUQ-M'Q aγuqär aγuqmāq. 0 aγuq-

:: 'AR· 'ALIQTY är eliqti "The man was vile or corrupt *(la'uma)*." :: BA'Š 'AḲLIQ·TY bāš eliqti "The wound festered *(tanaffaṭa, fasada)*." The same for anything that becomes spoiled *(fasada)* from the glance of a menstruating woman, a confined woman, or one polluted. 'AḲLIQA'R 'AḲLIQMA'Q eliqär eliqmāq. 0 eliq-

Verse:

| | | |
|---|---|---|
| BA'ŠIY 'ANIK 'ILIQTY[1] | bāši anig eliqti | V |
| Q'NY YUZUB TURQTY | qāni yüzüp turuqti | |

104 1. DIY L'R added in brown ink.

105 1. A (brown) altered from original U (black).

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BA'LIΓ BULUB TĄΓIQ·TIY — bāliγ bolup taγiqti
'M·DY 'NY KYM YAT'R — amdi ani kīm yetār

Describing a wounded man whose blood went cold: "His wound festered *(tanaffaṭa)* but he climbed the mountain, though the blood in the wound was swollen and thick; who can reach him now? "

K

:: 'UΓL'N 'ATIKTY oγlān ätikti "The baby put on flesh *(tarabbala, kabura)*." 'ATIK'R 'ĄTIKMA'K ätikār ätikmāk. 0 — ätik-

:: 'AR· 'IJIKTIY är ičikti "The man capitulated and went over to the other side *(istaslama . . . fi l-ḥarb wa-daxala ilā l-ḥarb al-āxar ṭāyi'an)*." 'IJIK'R 'IJKM'K ičikār ičikmāk. 0 — ičik-

:: 'AR TIYNY U'UJKTY är tĩni öčükti "The man's voice was still *(xafata)* (in battle), or his breath was cut off *(inqaṭa'a)* (from cold water being poured over him or from a severe blow)." 'UJUK'R 'UJKM'K öčükār öčükmāk. — öčük-

L

:: SUVT· U'UBLDY sūt öpüldi "The milk[2] (or other) was sipped *(ḥusiyat)*. This is a root- principle, namely that when you add *lām* to the preterite the verb becomes passive. U'UBLUR 'U'UBLMA'K öplür öpülmāk. 0 — öpül- G

:: 'UQ 'ATILDIY oq atildi "The arrow was shot *(rumiya)*." 'ATILUR 'ĄTILM'Q atilur atilmāq. — atil-

:: JAJ'K 'AΓZIY 'ĄTILDY čečāk aγzi atildi "The calyx split open *(tafaṭṭarat al-jamā'a)*." The same for any flower or blossom; also anything that splits open without leaving a gap *(infaraja min γayr baynūna)*. 0 — ötäl-

:: 'UL BUV 'IYŠ·TA' 'UTALDY ol bu išta ötäldi "He exerted himself, went to great pains *(ta'annā, mārasa š-šidda)* in this matter." 'UTALUR 'TALM'K ötälür ötälmāk. 0

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:: TARIΓ 'UTALDY[1] tariγ otaldi "The superfluous leaves of the crop were cut off *(quṭi'a)*" – i.e., any [part of the] plant which one destroys in order not to let it spoil.[2] 'UTALUR[1] 'UTALM'Q[1] otalur otalmāq. — otal-

2. MS. "soup" – see 97, n.1.

106 1. A altered to U in brown ink.

2. MS. *fa-yufsiduhu*, amend to *kay-lā yufsidahu*, cf. 555:6.



:: QUVY BAŠIY 'UTULDY qōy baši ütüldi "The head of the sheep (or other) was singed *(uḥriqa ša'r)*." U'UTLUR U'UTLM'K ütlür ütülmāk. 0 — ütül-

:: 'ĄTILDIY NA'NK itildi nāṇ "The thing was pushed *(dufi'a)*." :: 'UΓL'N 'ĄITILDY oγlān itildi "The baby pushed himself forward, crawled *(tara'ra'a, tazaḥḥafa)*." 'ĄITILVR· 'ĄITILMA'K itlür itilmāk. — itil-

:: KVK 'AJILDY kōk ačildi "(The thing opened [*infataḥa*]; or) the sky cleared *(taqaššaʿat)*." :: KUNKUL 'AJILDY köṇül ačildi "The breast dilated with joy *(inšaraḥa)*." The same for anything that opens *(infataḥa)*. 'AJILUVR 'AJILM'Q ačilür ačilmāq. — ačil-

:: SUVF 'IJILDIY sūw ičildi "The water (or other) was drunk *(šuriba)*." 'IJI·LUR 'IJLM'K ičlür ičilmāk. 0 — ičil-

:: 'AS·RUK 'AḌILDIY[3] äsrük aḍildi "The drunken man (or the man who fainted) came to his senses *(afāqa)*." 'AD·LUVR[4] 'AḌILM'Q[3] aḍlür aḍilmāq. — aḍil-

:: TUTΓVN 'IḌILDIY[3] tutγūn iḍildi "The captive (or the bound man, or other) was released *(uṭliqa)*." 'IḌ·LR 'IḌLM'Q iḍlur iḍilmāq. — iḍil-

:: 'AR· 'URULDY är uruldi "The man (or other) was struck *(ḍuriba)*." 'URLVR· 'URULM'Q urlür urulmāq. — urul-

:: TIRKY 'URULDY tergi uruldi "The table was set *(wuḍi'at)*." :: TUVΓ 'URULDY tūγ uruldi "The sentry drums were beat *(duriḅat)*." 0

:: TARIΓ 'URULDY tariγ oruldi "The grain was reaped *(ḥuṣida)*." Verse: orul-

QUR·VIY JUVAJ QURLDY — qarvi čuvač quruldi
TUVγUM TIKIB 'URULDY[5] — tūγum tikip uruldi — V
SUVSIY 'TN [sic] 'RULDY — sūsi anin oruldi
QANJUQ QAJ'R 'UL TUT'R — qanč-oq qačār ol tutār

Describing a battle: "When the royal canopy was unfurled in it" – i.e. the canopy made of silk for the kings of the Turks under which they seek shade in the summer heat and protection from rain and snow – "when my banners of war [were set up and] the drums beat, there the enemy troops were mowed like grain; now how can the greatest of them [i.e. Tutār] flee from me? " 0

:: 'URK'N 'URULDIY örgān örüldi "The thong of the camel's girth (or other) was plaited *(rummila)*." 'URLUR 'URLM'Q [sic] örlür örülmāk. 0 — örül-

:: 'AR· 'UWK'SINDA' 'URULDY ar öwkāsindā ürüldi "The man was puffed up *(intafaxa)* — ürül-

3. D altered from D by later hand (dot in brown ink).

4. Amended from 'AD·LR.

5. Originally 'UZLDY, dot of Z altered to U in brown ink.

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in anger." :: Q'B 'UṚULDY qāp ürüldi "The wineskin was blown up *(nufixa fī)*." :: 'UVT 'UṚULDY ōt uruldi "The fire was blown *(nufixat)*." It is transitive or not transitive. Proverb: YĄLNKUQ[1] 'UṚULMIŠ QĄ'B· 'UL 'AΓ·ZIY YAZ·LB· 'ALQINVR yalnuq urulmiš qāp ol, aγzi yazlup alqinūr "Man is (like) an inflated *(manfūx fīhi)* wineskin; when the mouth opens the wind goes out [he expires]." 0 P

:: 'AR· 'IRILDY[2] SARILDY är erildi sarildi "The man was shaken with grief and remorse *(ihtazza . . . min γamm wa-lāma nafsahu fīhi)*." 'IRILUR[2] 'RILM'K erlür erilmāk. 0 eril-

:: 'ANIK 'ATY 'IZṚLDY anig āti ezildi "His flesh was scratched *(xudīša)*." Also of anything that is scratched lengthwise *(xudīša ṭūlan)*. 'IZLUR 'ZLM'K ezlür ezilmāk. 0 ezil-

:: YUVL 'AZILDIY yōl azildi "The way was lost *(ḍulla)*." 'AZILUR 'AZILM'Q azilur azilmāq. 0 azil-

:: 'AR· 'UZĄL·DY är özäldi "The man suffered and persisted in a matter without finding speedy relief *(ta'ayya, baqiya fī amr la yanfariju 'anhu sarī'ān)*." Hence :: 'IK·LIK 'UZALDY iglig özäldi "The sick man was tenacious in giving up the ghost, as though he were too strong for death to be decreed against him *('asura 'alā l-marīḍ naz' ar-rūḥ ka-annahu lā yuqḍā 'alayhi min aššidda)*." 'UZA'LUR 'UZALM'K özälür özälmāk. 0 özäl-

'UZLDY NA'NK üzüldi nāṇ "The thing was cut or broke *(inqaṭa'a)*." 'UṚĄLUR 'UZĄLM'K üzlür üzülmak. 0 üzül-

:: YAŠIΓ 'ASILDY yišiγ äsildi "The rope (or other) stretched *(imtadda)*." Also if it is stretched by someone *(mudda)*. 'AS·LUR 'ASILM'K äslür äsilmāk. äsil-

:: BYR NA'NK BYRK' 'ASILDY bīr nāṇ bīrkā asildi "One thing was hung on or stuck to *(ta'allaqa)* another." 'AS·LUR 'ASILM'Q aslur asilmāq. 0 asil-

:: 'TM'K 'UŠAL·DY ätmāk ušaldi "The bread (or other) crumbled *(tafattata)*." 'UŠ·LUR 'UŠALM'Q ušālur ušalmāq. ušal-

:: 'NIK 'UZA' YUΓUR·QA'N 'AŠUL·DY anig üzä yoγurqān äšüldi "He was covered *(duṭṭira)* with a coverlet." The same when a thing is put as a cover *(γuṭṭiya)* over something. 'AŠULUR 'AŠULMA'K äšülür äšülmāk. äšül-

:: QUM 'ĄŠILDY qum äsildi "The sand (or other) was poured out *(inhāla)*." 'AŠ·LUR 'ŠILM'K äšlür äsilmāk. 0 äsil-

:: 'NIK 'LKY 'IYŠQ' 'IŠILDY anig älgi ïšqa išildi "His hand became accustomed *(marinat)* to the job (or other)." 'AŠLUR 'IŠLM'K išlür išilmāk. 0 išil-

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107 1. Q altered from V by later hand (brown ink).

2. First I in Red ink.



:: 'NIK 'WY 'UŠALDY anig äwi üšäldi "His house was searched *(buḥiṭa)*." The same for anything that you search. 'UŠ'LUR 'UŠLM'K üšälür üšälmāk. 0 üšäl-

'UṚUWLDY NA'NK uwuldi nāṇ uwal-

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"The thing was crumbled *(futta)*." 'UWLUR 'UWLM'Q uwlur uwulmāq. 0

:: BV SUVZ 'UQULDY bu sōz uquldi "These words were understood *('urifa)*." 'UQ-LUR 'UQLM'Q uqlur uqulmāq. 0 uqul-

:: BTIK 'UQILDIY bitig oqildi "The book was read *(qurī'a)*." 'UQILUR 'UQILM'Q oqilur oqilmāq. oqil-

:: TARIΓ 'IKILDY tariγ äkildi "The grain was sown *(zurī'a)*." The same for anything that is spread *(ḍurra)* over a thing. 'ĄKIṚLUR 'ĄKILM'K äkilür äkilmäk. 0 äkil-

:: YΓ'J 'ĄKILDY yiγāč ägildi "The branch (or other) bent down *(māla)*." 'ĄKILUR 'ĄKILM'K agilür agilmāk. Proverb [cf. 539 ya]: QURΓ YΓ'J 'ĄKILM'S QUR·MIŠ KIRŠ TUKULM'S quruγ yiγač ägilmäs, qurmiš kiriš tügülmäs 0 "Dry wood cannot bend *(yan'aṭifu)*, a strung bowstring cannot be tied." 0 This is coined about anything that has passed beyond the limit of its usefulness and cannot return to its original state even if one wishes it to. ägil- P

:: TUBR'Q 'UKULDY toprāq üküldi "The earth (or other) was piled up *(takawwama)*." 'UKUṚLUR 'KULM'K üklür ükülmāk. ükül-

:: 'AR· 'UKULDY är ögüldi "The man was praised *(mudiḥa)*." 'UKULUR 'UKLM'K öglür ögülmāk. ögül-

:: MANDIN 'UBĄN·DIY mändin opindi "He hid *(ixtafā)* from me." 'UBĄNUVR 'UBĄNM'Q opinūr opinmāq. opin-

:: 'UL MUVN 'UBUN·DIY ol mün öpündi "He pretended to sip *(yaḥsū)* the soup." Ụ'UBNUVR 'UBUN·M'K öpnür öpünmāk. 0 öpün-

Some verbs formed with the *nūn* suffix have this meaning, namely that the subject pretends to do the action but does not really do it; or else that he is independent in doing the action and requires no help from anyone else. 0 G

:: 'UL N'RUV 'ĄITNDIY ol nāru itindi "He crawled *(tazaḥḥafa)* to the other side." The same if something rolls *(tadaḥraja)* due to the force of something else. 'ĄIT·NUVR 'ĄITN·M'K itnür itinmāk. 0 itin-

:: 'UL 'UQ 'ATINDIY ol oq atindi "He pretended to shoot *(yarmī)* the arrow." 'ATINUVR 'TINM'Q atinür atinmāq. atin-

:: 'UL MANDIN 'UTĄN·DY ol mändin utandi "He was embarrassed in front of me *(istaḥyā minnī)*." 'UṬĄNUVR 'UṬĄNM'Q utanür utanmāq. Oγuz dialect. utan- D

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:: 'UL XA'N:QA' 'UTUK 'UTUN:DY ol xānqa ötüg ötündi "He addressed a petition *(rafa'a qiṣṣatahu)* to the king (or other)." Its root-form is: 'UTKUN:DY ötgündi meaning "He mimicked or narrated as he had heard *(ḥakā kamā sami'a)*." U'UTNUVR 'UTUNM'K ötnür ötünmāk. 0 ötün-

:: BAK 'ARIN 'AJINDIY beg ārin ačindi "The emir entertained, favored *(akrama, na'ama)* his troops (or other)." :: 'AR· 'ATIN 'JNDY ār atin ačindi "The man favored *(aḥsana)* his horse (with fine barley or fodder)." 0 :: 'AR· QUVYN 'AJINDIY ār qōyin ačindi "The man pretended to open *(yaftaḥu)* his blouse." The same for a sick man or a baby in the cradle who throws off *(kašafa)* the coverlet. 'AJ·INUR[1] 'AJNM'Q ačnur ačinmaq. ačin-



:: 'AR· 'DUNDY ār oḍundi "The man woke up *(istayqaẓa . . . min manāmihi)*." 'UDNUR 'UDNM'Q oḍnur oḍunmāq. 0 oḍun-

:: 'UVT· 'UDNDY ōt uḍindi "The fire was extinguished *(xumidat, ṭufi'at)*." :: YULA' U'UDNDY yula uḍindi "The lamp (or other) was extinguished *(ṭufi'a)*." 'UDNUR 'UDNMA'Q uḍnur uḍinmāq. uḍin-

:: 'NIK QUTIY U'UDNDIY anig quti uḍindi "His luck was extinguished *(tufi'a)*."

Verse:

| | | |
|---|---|---|
| 'AM·DIY 'UVDN 'UDNDY | amdi ūdin oḍundi | oḍun- V |
| KIYDIN TALM 'KUNDY | kēdin tālim ökündi | |
| 'YL BULΓA'LI 'IKANDY | ēl boly-āli igändi | |
| 'ANDAΓ 'RIK KYM 'UTA'R | anday ärig kim utär | |

"Now (the enemy) woke up from his sleep; then he repented[2] much, since he had balked at making peace; who can overcome the likes of that man (except I)? " 0

:: 'AR· 'ARINDY ār arindi "The man wiped himself, washed *(istaṭāba, iγtasala)*." :: 'AR· 'ARINDY ār arindi "The man applied depilatory and shaved his pubes *(nawwara . . . wasta'āna iḏā ḥalaqa 'ānatahu)*." 'ARINUVR 'ARINM'Q arinür arinmāq. arin-

:: 'UL 'UVZIN U'URNDY ol özin urundi "He struck *(ḍaraba)* himself in repentance over a matter." The same for pretending to strike. :: 'AR· SUWLQ 'RUNDY ār suwluq urundi "The man wrapped his turban *(ta'ammama)*." :: 'URA'ΓUT BURNJUK U'URNDY urāγut bürünčük urundi "The woman put on a veil *(ixtamarat)*." 'URNUR 'URNM'Q urnur urunmāq. 0 urun-

'AR· SKY 'URNDY ār siki öründi "The man's penis was erect *(na'aẓa)*." 'URNUR 'URNM'K örnür örünmāk. örün-

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109 1. Original *sukūn*(˚) crossed out in brown ink and replaced by I.

2. MS. *naḍima*, read *nadima*.



:: 'AR· 'IYŠQA' 'IRNDY är īšqa erindi "The man was indolent in the matter out of boredom *(takāsala . . . mustawḫīš^an)*." 'AIRNUR 'AIRINM'K ernür erinmāk. erin-

:: 'AT· 'SNDY at äsindi "The horse stretched *(madda)* the rope to escape and nearly broke it *(kāda an yaqṭa'a)*." äsin-

:: MAN 'ANK'R· 'ISNDIM men anar isindim "I loved *(aḥbabtu)* him." :: 'UL 'UVT·Q' 'ISINDY ol ötqa isindi "He warmed himself *(iṣṭalā)* at the fire." :: 'UL KUVN [sic] ISINDY ol künkä isindi isin-



"He basked *(tašarraqa)* in the sun." 'ISINUVR 'ISINM'K isnür isinmāk.

:: 'UL MANK' 'IŠAN·DY ol manа išändi "He depended *(ittakala, i'tamada)* upon me in the matter." 'IŠANUR 'IŠAN·M'K išänür išänmāk. išän-

:: 'UL MANDIN 'AŠUNDIY ol mändin ašundi "He went ahead *(sabaqa)* of me." 'AŠUNUR 'AŠUNMA'Q· ašunur ašunmāq. ašun-

:: 'UL MANK' 'AWINDIY ol manа awindi "He was friendly *(ista'nasa)* to me." 'AWINUR 'AWINMA'Q awnur awinmāq. awin-

:: 'UL 'UVZINK' 'ATM'K 'UWUNDY ol özinä ätmāk uwundi "The man crumbled *(fatt)* the bread for himself." 'UWNUR 'WUNMA'Q uwnur uwunmāq. uwun-

:: 'UL 'ALKIN 'UWUNDY ol älgin uwundi "(That man) wrung *(farraka)* his hands (because of a misfortune that befell him or bad news or pain)."

:: BTIK 'UQIN·DIY bitig oqindi "The book was read *(quri'a)*." :: 'UL BTIK 'UQIN·DY ol bitig oqindi "He pretended to read the book." 'UQINUR 'UQINMA'Q oqinur oqinmāq. The *nūn* is an alternant of *lām* [i.e. oqil-]. 0 oqin-

:: 'UL 'UVZINK' TARIΓ 'AKINDY ol özinä tariγ äkindi "He sowed the ground *(zirā'a, baḏr al-arḍ)* by and for himself." 'AKINUR 'AKINM'K äkinür äkinmāk. 0 äkin-

:: 'UL YA'ZUQINK' 'KUNDIY ol yāzuqina ökündi "He regretted, repented for *(taḥassara 'alā, nadima)* his sin." The same for any repentance *(nadāma)*. 'UKNUR 'KUNM'K öknür öküünmāk. 0 ökün-

:: 'UL 'UVZIN 'UKUNDY ol özin ögündi "He praised *(madaḥa)* himself." 'UKNUR 'KUNMA'K ögnür ögünmāk. Proverb: 'UKUNKUVJY 'UMINDA' 'ARTA'TUR ögüngüči üminda artātur 0 "The self-praiser *(mādiḥ an-nafs)* may ruin his trousers" – meaning that when he is put to the test he may not be able to prove his boast and then will be so embarrassed that he defecates in his trousers. This is coined to advise someone to stop praising himself. 0 ögün- P

:: 'AT 'IKANDY at igändi "The horse (or other) was refractory *(ḥarana)*." 'IKANUR 'IKANM'K igänür igänmāk. 0 igän-

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:: QISRA'Q 'IKANDY [sic] qisrāq alindi "The mare conceived *(ḥamalat . . . fuluww^an wa-'aliqat)*." Also :: 'UL.'ALMIN 'ALINDY ol almin alindi "He collected *(qabḍ)* his debt alone, without anyone's help." 'ALINUR 'ALINMA'Q alinur alinmāq. alin-

:: 'ULANDY NA'NK ulandi nāṇ "One thing was joined to *(ittaṣala)* another." 'ULA'-NUR 'ULAN:MA'Q ulānur ulanmāq. ulan-

[I. 172/204] 111

:: U'ULNDY NA'NK ulindi nāṇ "The thing twisted and turned *(iltawā, dāra)*" — such as a rope around a tree; or as a snake writhes and twists *(tarta'iṣu, taltawī)*." :: YUVL 'ULUNDY yol ulindi "The road twisted *(iltawā)*." 'ULNUR 'ULNM'Q ulnur ulinmāq. 0 ulin-

:: MAN BUV 'YŠTA' 'ULIN:DIM mān bu īšta olindim "I was weary *(malaltu)* of this matter and all that I suffered because of it." 'ULINUR MAN 'ULINM'Q olinur mān, olinmāq. 0 olin-

:: 'L 'NK'R 'IALIAN:DIY[1] ol anar ilāndi "He reproached *('ayyara)* him (after he had depended on his judgment in a certain matter and it now appeared that it would have been better to do the opposite)." From this comes the word for "reproach *(malāma)*": 'ILANJ ilānč. 'ILA'-NUR 'ILANM'K ilānür ilānmāk. ilān-

:: TIK'N TVN Q' 'ILINDY tikān tōnqa ilindi "The thorn caught on *(ta'allaqa)* the garment." 'ILINUR 'ILINMA'K ilnür ilinmāk. ilin-

Verse:

| | | |
|---|---|---|
| ? BDUV MANK' 'AILIN·DY | yabdu[2] (? ) maṇa ilindi | V |
| 'M·K'K KURV 'ULINDY | ämgāk körü olindi | |
| QILMŠINK' 'ILANDY | qilmišiṇa iländi | |
| TUTI'UN BULB 'UL QAT'R | tutyun bolup ol qatār | |

"The enemy [i.e. Yabdu] fell prisoner *(usira)* in my hand, and suffered hardships until he was weary with life *(sa'ima l-ḥayāt)*, then he repented and reproached himself for what he had done; now [as a captive] he has become hardened after being soft." 0

:: 'AR· YAI'Y QA' 'AILINDY[3] ar yaγiqa ilindi "The man was taken prisoner *(usira)* by the enemy." :: KYK TUZAQ· QA' 'ILINDIY kāyik tuzaqqa ilindi "The game was caught *(ta'allaqa)* in the snare." The same [aorist and infinitive as above].

:: MAN TNKRY DIN 'UMUNDUM mān tāṇridin umundum "I put my hope *(rajawtu)* in God (may He be exalted)." 'UMNUR 'UMNM'Q umnur umunmāq. umun-

---

111 1. Second A by a later hand (dark black, thin pen).

2. The first letter could be b, t, n or y. Brockelmann (Volkspoesie I,15) suggested Yabdu; Atalay (I, 205) Tapdu; also conceivable are Baydu and Taydu. Though translated "the enemy" it must be a proper name.

3. First I by a later hand (dark black, thin pen).



:: 'UL YA'I'Y Q' 'ANUN·DIY ol yāγiqa anundi "(The man) prepared *(ista'adda)* for the enemy (or other)." 'ANUNUR 'ANUNM'Q annur anunmāq. anun-

:: MAN 'NK'R 'INAN:DIM mān aṇār inandim "I trusted *(i'tamadtu)* in him." 'INA'NUR 'INANM'K-Q[4] inānur inanmāq. Hence "a trusted emir" is called: 'INANJ BAK inanč beg. inan-

Doubled

B

:: 'UL 'UZIN MANDIN 'UBATIY ol özin mändin opitti "He hid *(katama)* himself from me." The same for concealing or hiding *(satara, katama)* anything. 'ABITUR[5] 'ABITM'Q[5] opitur opitmāq. opit-

T

:: TA'Y 'ATITY tāy atitti "The colt was reckoned to be a horse.*(tafarrasa . . . ay 'udda min al-fursān)*." This is like the Arabic: *futtiyat al-jāriya ay 'uddat min al-fatayāt* ("The girl was reckoned to be a young woman"). atit-

[I. 178/206] 112

Proverb: TA'Y· 'ATAIT:SA'[1] 'AT· TINUVR 'UI'VL 'ARADSA'[2] 'ATA' TINUVR tāy atitsa at tinūr, oγūl ärädsa ata tinūr "When the colt is reckoned a horse, the horse rests (meaning the stallion rests from being mounted); when the boy is counted among the men, the father rests (since he can free him from want)." P

Verse [=514 tāy]:

TAKUR MANIK SA'WMNY BLK'LKA' ĀY V
TINUR QALY 'ATAIT:SA'[1] QISRAQ SANY TA'Y·
tägür mānig sāwimni bilgālākā āy
tinur qali atitsa qisraq sani tāy

"Convey my words and say to the wise ones, that the mare rests when her colt is counted among the horses." 0

:: 'UL 'ANY 'ATATY ol ani ötätti "He caused him to suffer hardship *(awqa'ahu fī muqāsāt al-miḥna)*." 'AT'TUR 'TTM'K ötätür ötätmāk. ötät-

---

4. K original (black); Q by later hand (brown); circle in red.

5. A smudged, reading doubtful.

112 1. Two dots below second T in brown ink.

2. D altered from D by later hand (dot in brown ink).

eğitim amaçlı çoğaltılmıştır

J

:: 'UL SIR·K' 'AJIT̄Y ol sirkā ačitti "He soured *(ḫammaḍa)* the vinegar (or other)." :: 'UL 'NIK KVNK·LIN 'AJIT̄IY ol anig kōŋlin ačitti "He pained his heart with misfortune *(amaḍḍa . . . bi-faǰī'a)*." 'AJITUR 'AJIT·M'Q ačitur ačitmāq. 0 — ačit-

Ḍ

:: 'UL MINY 'UḌIT̄Y ol mini uḍitti "He put me to sleep *(anāma)*." 'UḌITUR 'UḌIT·M'Q uḍitur uḍitmāq. — uḍit-

:: 'UL YUΓRUT 'UḌIT̄Y ol yoγrut uḍitti "He curdled *(rawwaba)* the yoghurt." :: 'UL 'UḌITM' 'UḌIT̄Y ol uḍitma uḍitti "He curdled *(jabbana)* the cheese." :: 'UL 'UT 'UḌIT̄Y ol ot uḍitti "He put out *(aṭfa'a)* the fire." The same [aorist and infinitive as above]. 0

R

:: 'UL TARIΓ 'ARIT̄Y ol tariγ aritti "He cleaned *(naqqā)* the wheat (or other)." 'ARITUR 'ARITM'Q aritur aritmāq. — arit-

:: 'UL QUVZIY 'ARIT̄Y ol qozi aritti "He gelded *(ḫaṣa'a xuṣya)* the ram (or other)." The same for circumcising *(xattana)* a boy. The same [aorist and infinitive as above]. 0

:: 'UΓLA'N 'ARĀT̄Y oγlan ärätti "The boy was reckoned a man *('udda . . . min arrijāl)*." Its root-form is: 'AIRD·TIY ärädti and [the dentals] assimilated, as one says [in Arabic] *muḍḍakir* ("one who remembers") from *aḏ-ḏikr* ("remembering"). 'ARĀḌUVR 'ARĀḌ·MA'K ärädür ärädmäk. — ärät- (äräḏ-)

:: 'UL YA'Γ 'ARUIT̄Y ol yāγ arütti "He melted *(aḏāba)* the butter (or other)." 'ARUITUR 'ARUITM'K ärütür ärütmäk. — ärüt-

Z

:: 'UL 'ANKA'R YUVL 'AZIT̄Y ol aŋär yōl azitti "He made him lose *(aḍalla)* the way." 'AZITUR 'AZITM'Q azitur azitmāq. — azit-

:: 'UL 'UΓLA'N QULA'QIN· 'AZIT̄Y ol oγlān qulāqin ezitti "He slit *(ašraṭa)* the boy's ear." The same — ezit-

[I. 180/209]



for anything that one scratches lengthwise *(xadaša*[1] *wa-šaraṭa ṭawīlan)*. 'AZITUR 'AZITM'K ezitür ezitmäk.

113 1. MS. *xadš*in.



:: 'UL YŠΓ 'UZAT̄IY ol yišiγ uzatti "He stretched *(madda)* the rope (or other)." :: 'L 'YŠΓ 'UZAT̄IY ol ïšiγ uzatti "He prolonged, postponed *(ṭawwala, sawwafa, maṭala)* the matter." 'UZA'TUR 'UZATM'Q uzätur uzatmäq. — uzat-

:: 'UL 'ANIK QUL'QIN 'UZIT̄Y ol anig qulāqin üzitti "He deafened *(ṭaqqala sam', aṣamma)* him (from talking too much)." :: SIR·K' KUB·NIY 'UZT̄Y sirkä küpni üzitti "The vinegar (or other) caused the vat to sweat *(raššaḥa)* (because of its acidity)." 'UZITUR 'UZITM'K üzitür üzitmäk. — üzit-

S

:: 'UL 'URUQ·NIY 'AS̱IT̄IY[2] ol uruqni äsitti "He had the rope (or other) stretched *(amadda)*." 'ASTUR[2] 'ASTM'K äsitür äsitmäk. 0 — äsit-

:: TUVZLUΓ 'AT MINY 'USIT̄IY tüzluγ ät mini usitti "The salted meat made me thirsty *('aṭṭaša)*." 'USITUR 'USITM'Q usitur usitmāq. 0 — usit-

:: 'UL MUVN 'ISIT̄Y ol mün isitti "He warmed *(saxxana)* the soup." The same for heating *(aḥmā)* iron, or other. :: 'AR· 'ISIT̄Y är isitti "The man had a fever *(ḥumma)*." The latter is intransitive, the former transitive. 'SITUR 'SITM'K istür isitmäk. — isit-

Š

:: 'UL MANK' 'AŠ 'AŠAT̄IY ol maŋa aš ašatti "He fed *(aṭ'ama)* me the food." Most of the Turks use this word for the food of kings and nobles, but the Oγuz use it for everyone. 'AŠATUR 'AŠAT·M'Q ašatur ašatmāq. The Oγuz follow the rule [in this matter]. 0 — ašat- D

:: 'UL MANK' YUΓURQA'N 'AŠUT̄IY ol maŋa yoγurqān äšütti "He ordered someone to cover *(daṭṭara)* me with a coverlet." The same for anyone who orders someone else to conceal *(satr)* a thing. 'AŠUITR 'AŠITM'K-Q[3] äšütür äšütmäk. — äšüt-

Verse:

| | | |
|---|---|---|
| 'IḌUV BYRB· BUŠT̄UM | iḍu bērip bošuttum | V |
| TAW'R· YUVLUΓ TAŠUT̄UM | tawār yūluγ tašuttum | |
| 'RAN 'AŠIN 'ST̄M | ärän äsin äšüttüm | |
| YUKN BARJA' 'UZY JΓDY | yükin barča özi čiγdi | |

Describing a captive: "I let him go free; (he ransomed himself for something, and) I had the ransom conveyed to its place; I ordered the men's corpses to be concealed *(satr)* (underground); their chief tied his load with his own hand, (not finding anyone to help him)."

:: 'UL MINY TUMLIΓ QA' 'UŠIT̄IY ol mini tumliγqa üšitti "He put me out in the cold *(awjadanī l-qurr)*." :: 'UL SUJUK 'UŠIT̄Y ol süčüg üšitti — üšit-

2. Three dots in brown ink faintly visible over the S.

3. K black; Q brown (? – not clear).

eğitim amaçlı çoğaltılmıştır

[I. 182/211] 114

"He put the sweet juice out to be cooled *(waḍa'a . . . li-l-bard ḥattā wajada l-qurr)*" — this is a type of drink. 'UŠUTUR 'UŠTM'K üšitür üšitmāk.

:: 'UL 'ATMA'K 'UŠATIY ol ätmāk ušatti "He crumbled *(fatta)* the bread (or other)." The same for crushing or crumbling *(raḍḍa, fatta)* anything. 'UŠATUR 'UŠATM'Q ušatur ušatmāq. ušat-

:: 'UL 'NIK 'VIN 'AUŠAITIY[1] ol anig ävin üšätti "He (the man) ordered someone else to search *(baḥṯ)* his house." The same for searching anything. 'AUŠAITUR[1] 'UŠAITMA'K[1] üšätür üšätmāk. üšta-

Proverb: QULA'Q 'AŠITSA' KVNKVL BILYR KVZ KVRSA' 'UDIK KLYR qulāq ešitisä kõŋül bilïr, kõz kõrsä üdig käïr 0 "When the ear hears *(sami'a)* (the words) the heart knows (it), when the eye sees (its beloved) desire is aroused." ešit- P

Γ

:: 'UL 'ANY TA'Γ QA' 'AΓITIY ol ani tāγqa aγitti "He made him climb *(aṣ'ada)* the mountain (or other)." :: TANKRIY BULIT 'AΓITY täŋri bulit aγitti "God raised up *(anša'a)* the cloud." 'AΓITUR 'ΓITM'Q aγitur aγitmāq. aγit-

Q

:: TANKRIY 'AQIN 'AQITIY täŋri aqin aqitti "God caused the flood to flow *(asāla)*." :: 'UL SUVW 'AQITIY ol sūw aqitti "He made the water flow *(ajrā)*." :: BAK 'AQINJY 'AQITY beg aqinči aqitti "The emir sent *(ba'aṯa)* a raiding party against an enemy." 'AQITUR 'AQITM'Q aqitur aqitmāq. 0 aqit-

:: 'L MANK' BTIK 'UQITY ol maŋa bitig oqitti "He had me read *(aqra'a)* the book (or other)." 'UQITUR 'UQTM'Q oqitur oqitmāq. oqit-

K

:: UL TARIΓ 'AKITY ol tariγ äkitti "He had the seed sown *(abḏara)*." The same for a powder that one spreads *(ḏarra)*. 'AKITUR 'KITM'K äkitür äkitmāk. äkit-

:: 'L TARIΓ 'UKITY ol tariγ ögitti "He had the wheat (or other) ground *(aṭḥana)*." 'UKITUR[2] 'UKITM'K[2] ögitür ögitmāk. ögit-

:: 'UL 'ANY 'IKITY ol ani igitti "He reared *(rabbā)* him." Its root-form is: 'AKIDTIY igiḏti — the *ḏāl* assimilated to the *tā'*. 'IKIDUR 'IKIDMA'K igiḏür igiḏmāk. igit- (igiḏ-)

114 1. First A and first I in a later hand (black ink, thin pen) — confusion with ešit-, of which the entry is missing except for the proverb.

2. First U in red ink.



L

:: 'UL YIB' 'UVLATIY ol yip ülatti "He had him attach *(awṣala)* the rope to him." 'UVLATUR 'ULATM'Q ülatur ulatmāq. 0 ülat-

:: 'UL 'ANY 'RUB 'UVLITIY ol ani urup ülitti "He beat him until he made him howl *(a'wā)* (like a wolf)." 'UVLITUR 'ULITM'Q ülitur ulitmāq. ülit-

:: 'UL 'ANIK BUY·NIN 'UVLITY ol anig boynin ülitti "He twisted *(alwā)* his neck (or other)." The same for anything. 'UVLITUR 'ULITMA'Q ülitur ulitmāq.

:: 'UL TUVN 'ULIUTY ol tön ölitti ölit-

[I.184/213] 115

"He moistened *(balla)* the garment (or other)." 'ULITUR 'ULITM'K ölitür ölitmāk.

:: 'UL QA'ΓUVN 'AWK' 'ILATY ol qāγün äwkä elätti "He brought *(ḏahaba bi-)* the melon (or other) home." 'ILATUR 'LATM'K elätür elätmāk. elät-

:: 'UL JIΓA'Y QA' YARMA'Q 'ULAITY ol čïγāyqa yarmāq ülättı "He ordered that the dirhams be distributed *(tawzī', tafrīq)* among the poor." 'ULATUR ULATM'K ülätür ülätmāk. ülat-

M

:: TA'M· 'AMITIY tām ämitti "The wall (or other) was leaning so as to fall *(māla . . . li-yasquṭa)*." :: KUNKLUM 'ANKAR 'AMITIY kõŋlüm anar ämitti "My heart inclined *(māla)*[1] to him." 'AMITUR 'AMIT·M'K ämitür ämitmāk. ämit-

Verse: V

| | |
|---|---|
| QULA'N TUKA'L QUMTY | qulān tükāl qomitti |
| 'AR·QA'R SUQAQ YUMIUTY | arqār suqaq yomitti |
| YAYL'Γ TAB' 'AMITIY | yaylāγ tapa ämitti |
| TZKQ [sic] TRUB SAKRIŠUVR | tizgin turup sekrišür |

Describing spring: "(Spring) has roused the wild ass[2] and the mountain goat[3] and female and male antelope have come together; they inclined *(mālat)* toward the summer pasture, and stood in rows, leaping (with joy)."

N

:: 'UL YAΓY·Q' TULUM 'ANUTIY ol yaγiqa tulum anutti "He prepared *(a'adda)* the weapon for the enemy." The same for anything that is prepared. 'ANUITVR· 'ANUTM'Q anut-

115 1. MS. *amāla.*

2. MS. *'nr*, read *'ayr.*

3. Sic *(wa'l)*; therefore tükāl ("all") is perhaps an error for tākā.

eğitim amaçlı çoğaltılmıştır

anutūr anutmāq. Proverb: TULUIM 'ANUTSA' QULUIN BULVR TULUM 'UNUTSA' BULUN BULVR tulum anutsa qulun bulūr, tulum anutsa bulun bolūr 0 "One who prepares his weapon (for the enemy) finds a colt, one who forgets (to prepare) [his weapon] becomes a captive." [This is coined] to advise preparedness. 0 P

:: MAN 'UNA'MA'S 'AR·DIM 'UL MINY 'UNAT̄IY mān unāmās ärdim ol mini unatti "I was displeased *(abī)* with this but he made me pleased with it *(arḍānī fīhi)*." 'UNA'TUR 'UNATM'Q unātur unatmāq. unat-

:: 'L SUVZIN 'UNT̄Y ol sōzin unitti "He forgot *(nasiya)* his words (or other)." 'UNITUR 'UNITM'Q unitur unitmāq. 0 unit-

:: 'UL QUVYIN 'IYNAT̄IY ol qōyin ēnätti "He ordered his sheep to be earmarked *(i'lām* [defined])." 'INATUR 'INATMA'K enätür enätmāk. ēnät-

Defective

:: 'UL MANK' SUVZ 'YT̄Y ol maṇa sōz ayitti "He asked for *(sa'ala)* some words from me." The Oγuz say: MAN 'ĄNK'R· SUVZ· 'AYIT̄IM mān aṇ̨ār sōz ayittim meaning "I talked to him *(takallamtu ma'ahu wa-qultu lahu kalāman)*" — this is not according to rule. 'AY·TUVR 'AYIT̄M'Q aytūr ayitmāq. ayit-D

:: 'UL MINDIN 'UYAT̄IY ol mindin uyatti "He was ashamed before me *(istaḥyā minnī)*." Its root-form is: 'UYA'Ḏ·TIY uyāḏti — it was assimilated. 'UYA'ḎUR· 'UYA'Ḏ·MA'Q· uyāḏur uyaḍmāq. 0 uyat- (uyāḏ-)

[I. 185/216]



Final Week

B

:: 'UL 'ANY KŠIYDIN 'ABIYḎ̄IY [sic] ol ani kišīdin opīdi "He concealed *(satara, axfā)* it from the person." The same for anything that you hide *(wārayta)* from someone else. 'ABITUR· 'ABITM'Q [sic] opīr opīmāq. opi-

Nasal

:: 'AR· YUVZIY 'UNKUQTIY är yüzi oṇ̨uqti "The man's face was drawn *(sahuma)*." :: BARJIN 'UNKUQTIY barčin oṇ̨uqti "The brocade (or the like) lost its sheen *(ḏahabat ṭarāwa)*." 'UNKUQ'R 'UNKUQM'Q oṇ̨uqār oṇ̨uqmāq. oṇ̨uq-

L

:: SUKAL 'UNKUL·TY sökäl oṇ̨ulti "The sick man recovered *(indamala)*." :: 'IYŠ 'UNKUL·TIY īš oṇ̨ulti "The matter was set right *(istaqāma)* (that had been muddled)."[1] 'UNKLVR 'NKULM'Q oṇ̨lūr oṇ̨ulmāq. oṇ̨ul-



End of the Triliteral Chapters

Chapters of Quadriliterals

Chapter: *fa'lald̄ī*, unvowelled second and fourth radicals, in its various vocalizations

R

:: 'AR· 'URBAR·DIY ar ürpärdi "The man bristled *(tanaffaša,*[2] *izba'arra)* (with anger, or for a fight)." :: TAQ'T̄UVN [sic] 'URBAR·DIY taqāγu ürpärdi "The cock bristled *(taqazza'a)* for the fight." :: 'ĄNIK TIYNIY [sic] 'URBAR·DIY anig yēni ürpärdi "He had gooseflesh *(iqša'arra jilduhu)*." 'UR·BARUR 'URBAR·MA'K ürpärür ürpärmāk. ürpär-

:: 'ANY 'UB·TURDIY ani öptürdi "He ordered him to kiss *(qabbala)* someone else." 'UBTURR 'UBTURMA'K öptürür öptürmāk. 0 öptür-

:: 'UL 'UQ 'AT̄UR·DIY ol oq atturdi "He ordered the arrow to be shot *(ramy)*." The same for having something thrown *(aṭraḥa)*. 'AT̄URR 'AT̄URMA'Q atturur atturmāq. 0 attur-

:: SIBUZ ΓUV 'UT̄URDY sibizγu öttürdi "He sounded *(ṣayyaḥa)*[3] the flute." The same for anything which brings forth a sound by your action *(ḥadaṭa minhu ṣ-ṣiyāḥ bi-fī'lika)*." 'UT̄RUR 'UT̄URMA'K öttürür öttürmāk. 0 öttür-

:: 'UL MANIK 'IYŠIM 'IYT̄UR·DIY ol mānig īšim ēttürdi "He ordered my affair to be settled *(iṣlāḥ)*." :: 'L 'TUK 'YT̄RDY ol ätük ēttürdi "He ordered his boot to be repaired *(iṣlāḥ)*." The same for other things. 'YT̄URR 'YT̄URMA'K ēttürür ēttürmāk. ēttür-

:: 'UL QABUΓ 'AJ·TURDIY ol qapuγ ačturdi "He ordered the door to be opened *(fatḥ)*." The same for anything that one orders to be opened. 'AJ·TURR 'AJ·TURMA'Q ačturur ačturmāq. ačtur-

:: 'UL MANK' SUVF 'IJ·TURDIY ol maṇa sūw ičtürdi "He made me drink *(ašraba)* the water (or other)"" 'IJ·TURUR 'IJ·TURMA'K ičtürür ičtürmāk. One may say: 'IJUR·DIY ičürdi [98] with this meaning. ičtür-

[I. 187/218]



Proverb: SUVF 'IJUR·MA'S· K' SUVT· BIYR· sūw ičürmāskä sūt bēr 0 "To one who does not give you water, give him milk to drink" — meaning, requite with good one who harms you. 0 P

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116 1. MS. *msws*, read *mušawwaš*.
2. MS. *tanaffasa*.
3. MS. *ṣannaḥa*.

eğitim amaçlı çoğaltılmıştır

The root-principle of these verbs is that they are doubly transitive, one of the agents ordering the action to be performed, the other carrying out the action directly by his order. These verbs consist of biliteral roots plus a suffix of two letters [i.e. *t* and *r*] giving this meaning. This type could not be known by the rule, and therefore I mention it here. 0 G

:: 'AR· TA'ŠIΓ 'AX·TAR·DIY är tāšıγ axtardi "The man turned over *(qallaba)* the stone." :: TUBIY YIΓA'JIΓ 'AX·TAR·DIY tüpi yiγāčıγ axtardi "The wind felled *(asqaṭat)* the tree." The same for anything that turns over *(qalaba)* something. The *xā'* is an alternant of *γayn* [i.e. aγtar-], as one says [in Arabic] *xattār* or *γaddār* ("traitor"), *xumār an-nās wa-γumāruhum* ("crowd of people"). :: 'UL YYR· 'AXTAR·DIY ol yēr axtardi "He turned over *('azaqa, karaba)* the soil." 'AXTARUR 'AXTARMA'Q axtarur axtarmāq. 0 axtar- aγtar-

:: 'UVN YARMA'Q 'UZA' BIYR· 'AR·TUR·DIY ōn yarmāq üzä bir arturdi "He added *(zāda)* one dirham to ten." 0 :: 'AR· 'AR·TUR·DIY är arturdi "The man exceeded his proper limit *('adā . . . ṭawrahu)*." 'AR·TURVR 'AR·TURMA'Q arturūr arturmāq. artur- Verse:

| | | |
|---|---|---|
| KALDY BARUV 'AR·TURV | käldi bärü arturu | V |
| BYR·DIY 'IYLIN 'AR·TURV | bērdi ēlin ärtürü | |
| MUBDA' QAILB· 'ULTURV | munda qalip olturu | |
| BUKRIY BLB 'UN BUT'R | bükri bolup ün bütär | |

Describing a captured emir: "He came to me (with an enormous army) boasting and overstepping his bounds *(yaṣlifu wa-ya'dū ṭawrahu)*; then he presented to us his realm, and stayed sitting among us with humped back and subdued voice." 0

:: 'NIK YA'ZUQIN 'AR·TURDIY anig yāzuqin ärtürdi "He pardoned *(ṣafaḥa 'an)* his sin." :: 'NIK 'YŠIN 'AR·TURDIY anig īšin ärtürdi "He permitted *(ajāza)* his affair" – meaning that he accepted *(qabila)* it. The same for anyone who lets a thing pass from a place *(jāwaza šay' 'an mawḍi')*. 'RTURR 'RTURMA'K ärtürür ärtürmāk. ärtür-

:: 'UL 'UΓLY QULA'QIN 'AZTURDIY ol oγli qulāqin eztürdi "He slit *(ašraṭa)* his son's ear." The same for any lengthwise scratch eztür-



or line on the skin or the ground *(kull xadš aw xaṭṭ fi l-jild wa-l-arḍ ṭawīlan)*. 'AZTURR 'AZTURMA'K eztürür eztürmāk. 0

:: 'UL YB· 'UZTURDIY ol yip üztürdi "He had the rope (or other) broken *(aḥḍaqa)*." 'UZTURR 'UZTURMA'K üztürür üztürmāk. üztür-

:: 'UL 'AR· 'AS·TURDY ol är asturdi "He had the man (or other) hung or crucified *(ṣalb)*." :: 'UL 'AT 'AS·TURDY ol at asturdi "He ordered the meat (or other) to be hung *(ta'līq)* (on the peg)." 'AS·TURR 'ASTRMA'Q asturur asturmāq. astur-

:: 'URUQ 'AS·TURDIY[1] uruq āstürdi "He had the rope (or other) stretched *(amadda)*."[2] :: 'UL QAWIQ 'US·TURDY ol qawiq āstürdi "He ordered the bran to be winnowed *(nasf, tanqiya)* out of the millet." The same for winnowing *(nasf)* anything. 'US·TURR 'USTURMA'K āstürür āstürmāk. 0 āstür-



:: 'UL MANKA' 'USTARDIY ol maŋa üstärdi "He opposed *(mārā)* me in a certain matter." :: 'UL QILMIŠ 'YŠIN 'USTARDIY ol qilmiš īšin üstärdi "He denied *(jaḥada)* what he had done." The same for any denial *(inkār, juḥūd)*. 'USTARR 'USTARMA'K üstärür üstärmāk. Proverb [=209 tüzün]: TVZUN BRL' 'URŠ 'VTUVN BRL' 'US·TAR·MA' tüzün birlä uruš, ütün birlä üstärmä "Quarrel with the gentle one (for he will put up with you), do not oppose *(lā tumāri)* the shameless one (for he will be vulgar and insulting)." 0 üstär- P

:: 'UL MANK' 'ḌKV SUVZ 'AIŠTURDIY ol maŋa äḏgü sōz eštürdi "He let me hear *(asma'a)* good words." Its root-form is: 'ŠITURDIY ešittürdi, with doubled *tā'*. 'IŠTURR 'IŠ-TURMA'K eštürür eštürmāk. 0 eštür-

:: 'UL QUM 'AŠ·TURDIY ol qum āštürdi "He ordered the earth to be poured out *(ihāla)*." The same for ordering flour to be poured into a sack. 'ŠTURR 'ŠTURMA'K āštürür āštürmāk. 0 āštür-

:: 'UL 'UQ 'UŠ·TURDIY ol oq üštürdi "He ordered the socket of the arrow to be bored *(ṭaqb ru'ẓ)*." The same for any boring of a narrow hole *(ṭaqb ḍayyiq)*. 'UŠTURR 'UŠTRMA'K üštürür üštürmāk. üštür-

:: 'UL SUVW 'AQTURDIY ol sūw aqturdi "He ordered that the water be made to flow *(tasyīl, isāla)*." 'AQTURR 'AQTURMA'Q aqturur aqturmāq. aqtur- Verse [=452 yulaq]:

| | | |
|---|---|---|
| 'QTURR KVZUM YULA'Q | aqturur kōzüm yulāq | V |
| TUŠLANUR 'UR·DAK YUΓA'Q | tüšlänür ördäk yuγāq | |

"My eye flows *(tasīlu)* springs of water, (such that there gather) and alight in them ducks and other such water birds."

:: 'UL MANK' 'NIK SUVZIN 'UQ·TURDIY ol maŋa anig sōzin uqturdi "He made me understand *(afhama)* his words uqtur-



(or other)." 'UQTURR 'UQTURMA'Q uqturur uqturmāq.

:: 'UL TARIΓ 'AK·TURDY ol tariγ äktürdi "He had the seed sown *(abḏara)*." The same for a powder that one orders to be spread *(ḏarr)*. 'AKTURR 'KTURMA'K äktürür äktürmāk. 0 äktür-

:: 'UL JUKA'N· 'AKTURDIY ol čögän ägtürdi "He ordered the polo stick to be bent *('aṭf)*." The same for bending *(imāla)* anything. 'AKTURR 'AKTURMA'K ägtürür ägtürmāk. 0 ägtür-

:: 'UL MINY 'UKTURDIY ol mini ögtürdi "He had someone praise *(yamdaḥa)* me." 'UKTURR 'KTURMA'K ögtürür ögtürmāk. 0 ögtür-

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118 1. Three dots faintly visible over S.

2. MS. *madda.*

eğitim amaçlı çoğaltılmıştır

:: 'UL MINK YARMA'Q 'ANKAR 'UKTURDIY ol miŋ yarmāq aŋar üktürdi "He appointed him to pile up *(takwīm)* [a thousand] dirhams (or other)." 'UKTURR 'KTURMA'K üktürür üktürmāk. 0 üktür-

:: MAN 'NDAN YARMA'Q 'ALTURDUM mān andan yarmāq alturdum "I ordered the dirham to be taken *(axḏ)* from him." 'ALTURR MAN 'LTURMA'Q alturur mān, alturmāq. 0 altur-

:: 'L 'ŠIJ 'IJRA' 'AT· 'ULTURDY ol ešič içrä ät olturdi "He overcooked *(harrā)* the meat in the pot." The same for wearing out *(ablā)* a garment, or other. 'ULTUR [sic] 'ULTURMA'Q olturur olturmāq. 0 oltur-

:: 'UL 'AR· 'ULTURDIY ol är olturdi "The man (or other) sat down *(jalasa)*." 'ULTURR 'LTURMA'Q olturur olturmāq. Proverb: BUTVN 'UVM LK QANJA' QULSA' 'ULTURR bütün ümlüg qanča qolsa olturur 0 "One whose trousers are sound sits as he wishes." This is coined about one who is sure of his own chastity *(ma'mūn al-izār)* and does not worry about suspicion. P

:: 'L MANK' KAYIK· 'ILTURDY ol maŋa käyik iltürdi "He ordered me to catch *(ta'līq)* the game (in the snare)." The same for catching *(ta'līq)* anything. 'ILTURR 'ILTURMA'K iltürür iltürmāk. 0 iltür-

:: 'UL 'UΓRIY NY 'ULDURDIY ol oγrini öldürdi "He killed *(qatala, amāta)* the thief (or other)." 'ULDURUR 'ULDURMA'K öldürür öldürmāk. 0 öldür-

:: 'UL 'ANY TA'ΓDIN 'ILDURDIY ol ani tāγdin ildurdi "He brought him down *(anzala)* from the mountain (or other)." 'ILDURUR 'ILDURMA'K-Q ildurur ildurmāq. There is also a variant with *nūn*: 'IN·DURDIY endürdi. 0 ildur-

(endür-)

:: TANKRY 'UVT 'UVNDUR·DIY tāŋri öt öndürdi "God caused the plants (or other) to grow *(anbata)*." :: 'UL 'ANY 'AWKA' 'UNDURDIY ol ani äwkä öndürdi "He sent him off *(aš·aṣa)* home." The latter is Uighur dialect — the Oγuz do not know it.[1] 'UNDURUR 'NDURMA'K öndürür öndürmāk. 0 öndür-

D

:: 'L MINY 'AT·ΓARDIY ol mini atγardi "He helped me mount *(a'āna . . . 'alā rukūb, arkaba)* the horse (or other)." 'AT·ΓARUR 'ATΓARMA'Q atγarur atγarmāq. 0 atγar-

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:: 'AT 'UTΓARDIY [o]at otγardi "He grazed *(ra'ā)* the horse (or other)." 'UTΓARUR 'UTΓARMA'Q otγarur otγarmāq. otγar-

:: 'UL MINIY 'UḎΓUR·DIY ol mini oḏγurdi "He woke me up *(ayqaẓa . . . min manām)*." 'UḎΓURR 'UḎΓURMA'Q oḏγurur oḏγurmāq. 0 oḏγur-

119 1. *lā ta'rifuhā* — written above the line in a later hand.



:: 'UL 'ANY KIY·DIN 'UḎΓURDIY ol ani kēdin oḏγardi "He recognized him after thinking a while *('arafahu*[1] *ba'da tafakkur wa-mudda)*." 'UḎΓARUR 'UḎΓARMA'Q oḏγarur oḏγarmāq. 0 oḏγar-

:: 'UL 'ATIN 'AR·ΓURDY ol atin arγurdi "He jaded *(a'yā)* his horse." 'ARΓURUR 'ARΓURMA'Q arγurur arγurmāq. arγur-

Verse:

| | | |
|---|---|---|
| KUNK·LUM 'ANKAR QAYNAYV | köŋlüm aŋar qaynayu | V |
| 'IJ·TIN 'NKAR 'UYNAYV | ičtin aŋar oynayu | |
| KALDY MANK' BUYNAYV | käldi maŋa boynayu | |
| 'UYNAB MINY 'AR·ΓURVR | oynap mini arγurür | |

"My heart welled up toward (my beloved) when I played with him within the house; he came to me with haughtiness and arrogance, and played with me until he exhausted *(a'yā)* me." The same for an animal that you work to exhaustion *(a'yayta)*. 0

:: 'UL 'ANIY 'AN·ΓAR·DIY ol ani anγardi "He made him swear an oath *(ḥallafa)*." Its root-form is: 'AND·ΓAR·DIY andγardi — the *dāl* is dropped for lightening. This is as in the words of God [Q. 56:65]: *fa-ẓaltum tafakkahūna* ("and you would remain bitterly jesting") — its root-form is: *fa-ẓalaltum*, but [one of the l's] was dropped for lightening. 'AN·DΓARVR 'AND·ΓAR·MA'Q andγarūr andγarmāq. 0 anγar- (andγar-)

:: 'L 'NIK YVZING' 'ALWIRDIY ol anig yüzinä alwirdi (?) "He snapped back at him (lit. jumped in his face with words) as though he wanted a quarrel *(waṯaba fī wajhihi fī kalām ka-annahu yurīdu mušājaratahu)*." 'ALWIRA'R·'ALWIRMA'K-Q alwirär alwirmāq, alwirmāk. alwir-?

:: 'UTRUM QARIN 'UTKURDIY ötrüm qarin ötgürdi "The laxative loosened *(aṭlaqa)* the bowels." :: 'UL 'AWK' BITK 'UTKARDY "(The man) got a letter through *(anfaḍa)* to his home." The same for anyone who passes something through *(anfaḍa . . . 'an)* a thing. 'UTKRUR 'UTKURMA'K ötgürür ötgürmāk. ötgür-

:: 'UL 'ATIN 'AWK' 'IJKARDIY ol atin äwkä içgärdi "He made his horse (or other) enter *(adxala)* the house." 'IJ·KARUR 'J·KARMA'K içgärür içgärmāk. içgär-

:: 'UL 'ANY BAKKA' 'IJKAR·DIY ol ani begkä içgärdi "He slandered *(wašā bi-)* him to the emir (or other)."

:: 'UL KIJK SUVZUK 'DKAR·DIY ol kičig sözüg äḏgärdi "He heard some trivial words but considered them important and acted accordingly *(kabbarahu wa-'amila bihi)*." This word is usually used in the negative, thus: äḏgär-

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'NK SUVZIN 'AḎKARMADY anig sözin äḏgärmädi "He paid no heed *(mā ḥtafala bi-, mā bālā)* to his words." :: 'UL YAWUZ NA'NKNY 'AḎKARDY ol yawuz nänni äḏgärdi "He improved *(aṣlaḥa)* the thing which was bad." 'AḎKARUR 'AḎKARMA'K äḏgärür äḏgärmāk.

120 1. MS. *'arrafahu*.

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:: 'UL YA'Ī 'ARKURDIY ol yāγ ärgürdi "He melted *(aḍāba)* the butter (or other)." 'ARKRUR 'RKURMA'K ärgürür ärgürmāk. ärgür-

:: 'AŠ·QA' 'AURKURDY[1] (ol) ašqa ärgürdi "He got to *(adraka)* the food before it was gone." The same for anyone who gets to something before it is gone *(adraka šay'an qabla an yanfalita)*. 'AUR·KURUR[1] 'AURKURM'K[1] ärgürür ärgürmāk.

:: TUVN 'AS·KIRDIY tōn äskirdi "The garment wore out *(axlaqa)* (or other)." 'ASKIRUR· 'ASKIRMA'K äskirür äskirmāk. 0 äskir-

:: 'UL 'ITIΓ KAYIĶA' 'UŠKURDIY[2] ol itiγ käyikkä üškirdi "He incited *(aγrā)* the dog against the game." The same for inciting a man against something. :: YILA'N 'UŠ·KURDY[2] yilān üškirdi "The snake hissed *(nafaxat . . . bi-fīhā)*." The same for a person who whistles *(ṣafara bi-fīhi)*; also of a vulture that shrieks *(ṣafara)*. Proverb: 'US· 'UŠKURSA' 'ULUVR üs üškirsä ölür 0 "When the vulture shrieks (in a man's face, it is a sign that) he (it?) will die." They draw a bad omen from this. 'UŠKIRUR 'UŠKURMA'K· üškirür üškirmāk. 0 üškir- P

:: 'L U'UN[U]T·MŠ SUVZUK 'UŠ·KURDIY ol unitmiš sözüg üsküdi "He remembered *(taḍakkara)* the words which he had forgotten (or other)." 'UŠ·KURUR 'UŠKURMA'K üsküdür üsküdmāk. üsküd-

When you wish to transitivize the intransitive verbs of this chapter, or to make one doubly transitive, change the preterite marker *dāl* into a doubled *tā'* — one is the *dāl*, which is assimilated, and the other is the *tā'* of transitivity. For example, you say SUVZ 'UŠKUR·DIY sōz üškürdi to mean "He remembered the words." To transitivize this verb, you say: 'UŠKURTIY üškürtti meaning "He brought someone to remember what he had forgotten." 0 Example of the doubly transitive verb: 'ANIK 'ATIN 'AR·ΓURTIY anig atin aryurtti "He had someone jade his horse." Another way is to say: 'ARΓUR·TUR·DIY aryurturdi meaning "He ordered the jading"; G

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'UŠKIRTUR·DIY üškirtürdi "He caused the inciting" — but the first way is more elegant and more correct.

Š

:: 'RAN 'UR·BAŠTIY ärän ürpäšdi "The warriors (or others) bristled *(taša"aṭa/taša"aba, izba'arrū)* (with anger)." 'URIYAŠVR [sic] 'URYAŠMA'K ürpäšür ürpäšmāk. Verse: ürpäš- V

| | |
|---|---|
| 'RAN 'ARIΓ 'URBAŠUR | ärän ariγ ürpäšür |
| 'UVJIN KAKIN 'IR·TAŠUR | öčin käkin irtäšür |
| SAQAL TUTUB TARTIŠUR | saqal tutup tartišur |
| KUK·SIY 'AR' 'UVT TUTA'R | kögsi ara öt tütär |

121 1. A in a later hand (dark black, thin pen).
2. U's in black but apparently the same hand as the brown of previous pages.



"The warriors look at one another askance with rage *(yanẓuru . . . bi-a'yun šazr ḥanaq[an])*; they seek to take revenge upon one another; (the warriors) have caught hold of their beards (in the intense heat of battle; it is as though) the fire of rage smoldered in their breasts."

:: 'ULA'R· BUV SUZUK 'IR·TAIŠTIYLA'R olār bu sözüg irtäštīlār "They inquired into *(tafaḥḥaṣū)* this (matter or) word (or the like)." 'IR·TAŠUVR 'IR·TAŠMA'K irtäšür irtäšmāk. 0 irtäš-

:: YAL·NIKUQ 'IJIN· 'AR·TAŠ·DIY yalnuq ičin artašdi "The people were corrupted by each other's example *(fasada . . . ba'ḍuhu bi-ru'ya ba'ḍ)*." The same for anything of a large amount that becomes thoroughly corrupted *(fasaḍa ba'ḍuhu fī ba'ḍ)*. 'AR·TAŠUVR 'ARTAŠMA'Q artašür artašmāq. artaš-

:: 'ULA'R BUV 'IYŠIΓ 'UR·TUŠDIY olār bu īšīγ örtüšdi "They conspired to conceal *(tawāṭa'ū 'alā satr)* this matter." The same for anyone who helps someone else cover or conceal *(taγṭiya, satr)* a thing. 'UR·TUŠUVR· 'URTUŠMA'K örtüšür örtüšmāk. örtüš-

:: BUVDUN BIYR· 'AKINDIYNIK 'AWLA'RIN 'UR·TAŠ·DIY bōḏun bīr ekindīnig āwlārin örtäšdi "The people burned *(aḥraqa)* each other's houses." Likewise for other things; the same for cooperating or competing. 'URTAŠUVR 'URTAŠMA'K örtäšür örtäšmāk. 0 örtäš-

:: 'UL MANIK BRL' 'ARS·L'N· DAN 'AR·TIŠTIY ol mänig birlä arslāndan ärtišti "He vied with me in getting past *(mujāwaza 'an)* the lion (or anything frightening)." 'ARTIŠUR 'ARTIŠMA'K ärtišür ärtišmāk. 0 ärtiš-

:: 'UL MANK' 'ARJY 'AR·TIŠDIY ol maṇa arči artišdi "He helped me load *(ilqā', ḥaml)* the saddlebag (on the animal)." 'ARTIŠUR 'AR·TIŠMA'Q artišur artišmāq. The same for competing. artiš-

:: 'L 'ANIK BRL' 'UQTAŠ·TIY ol anig birlä oqtašti "He had a shooting contest with him *(rāmāhu[1] bi-s-sahm)*." The same for drawing lots *(qāra'ahu)*. 'UQTAŠUR 'UQTAŠMA'Q oqtašur oqtašmāq. oqtaš-

:: 'UL ·'ANIK BIRL' 'UNDAŠ·DIY ol anig birlä ündäšdi "They called to one another *(tanādayā)*." U'UN·DAŠUVR[2] ündäš-

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'UNDAŠMA'K ündäšür ündäšmāk.

:: TUVN LA'R UBRAŠ·TIY tönlär oprašti "The garments (or other) began to wear out *(axaḍat . . . fī l-bilā)*." 'UBRA'ŠUVR 'UBRAŠMA'Q oprāšür oprašmāq. Proverb [cf. 601 ken]: KANK'Š LYK BLYK 'UDRAŠUVR KNK'Š SYZ BLYK 'UBRAŠVR keŋāšlīg bilīg üdräšür, keŋāssīz bilīg oprašür ["Knowledge with counsel bears fruit, knowledge without counsel wears out."] opraš- P

122 1. MS. *ramāhu*.
2. Original first U crossed out and second U written to right of the *alif* (').

eğitim amaçlı çoğaltılmıştır

"Management of affairs, when it is fertilized with counsel, daily grows better, but when it is without counsel, daily grows worse *(yablā)*."

:: 'UL MANK' MUVN U̱'UBRŠDY ol maṇa mūn öprüšdi "He helped me sip *(ḥasw)* the soup (or other)." 'UBRŠUVR 'UBRŠM'K öprüšür öprüšmāk. The same for competing. 0 öprüš-

:: 'ULA'R· BIYR· BYR·KA' BITK 'UTRUŠDY olār bīr bīrkā bitig ötrüšdi "Each of them got a letter (or other) through *(anfaḍa)* to the other." 'UTRUŠUR 'UTRUŠMA'K ötrüšür ötrüšmāk. 0 Its root-form is: U̱'Ψ·TUK·RUIŠDIY[1] ötgürüšdi. The same for helping or competing in carrying through *(tanfīḏ)* anything. 0 ötrüš-

:: 'UL 'NKAR 'UTUR·S̱DIY ol aṇar utrušdi "He opposed *(qāwama)* him in a certain matter." :: 'UL MANK' 'UTRUŠDY ol maṇa utrušdi "He faced *(wājaha)* me." 'UTRŠVR 'UTRŠMA'Q utrušūr utrušmāq. 0 utruš-

:: 'L MANK' KS·MA' U̱'Ψ·T·RUS̱·DY[1] ol maṇa käsmä otrušdi "He helped clip *(jazz)* the forelock." The same for anything of which the excess is cut off *(yuqṭa'u ziyādatuhu)* with scissors. U̱'Ψ·TRUŠVR 'UTRŠMA'Q otrušūr otrušmāq. 0 otruš-

:: 'UVL MANK' QUŠ 'UJRUŠDY ōl maṇa quš učrušdi "He helped me fly *(iṭāra)* the bird." The same for helping or competing. 'UJRUŠVR 'UJRUŠM'Q učrušūr učrušmāq. 0 učruš-

:: 'UL 'ANIK 'UBK'SIN MANIK BRL' U̱'UJRUŠDY ol anig öpkāsin mānig birlä öčrüšdi "He helped me quiet *(taskīn)* his anger." The same for helping to extinguish *(iṭfā')* the flame of a fire. 'UJRUŠVR 'UJRUŠMA'K öčrüšür öčrüšmāk. 0 öčrüš-

:: 'UL MANK' SUVF 'IJRUŠDY ol maṇa sūw ičrüšdi "He helped me give water to drink *(saqy)*." The same for competing. 'IJRUŠUVR· 'IJRUŠMA'K ičrüšür ičrüšmāk. 0 ičrüš-

:: 'ULA'R 'IYKY 'AḌRIΨŠDIY[2] olār ēki aḍrišdi "The two (companions) separated *(tafāraqa, tazāyalā)*." 'AḌ·RIΨŠUVR· 'ΨḌRIΨŠMA'Q aḍrišūr aḍrišmāq. aḍriš-

Verse:

| | | |
|---|---|---|
| TUM'N JAIJAK TIZILDIY | tümän čečäk tizildi | V |
| BUKUNDAN 'UL YAZILDIY | tügündän ol yazildi | |
| 'KUŠ YATIB· 'UZAL·DIY | üküš yatip özäldi | |
| YYR·DA' QUB' 'AḌRIŠVR | yërdä qopa aḍrišür | |

Describing summer: "There are lined up varieties

[I. 199/234]



of blossoms and flowers; the calyxes have split open; how long they have endured under the ground; now they rise up out of the ground and separate *(yanfariju)* one from the other."

123 1. Second (original first) U changed to *sukūn* (? — unclear).
2. *Sukūn* (·) changed from U (confusion with 124 üḍrüš-); A added by a later hand.



:: 'UL MANK' TVA'R 'UḌURUŠDY ol maṇa tavār üḍrüšdi "He helped me choose *(taxyīr)* the goods (or other)." U̱'·ḌRUŠUVR[1] 'UḌRUŠMA'K üḍrüšür üḍrüšmāk. The same for competing. üḍrüš-

:: 'IK̄Y 'AḌΓIR· BRL' 'IS·RIŠTIY ekki aḍ̱yir birlä isrišti "The two stallions (or other) bit each other *(ta'āḍḍa)*." 'IS·RIŠU̱VR 'IS·RIŠMA'Q isrišūr isrišmāq. The same for helping or competing. 0 isriš-

:: 'IK̄Y 'AR· 'AS·RUS̱·DIY ekki är asrušdi "The two men sneezed at each other *(ta'āṭasa)* to see who could sneeze more." 'AS·RUŠUR 'AS·RUŠMA'Q asrušur asrušmāq. 0 asruš-

:: 'ULA'R 'IK̄Y 'US·RUŠDY olär ekki osrušdi "The two of them competed in farting *(rudām)*." 'US·RUŠUR 'US·RUŠMA'Q osrušur osrušmāq. 0 osruš-

:: 'IK̄Y YAΓY 'UΓRAŠDIY ekki yaγi uγrašdi "The two enemies (or other) headed toward *(qaṣada)* each other." U̱'·ΓRAŠUR[1] 'UΓRAŠM'Q uγrašur uγrašmāq. uγraš-

:: 'ULA'R BV 'YSQ' 'AΓRIŠ·TIY LA'R olär bu ïsqa aγrïštilär "They commiserated *(tawajja'ū)* over this matter." 'AΓRIŠVR 'AΓRIŠM'Q aγrïšür aγrïšmāq. aγrïš-

:: 'L MANK' SUNKU̱VK 'UΓRU̱STY ol maṇa sünük oγrušti "He helped me to disjoint *(taṭbīq, faṣl)* the bone." The same for competing. 'UΓRŠUR 'UΓRŠM'Q oγrušur oγrušmāq. 0 oγruš-

:: 'NIK BRL' TALM 'WRŠTY anig birlä tälim ärwrüšti "He often tried his strength *(mārasa)* with him." :: 'UL 'ANIK QJMYS 'ATIΓ 'AWRIŠTIY ol anig qačmïš atïγ ärwrüšti "He helped him turn back *(radd wajh . . . ilayhi)* the horse after it bolted." :: 'UL MANK' TAV'R· 'AWRIŠTIY ol maṇa tavār ärwrüšti "He helped me turn the commodity (or other) upside down *(taqlīb* [defined])." 'AWRUIŠUVR 'AWRUŠM'K ärwrüšür, ärwrïšür ärwrüšmāk. äwrüš-

:: YUN·D QAMUΓ 'UQRAΨŠ·DY yond qamuγ oqrašdi "The horses whinnied together *(taḥamḥamat)* (for fodder, or other)." U̱'ΨQRAŠVR 'UQRŠM'Q oqrašür oqrašmāq. oqraš-

Verse:

| | | |
|---|---|---|
| YAŠIN 'TB YAŠ·NADY | yašin atip yašnadi | V |
| TUM'N TVRB TUS̱·NADY | tumän türup tüšnädi | |
| 'AḌΓIR QSIR· KIŠNADY | aḍ̱yïr qisïr kišnädi | |
| 'KUR 'ALIB 'UQRŠVR | ögür alip oqrašür | |

Describing spring: "The cloud lightened; the mist was stirred up; the stallions and mares (saw

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the traces of spring and) neighed; they whinnied together (for joy) and each stallion took his mares as a herd."

124 1. *Sukūn* (·) changed from U.

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:: 'UL BAKK' KAND[1] 'AKIRI·Š·TY ol begkä känd ägrišti "He helped the emir to besiege *(muḥāṣara)* the fortress." :: QIZ 'NA'SIY BIRLA' YIB· 'AKRIŠ·TY qiz anäsi birlä yip ägrišti "The girl competed with her mother in spinning *(γazl)*." The same for helping. 'KRIŠVR 'KRIŠM'K ägrišür ägrišmäk. 0 ägriš-

:: 'UL 'ANKAR BAYŠIK U·'KRIŠTIY[2] ol aŋar bēšik ügrišti "He helped him rock *(taḳrīk)* the cradle." 'UKRIŠUVR 'UKRIŠMA'K ügrišür ügrišmäk. 0 ügriš-

:: 'ATIM BAR·JA' 'AMRIŠ·TY ätim barča ämrišti "My flesh itched *(iḥtakka)* (from mange, or other)." 'AMRIŠUVR 'MRŠM'K ämrišür ämrišmäk. 0 ämriš-

:: QA'M· LA'R· QAMUΓ 'AR·WAŠDY qāmlär qamuγ arwašdi "The diviners murmured magical phrases *(haynamat . . . bi-kalām)*." The same for pronouncing a spell against demonic possession *(raqaw min sa'fa)*, or the like. 'ARWAŠUR 'ARWAŠ·MA'Q arwašur arwašmäq. 0 arwaš-

:: 'UL 'ANIK BIRL' YUK 'AR·QAŠ·TIY ol anig birlä yük arqašti "They lent each other their backs to carry the load *(ḥamala . . . muẓāhara$^{tan}$)*[defined])." 'ARQAŠVR 'ARQAŠMA'Q arqašür arqašmäq. arqaš-

:: BUVY· 'IKY BILA' 'AL·QIŠ·TY bōy (bïr) ekki bilä alqisti "The people destroyed each other *(tafānā)*." The same for competing in destroying *(ifnā')* something. 'AL·QIŠUVR 'AL·QIŠ·MA'Q alqišür alqišmäq. alqiš-

:: 'UL MANIK BRL' 'ALQIŠ 'ALQAŠDIY ol mänig birlä alqiš alqašdi "He competed with me in eulogizing *(madḥ, ṯanā')*." 'ALQAIŠUVR 'ALQAIŠMA'Q alqašür alqašmäq. The same for helping. alqaš-

Verse: V

| | |
|---|---|
| 'LB LA'R 'ARIΓ 'ALQIŠUR· | alplär ariγ alqišur |
| KUJ BYR QLIB 'ARQAŠUR· | küč bïr qilip arqašur |
| BYR BYR 'VZA' 'ALQAŠUR· | bïr bïr üzä alqašur |
| 'AḌKARMAḌIB· 'UQ 'TA'R | äḍgärmäḍip oq atär |

Describing a battle: "The braves are destroying one another *(tufnī ba'ḍuhum ba'ḍ$^{an}$)*; they have united their strength, lending one another their backs *(muẓāhirīn)*; they cooperate in eulogizing one another *(yuṯnī ba'ḍuhum 'alā ba'ḍ b-t-ta'āwun)*; each shoots his arrow, paying no heed to death."

:: 'UL MANK' TAV'R 'IR·KIŠTY ol maŋa tavär irkišti "He helped me collect *(jam')* property (or other)." The same for competing. 'IR·KIŠVR 'IR·KIŠMA'K irkišür irkišmäk. 0 irkiš-

:: 'UL 'ANKAR 'UVN 'ALKAŠ·TY ol aŋar ün algäšti "He aided him in sifting *(naxl)* the flour." The same for competing. 'ALKAŠUR 'ALKAŠMA'K älgäšür älgäšmäk. 0 älgäš-

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125 1. Brown ink resumes here. Originally KNDA', A altered to *sukūn* (·) and *alif* (') crossed out in brown ink; read kändä?

2. *Sukūn* (·) (brown) altered from U (black).



:: BUV 'YŠ TA' BUVY· 'AM·KAŠ·TIY bu ïšta bōy ämgäšti "The people tired each other out *(ta'iba . . . ba'ḍuhum bi-sabab ba'ḍ)* in this matter." 'AM·KŠUR· 'AM·KŠMA'K ämgäšür ämgäšmäk. 0 ämgäš-

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BUVDUN 'IKN·DIY TAW'RIYN 'UBLAŠDY bodun (bïr) ekindi tawārïn üplädi "The people raided *(aγāra)* each other's property." 'UBLAŠUR 'UBLAŠMA'K üplädür üplädmäk. üplädi-

:: 'UT·LAŠ·DY NA'NK ütlädi nāŋ "The things were pierced *(inṯaqabat)*." 'UTLŠVR 'UTLSMA'K ütlädür ütlädmäk. 0 ütläš-

This is used for plundering *(nahb)*.[1]

:: 'AL·B· LA'R 'UT·LAŠDIY[2] alplär ätlädi "The warriors fought closely *(talāḥamat, taṯāladū)*." 'UTLAŠUVR[2] 'UTLAŠMA'K[2] ätlädür ätlädmäk. ätläš-

:: 'ITLIŠDY NA'NK itlišdi nāŋ "The things were pushed together *(indafa'at)*." 'ITLŠVR 'ITLŠMA'K itlišür itlišmäk. 0 itliš-

:: QABUΓLA'R 'AJ·LIŠ·DIY qapuγlär ačlišdi "The doors opened *(infataḥat)*." The same for things that are locked. 'AJ·LIŠUR 'AJ·LIŠMA'Q ačlišur ačlišmäq. ačliš-

:: 'ULA'R BYR 'IKINDYNIY 'AḌLAŠDIY olär bïr ekindïni äḍlädi "The two of them sought to honor *(tafaqqada . . . ḥurma)* each other." 'AḌLAŠUR 'ḌLAŠM'K äḍlädür äḍlädmäk. 0 äḍläš-

:: 'IWIQ BIYR BIYR·KA' 'UḌLAŠ·DIY iwiq bïr bïrkä uḍlašdi "The she-antelopes walked one behind the other *(mašat . . . xalifa$^{tan}$)*." 'UḌLAŠUVR 'UḌLAŠMA'Q uḍlašür uḍlašmäq. uḍlaš-

:: 'ULA'R 'IKY 'AR·LAŠDIY olär ekki ärläšdi "The two of them vied in manliness *(tabārayā fi-r-rujūliyya)*." 'ARLAŠVR 'ARLAŠMA'K ärläšür ärläšmäk. ärläš-

:: BVDUN QMUΓ 'UR·LAŠDIY bödun qamuγ orlašdi "The people raised a cry *(ṣāḥa, jalabū)*." 'UR·LAŠVR 'UR·LAŠMA'Q orlašür orlašmäq. Its root-form is: 'URIYLAŠ·TIY orïlašti. orlaš-

:: 'UZ·LUŠDIY NA'NK üzlüšdi nāŋ "The thing was cut or snapped *(inqaṭa'a)*." :: BAKY KIŠY 'UZLŠDY begi kiši üzlüšdi "The marriage between husband and wife was dissolved *(inqaṭa'at az-zawjiyya)*."[3] :: 'ALIM·LIΓ BYRIM·LIK·DIN 'UZLUŠDY alimliγ bërimligdin üzlüšdi üzlüš-

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126 1. This sentence apparently refers to the previous entry (üplädi-).

2. U (brown) altered from A (black).

3. *w* restored in brown ink above *j*.

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"The debt was dissolved between the creditor and the debtor *(infaṣala d-dā'in min al-madyūn)*." 'UVZLUŠUVR· 'UZLUŠMA'K üzlüšür üzlüšmāk.

:: 'UL MANIK BIR·LA' 'IŠLAŠ·DIY ol mānig birlā išlāšdi "He vied with me in the work *(bārānī fī l-'amal)*." The same for helping. 'IŠLAŠUVR· 'IŠLAŠMA'K išlāšür išlāšmāk. 0 išlāš-

:: 'UΓLA'N 'IΓ·LAŠTY oγlān iγlašti "The babies cried *(bakat)*." A variant of the form with *yā'* [i.e. yiγlaš-]. 'IΓ·LAŠUR 'IΓ·LAŠMA'Q iγlašur iγlašmāq. iγlaš-

:: KIŠY 'AWLAŠDY kīši awlāsdi "The people crowded *(izdaḥama)* about the thing." 'AWLAŠUVR 'AWLAŠMA'Q awlašūr awlašmāq. awlaš-

:: BAK BRL' 'AWLAŠTY 'UY·NA'B· beg (anig) birlā āwlāšti oynāp "The emir played with him putting a house as the stake *(waja'ala baynahumā l-xaṭar bayt[an])*." This is a root-principle, namely äwlāš- G



that anything that is placed as the stake in gambling is mentioned along with the suffix: KŠTY [sic] ·lašti. 'AWLAŠVR 'AWLAŠMA'Q [sic] äwlāšür äwlāšmāk. 0

:: BYR NA'NK BYR· 'UZA' 'UK·LUŠDY bīr nāŋ bīr üzä üklüšdi "One thing was heaped up *(inkaṭaba)* on another" — of such things as sand, a swarm of locusts on reeds, a crowd of people. 'UKULŠVR 'UKULŠMA'K üklüšür üklüšmāk. üklüš-

:: TKM' YANKA'Q·TIN· BUVDUN 'AQ·LIŠDIY tägmä yaŋāqtin bōdun aqlīšdi "The people crowded together *(izdaḥama)* from every side." Also of waters that flow together *(tasāyalat)* from every ravine. 'AQLIŠUVR 'AQ·LIŠ·MA'Q· aqlīšür aqlīšmāq. 0 aqlīš-

:: 'ULA'R QAMUΓ 'DAQ· 'AK·LAŠDY LA'R olār qamuγ aḍaq iklāšdilār This is an expression for "mutual trampling *(tawāṭu')*" upon a thing or for a group of people "agreeing *(muwāfaqa)*" upon a matter; also, "They helped each other trample *(waṭa')* with the foot." 'AKLAŠUR 'AK·LŠMA'K iklāšür iklāšmāk. iklāš-

:: YLQY 'ARIΓ· 'IKLAŠDIY yilqi ariγ iglāšdi "The cattle (or other) were sick *(mariḍat)*." 'IKLAŠUR 'IKLAŠMA'K iglāšür iglāšmāk. iglāš-

:: BA'LIΓ LA'R 'AMLAŠDIY LA'R bāliγlār āmlāšdilār "The wounded treated each other *(ta'ālajat)*." 'AMLAŠUVR LA'R 'AM·LAŠM'K āmlāšürlār āmlāšmāk. āmlāš-

:: 'UL 'ANIK BIRL' JUK'N 'UR·DIY 'UM·LAŠV ol anig birlā čögān urdi ümlāši "He had a polo contest with him with trousers as the stake *('alā xiṭār as-sarāwīl)*." 'UMLAŠUVR 'UMLAŠMA'K ümlāšür ümlāšmāk. ümlāš-

:: 'UL 'ANIK BL' 'ALKIN 'IM·LAŠDY ol anig billā ālgin imlāšdi "He pointed *(ašāra)* to him with his hand and the other did likewise." 'AIM·LAŠUR[1] 'AIM·LAŠMA'K[1] imlāšür imlāšmāk. 0 imlāš-

127 1. A crossed out in brown ink.



Q

:: 'L YARMA'Q 'UT·SUQ·TY ol yarmāq utsuqti "Some dirhams were wagered *(qūmira darāhim* [i.e. he lost them]) in the game." The same for other things. 'UTSUQA'R 'UTSUQMA'Q utsuqār utsuqmāq. Proverb: SIN'MASA' 'AR·SIQA'R SAQIN·MASA' 'UTSUQA'R sināmasa arsiqār saqinmasa utsuqār "When something is not tested one is deceived by it, when thought is not taken (at the outset of a matter) one is overcome *(yuγlabu)*." This is coined [to advise] testing and caution. utsuq- P

:: 'AR· 'AR·SIQ·TIY ār arsiqti "The man was deceived *(γurra)*." 'AR·SIQA'R 'AR·SIQ-M'Q arsiqār arsiqmāq. arsiq-

:: 'AR· 'URSUQ·TY ār ursuqti "The man underwent a beating *(γuliba[2] . . . fī ḍ-ḍarb wa-ṣāra maḍrūb[an])*. 'UR·SUQA'R[3] 'URSUQM'Q ursuqār ursuqmāq. ursuq-

:: 'UL TAW'RIN 'AL·SIQ·TY ol tawārin alsiqti "He was plundered, deprived *(ḥuriba, suliba)* of his property." 'AL·SIQA'R 'AL·SIQ·MA'Q alsiqār alsiqmāq. alsiq-

::



'AR 'AN·DIQTIY ār andiqti "The man swore an oath *(ḥalafa)*." AN·DIQA'R 'AN·DIQ-MA'Q· andiqār andiqmāq. andiq-

Verse [=450 yuluγ]:

| | | |
|---|---|---|
| QUY·ΓAŠIB YTS' 'NIK YVZYNK' | qoyγašip yatsa anig yüzinä | V |
| 'ALSIQAR 'VKIN 'NIK SUVZYNK' | alsiqar ögin anig sözinä | (alsiq-) |
| MINK KŠY YULUΓY BVLB 'VZYNK' | miŋ kīši yuluγi bōlup özinä | |
| BYR·KA' LAR 'UDIN [sic] 'NIK KVZYNK' | bērgälär özin anig közinä | |

"One who lies with him and sees his face loses his mind *(suliba 'aqluhu)* over his (song and his charming) speech; a thousand souls are ransomed for his beauty; [they will give their souls for his eyes]."

K

:: 'R 'INJKTIY ār enčikti "The man lost consciousness, shook, and shriveled up *(ḏahabat ḥāssa . . . ka-annahu muγmā 'alayhi wa-rta'ada wa-taqallaṣa)* (from cold water being poured over him)." 'INJIKA'R 'INJIKM'K enčikār enčikmāk. 0 enčik-

:: 'L BV 'YŠ Q' 'USTUIKTY ol bu īšqa östikti "He coveted, longed for *(ḥariṣa 'alā, ištāqa)* this thing." 'USTK'R 'STKM'K östikār östikmāk. Its root-form is: 'VZ TIKTY öz tikti. östik-

2. MS. *γulibat.*
3. *Sukūn* (°) (brown) changed from A (black).

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[L]

:: YΓ'J 'IRBALDY yïγāč ïrpäldi "The wood was sawn *(nušira . . . bi-l-minšār)*." 'IRBALUR 'IRBALMA'K ïrpälür ïrpälmāk. Proverb: 'NK'KAY·[sic] 'IRBALDY 'YŠ oŋ̇äli ïrpäldi ïš 0 "The matter was meant to be made right but was sawn" — i.e. ruined *(urïda l-amr bi-l-iṣlāḥ fa-nušira ya'nī ufsida)*. 0 irpäl- P

:: 'AR· 'AT· 'UVZA' 'AR·TIL·DY är at üzä artildi "The man threw himself on the horse in a straddled position *(alqā . . . nafsahu . . . wahwa an yakūna niṣf al-badan min jānib wa-l-āxar min jānib)*." :: TAΓ'R 'AŠYA'K 'UVZA' 'ARTILDY taγar äšyäk üzä artildi "The sack (or other) was loaded *(ḫumilat)* on the ass." 'ARTILVR 'ARTILM'Q artilür artilmāq. 0 artil-

:: 'YŠ 'AR 'UVZ' 'RTIL̲DIY ïš är üzä örtüldi "The matter was obscure *(ubhima)* to the man." :: KVK 'URTU̲LDIY kök örtüldi "The sky was overcast *(taγayyamat)*." Its root-meaning is anything that is concealed *(sutira)* under a thing. U̲'ΨRTU̲LVR[1] 'URTULMA'K örtülür örtülmāk. örtül-

:: BUK 'URTALDY bük örtäldi "The thicket (or other) was burned *(uḥriqat)*." 'URTLVR 'URTLM'K örtalür örtälmāk. 0 örtäl-

:: 'IRTA̲LDIY 'N'NK irtäldi nǟŋ̇ "The thing was inquired into, sought after *(fuḥiṣa 'an, ṭuliba)*." 'IRTLVR 'IRTLM'K irtälür irtälmāk. irtäl-

Verse:

| | | |
|---|---|---|
| KNKLM 'IJN 'URTADY | köŋ̇lüm ičin örtädi | V |
| YTMYŠ YŠΓ [sic] QARTADY | bütmïš bašïγ qartadi | |
| KJMYŠ 'D̲UK 'IRTADY | käcmïš öd̲üg irtädi | |
| TUN KUN KJB 'IRTALU̲VR | tün kün käčip irtälür | |

Describing the one he is eulogizing: "My heart burned [inwardly]

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(at the pain of loss); the wound [which had healed] opened; he sought after bygone days; but Time caught up with him, while he was ever searching for *(yatafaḥḥaṣu[1] 'an)* it [lit.: while day and night pass it is sought]." 0

:: MUVN 'UBRU̲LDY mün öprüldi "The soup (or other) was sipped *(ḫusiyat)*." 'UBRLUR 'UBRLM'K öprülür öprülmāk. 0 öprül-

:: SVW 'USTAL̲DIY sūw üstäldi "The water increased *(zāda)* or was added to *(zīda fihi)*." The same for other things. 'USTALUR 'USTALM'K üstälür üstälmāk. 0 üstäl-

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128 1. Second (original first) U crossed out in brown ink.

129 1. MS. *yatafaṣḥaṣu*.



:: 'IS·TALDY NA'NK istäldi nǟŋ̇ "The thing was desired, sought after *(ṭuliba, fuḥiṣa)*." 'ISTALUR 'ISTALM'K istälür istälmāk. 0 istäl-

:: BV SUVZ 'A̲ŠTILDIY bu sōz eštildi "These words (or other) were heard *(sumi'a)*." 'ASTI̲LUR 'STILM'K eštilür eštilmāk. 0 eštil-

:: 'A̲R 'A̲ΓTI̲LDY är aγtildi "The man was knocked down *(ṣuri'a)*." Its root-form is: 'A̲Γ TARILDY aγtarildi. 'A̲ΓTILR 'ΓTILM'Q aγtilur aγtilmāq. 0 aγtil-

:: 'WDILDY NA'NK äwdildi nǟŋ̇ "The thing was picked up *(ultuqiṭa)*." 'AWDILUR 'WDILM'K äwdilür äwdilmāk. 0 äwdil-

:: 'UΓL 'IK·DILDY oγul igdildi "The boy (or other) was reared *(rubbā)*." 'IKDILUR 'IKDLM'K igdilür igdilmāk. 0 igdil-

:: SBIZΓU̲V[2] 'UTRLDY sïbïzγu ötrüldi "The flute (or other) was sounded *(ṣuyyiḥa bi-)*." 'UTRLUR 'UTRLM'K ötrülür ötrülmāk. ötrül-

:: SAJ U̲'UTRLDY sač otruldi "The hair (or other) was trimmed *(quṣṣa)*." 'UTRLR 'UTRLM'Q otrulur otrulmāq. otrul-

:: YVL 'A̲DRILDI̲Y yōl aḏrildi "The two roads diverged *(tafarraqa)*." The same for two companions, or two teeth of which one is separated *(tazāyala)* from the other. 'A̲DRILUR 'A̲DRIL̲MA'Q̲ aḏrilur aḏrilmāq. aḏril-

:: 'UD̲RULDY NA'NK üḏrüldi nǟŋ̇ "The thing was chosen, set apart *(xuyyira, muyyiza)*." The same for a party of men who are set apart *(inḫāzat . . . jāniban)*: :: 'NIK 'A̲RA'NI̲Y 'UD·RULDY anig ärǟni üdrüldi "His men were set apart *(imtāza . . . jānib[3]an)*." 'U̲D·RU̲LUR 'U̲DRU̲LM'K üdrülür üdrülmāk. üḏrül-

:: 'ATM'K 'IS·RILDY ätmāk isrildi "The bread (or other) was bitten *('uḍḍa)*." 'IYS·RILUR 'IS·RULM'Q ïsrilur isrulmāq. isril-

:: YUK 'AR·TÏN 'ŠRULDY yük arttin ašruldi "The load was brought across *(ujïza)* via the pass (or other)." 'A̲ŠRULUR 'ŠRULM'Q ašrulur ašrulmāq. 0 ašrul-

:: 'UL YIYR·KA' 'UΓRALDY ol yērkä uγraldi "It was intended to go *(quṣidat)* to those regions (or other)." 'U̲Γ̲RA̲LUR[3] 'AΓRULM'Q uγralur uγralmāq. uγral-

:: SUNKVK 'UΓRU̲LDY sün̲ük oγruldi "The bone was disjointed *(fuṣila, ṭubbiqa)*." 'UΓRU̲LUR 'UΓRU̲LM'Q oγrulur oγrulmāq. oγrul-

Verse:

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2. Three dots faintly visible over S.

3. First U (brown) changed from A (black); A (brown) changed from U (black).

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BLJQ BALQ YUΓRULVR — balčiq baliq yoγrulūr — V
JIΓ'Y YWR YIΓRILVR — čiγāy yawuz yiγrilūr
'RNKAK LARIY 'UΓRULVR — ärŋäkläri oγrulūr
'ADΓJ BL' 'WRŠVR — oḏγuč bilä äwrišür

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In the debate between Summer and Winter: "Clay and mud pile up; the wretched poor one crouches hunched up; his fingers split *(yanfaṣilu)* (from the severe cold), and he comforts himself with a firebrand." 0

:: 'AR· 'AWRILDY är äwrüldi "The man turned away *(raja'a . . . min wajh)* from his course." The same for anyone who turns away *(inṣarafa 'an wijha)* from his course. 'AWRULUR 'AWRULM'K äwrülür äwrülmāk. — äwrül-

:: KAND 'AKRIL·DIY känd ägrildi "The city was besieged *(ḥūṣirat)*." :: YIB· 'AKRIL·DIY yip ägrildi "The yarn was spun *(γuzila)*." 'AKRILUR 'KRLM'K ägrilur ägrilmāk. — ägril-

:: BYŠIK 'UKRILDY bēšik ügrildi "The baby's cradle was rocked *(ḥurrika)*." 'UKRLUR 'UKRLM'K ügrilür ügrilmāk. — ügril-

:: QAY·NA'R 'AŠJ 'AMRUL·DIY qaynār ešič amruldi "The boiling pot subsided *(sakana)* (because cold water was poured over it)." :: 'AR· TIYNIY 'AMRUL·DY är tīni amruldi "The man's breath was still *(sakana)* (and he died)." Also of anything that subsides or is still after being stirred up. 'AMRULUR 'MRULM'Q amrulur amrulmāq. — amrul-

:: YIΓA'J 'IR·ΓAL·DIY yiγāč irγaldi "The tree was shaken *(nufiḍat)*." The same for anything that is shaken *(huzza)*. 'IRΓALUR 'IRΓALM'Q irγalur irγalmāq. — irγal-

:: 'AR·QIŠ [sic] 'ARWALDY arwiš arwaldi "The spell was spoken *(ruqiyat)*." 'ARWALR 'ARWALM'Q arwalur arwalmāq. — arwal-

:: BAK·KA' 'AL·QIS 'AL·QAL·DIY begkā alqis alqaldi "The emir was eulogized *(uṭniya)* and his virtues enumerated." 'ALQALAUR 'ALQALM'Q alqalur alqalmāq. — alqal-

:: SUV TALIM· 'IR·KIL·DY sü tälim irkildi "The great army gathered *(ijtama'a)*." The same for anything which gathers until it becomes many, or which is gathered by someone; transitive or not transitive [i.e., passive or middle]. 'IRKILUR 'IRKILM'K irkilür irkilmāk. — irkil-

:: 'URKNJ BULUB 'UR·KULDY ürkünč bolup ürküldi "Panic broke out causing the people to flee *(hazāhiz . . . nufira)*." 'URKULUR 'RKULM'K ürkülür ürkülmāk. — ürkül-

:: 'UVN 'ALKALDY ün älgäldi "The flour (or other) was sifted *(nuxila)*." 'ALKALUR 'ALKALM'K älgälür älgälmāk. — älgäl-

N



:: 'AR 'ARJISIN 'ARTINDIY är arčisin artindi "[The man] loaded *(ḥamala)* his saddlebag (on the pack animal)." The same for other things. 'ARTINUR 'AR·TIN·M'Q artinur artinmāq. — artin-

:: 'URA'ΓUT YVZIN 'URTUNDIY urāγut yüzin örtündi "The woman unveiled[1] her face; or else she veiled *(satarat)* it." 'URTUNUR 'URTUNM'K örtünür örtünmāk. — örtün-

:: 'URTANDY NA'NK örtändi nāŋ "The thing blazed up *(iḥtaraqa)*." 'URTANUR· — örtän-

[I. 212/251] 131

'URTAN·M'K örtanür örtänmāk. :: BULIT 'URTANDY bulit örtändi "The clouds reddened *(iḥmarrat)* (after sunset)." The Turks regard this as a good omen; hence the proverb: TUNL' BULIT· 'URTANSA' 'AWLUK 'URIY KALDURMIŠJA' BULVR TANKDA' BULT 'URTANSA' 'AWKA' YAΓY KIRMIŠJA' BULVR tünlä bulit örtänsä äwlük uri käldürmišcä bolūr, tanda bulit örtänsä äwkä yayi kirmišcä bolūr "When the clouds redden at night it is as though the wife gave birth to a male son; when they burn *(iḥtaraqat)* in the dawn (and the morning) it is as though the (raiding) enemy entered the house." The second is a bad omen. — P

:: 'UVZINKA' YAMIYŠ 'AWDIN·DIY özinä yemiš äwdindi "He picked *(iltaqaṭa)* the fruit (or other) for himself." 'AWDIN·MA'K äwdinmāk. — äwdin-

:: 'L MANK' U'UTRNDIY ol maŋa utrundi "He opposed *(qāwama)* me." :: YYL YIΓA'J·Q' 'UTRUNDIY yēl yiγāčqa utrundi "The wind blew against *(istaqbalat)* the tree." 'UTRNUR 'UTRNM'Q utrunur utrunmāq. — utrun-

:: 'AR· 'IS·RIND·DY är isrindi "The man clenched his teeth in anger *(ikla'azza γaḍab^an)*." Its root-meaning is for a cauliflower, or the like, when it is cooked and before it is done, water is poured over it so that it remains as if raw and does not cook any more. It is also used of a person with an easy manner who becomes severe *(ištadda)*. 'IS·RINUR 'IS·RIN·MA'Q isrinur isrinmāq. — isrin-

:: BA'LIΓ 'AΓRIN·DIY bāliγ aγrindi "The wounded man (or other) was in pain *(tawaja'a)* (from his wounds)." 'AΓRINUR 'AΓRIN·MA'Q aγrinur aγrinmāq. — aγrin-

:: 'UL BILIK 'UKRAN·DY ol bilig ögrändi "He learned *(ta'allama)* knowledge and wisdom (or other)." 'UKRANUR 'UKRAN·M'K ögränür ögränmāk. — ögrän-

Verse: V

'AR·DAM TILA' 'UKRANYN [sic] BULM' KUW'Z
'AR·DM SIZN 'KUNSA' 'NKMKVD' 'NK'R
ärdäm tilä ögränibän bolma küwāz
ärdämsizin ögünsä äŋmägüdä äŋār

"Seek wisdom and knowledge and learn it and do not be too proud to learn; he who claims wisdom and education without learning will be bewildered when put to the test." 0

130 1. Sic *(safarat)* — this meaning is out of place here.

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:: 'AR· 'UZLUQ 'UKRAN·DY ār uzluq ögrändi "The man learned a craft[1] (or other)."

:: 'URA'ΓUT YIB· 'AG·RINDIY urāγut yip ägrindi "The woman spun *(γazalat)* the yarn for herself; or else she pretended to do it but did not really." 'AKRINUR 'KRINM'K ägrinür agrinmāk. ägrin-

:: 'UL QILMIŠ 'YŠNK' 'UXSIN·DIY ol qilmiš ïšïŋa oxsindi "He regretted *(nadima)* what he had done." 'UXSINUVR 'UXSINM'Q oxsinür oxsinmāq. oxsin-

:: 'UΓL 'AR·SIN·DY oγul ärsindi "The boy showed manliness *(abdā*[2] *. . . min nafsihi rujūliyya)*." 'ARSINUR 'AR·SINM'K ärsinür ärsinmāk. ärsin-



:: 'UL BUV 'AWNY 'AWSINDY ol bu äwni äwsindi "He reckoned this house as one of his own houses *(buyūt)* and stayed in it." 'AWSINUR 'AWSINM'K äwsinür äwsinmāk. äwsin-

:: 'L QUŠNY 'ALIKDN 'IJ·QIN·DY [sic] ol qušni äligdin ičγindi "He let the bird go *(aflata)* from his hand." Proverb [=578 yalγa-]: YAQ'DA'QIY YALΓA'Γ'ALIY 'ALIKDA'KIY 'IJΓ'INUVR yaqādāqi yalγāyali äligdäki ičγinür 0 "One who licks (the food that falls)[1] on his collar lets go *(yaflitu aw yanfalitu)* (the bowl, or other) that is in his hand." This is coined to advise a person to hold on to what he has if he cannot get what he wants. :: 'AR· 'IJ·Γ'INDY är ičγindi "The man broke wind *(radama)* in a party of people and was ashamed of it but could not hold it back." 'IJΓ'INUVR 'JΓ'INM'Q ičγinür ičγinmāq. icγin- P

:: YIΓA'J 'IR·Γ'ANDIY yïγāč irγandi "The tree shook and swayed *(ihtazzat, taharrakat)*." Also for anything else. 'IRΓ'ANUVR 'IRΓ'ANM'Q irγanür irγanmāq. irγan-

:: TA'Š 'AŠΓ'INDY tāš ašγindi "The rock was worn away or crushed *(insahaqa)*." Also of anything that is worn away or crushed. 'AŠΓ'INUR 'AŠΓ'INM'Q ašγinur ašγinmāq. ašγin-

:: 'AL·QINDIY NA'NK alqindi nāŋ "The thing was completely used up *(nafada . . . birummatihi)*." :: 'AR· 'ALQINDY är alqindi "The man died, perished *(māta, funiya)*." 'AL·QINUR 'ALQINM'Q alqinur alqinmāq. alqin-

:: 'UL MANK' 'UT·KUNDY ol maŋa ötgündi "He vied *(ḥakā, bārā)* with me in something." 'UTKNUVR 'UTKNM'K ötgünür ötgünmāk. Proverb: QARΓA' QA'ZΓA' 'UTKUNSA' BUTIY SINUVR qarγa qāzγa ötgünsä buti sinür "When the crow vies with *(ḥākā)* the goose (in strength and flying) his foot breaks." This is coined to advise a person not to exceed his limit. ötgün- P

:: 'UL 'UVZINKA' NANK 'IRKINDIY ol özinä nāŋ irkindi "He accumulated *(jama'a)* wealth (or other) for himself." 'IRKINUR 'RKINM'K irkinür irkinmāk. irkin-

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131 1. MS. *xirfa*, read *ḥirfa*.
2. MS. *abda'a*.

132 1. MS. *bifāḍa*, read *nufāḍa*.



:: 'AT 'UT 'IUS·KANDY at ot iskändi "The horse cropped *(natafa . . . qalīl*$^{an}$*)*[2] the grass." Also of someone who pulls out *(natafa)* hair or short grass. 'IS·KANUR 'IS·KNM'K iskänür iskänmāk. iskän-

:: 'URA'ΓUT 'UVN 'ALKANDIY urāγut ün älgändi "The woman sifted *(naxalat)* the flour for herself." 'ALKNUR 'ALKNM'K älgänür älgänmāk. älgän-

:: 'L BUV 'IYŠTA' TALIM 'AM·KANDY ol bu ïšta tälim ämgändi "He was overcome with fatigue *(ta'ayyā)* in this matter." Hence :: XA'N QAR·ŠIYQA' 'AM·KAINDY xān qaršïqa ämgändi "The king alighted *(nazala)*" ämgän-



at the palace." It means that fatigue *(ta'ab)* overcame him on his journey and he alighted. This is said of emirs and nobles out of extreme respect. 'AMKANUR 'AMKANM'K ämgänür ämgänmāk. The Oγuz do not know this form. 0 D

:: 'ANIK TAW'RIY 'UBLANDY anig tawāri üpländi "His goods were plundered *(nuhiba)* or he was raided *(uγïra*[1] *'alayhi)*." 'UBLANUR 'UBLANM'K üplänür üplänmāk. üplän-

:: 'AR· 'ATLANDY är atlandi "The man mounted *(rakiba)*." :: 'UL TA'ΓQA' 'AT·LANDIY ol tāγqa atlandi "He climbed *(ṣa'ida)* the mountain." Oγuz dialect. The same for climbing anything. 'ATLANUR 'ATLANM'Q atlanur atlanmāq. atlan- D

:: 'ΓUL 'AT·LANDIY oγul ätländi "The baby took on flesh *(tarabbala)*."[2] Also of anything which becomes fat *(samina)* after being lean. 'ATLANUR 'ATLANM'K ätlänür ätlänmāk. ätlän-

:: TA'Š 'ITLINDY tāš itlindi "The rock (or other) was pushed *(indafa'a)*." Also of a baby when he crawls *(tazaḥḥafa)*. Hence, in anger :: MANIK YVZDN 'TLN mänig yüzdin itlin meaning "Depart *(uγrub)* from me." 'TLNUR 'TLINM'K itlinür itlinmāk. itlin-

:: QABUΓ 'AJ·LIDIY qapuγ ačlindi "The door (or other) opened *(infataḥa)*." A variant of: 'AJILDY ačildi [106]. 'AJLNUR 'AJLNM'Q ačlinur ačlinmāq. ačlin-

:: 'UJ·LANDIY NA'NK üčländi nāŋ "The thing became three *(ṣāra . . . ṯalāṯa)*." :: 'IKY QA'Z 'UJ·LANDIY ekki qāz üčländi "The two geese (or other) became three *(taṯallaṯa)*." 'UJLANUR 'UJLANM'K üčlänür üčlänmāk. 0 üčlän-

:: TARIΓ 'IJ·LANDIY tariγ ičländi "The seeds of the crop swelled *(in'aqada ḥabbāt)*." Also of anything whose center *(wasaṭ)* is eaten when it becomes edible. 'IJLANUR 'JLANM'K ičlänür ičlänmāk. ičlän-

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2. There is a second *qalīl*$^{an}$ above the line.

133 1. MS. *γïra*.
2. MS. *tarayyala*.

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:: 'UJLANDIY NA'NK učlandi nāñ "The thing became pointed *(dū aṭrāf).*" 'UJLNUR 'UJLANM'Q učlanur učlanmāq. učlan-

:: 'ḌLANDY NA'NK äḍländi nāñ "The thing was made into goods and not left neglected *(uttuxiḍa 'araḍ*[an][3] *wa-lam yutrak muhmalan),*" as a fur is made from a skin, or a boot from felt. 'AḌLANUR 'AḌLANMA'K äḍlänür äḍlänmāk. äḍlän-

:: YLQY 'UḌ:LAN:DIY yilqi üḍländi "The mares were in heat *(ḍaba'at, ištahat al-fuḥūla).*" 'UḌLANUR 'UḌLAN·M'K üḍlänür üḍlänmāk. üḍlän-

:: 'URA'IUT 'AR·LANDIY urāγut ärländi "The woman married *(tazawwajat).*" 'AR·-LANUR 'AR·LANM'K ärlänür ärlänmāk. ärlän-

:: BULIT 'UR·LANDIY bulit örländi "The clouds rose up *(naša'at).*" 'UR·LANUR 'URLANM'K örlänür örlänmāk. It is better to say: 'UVR·DY ōrdi [96]. örlän-

Verse:

| | | |
|---|---|---|
| 'AY· QABUB 'AWLANB | ay qopup äwlänüp | V |
| 'AQ BULT 'URLANUB | aq bulit örlänüp | |
| BIR BIR 'UVZA' 'UKLNUB | bir bir üzä üklänüp | |
| SAJLB SUWY 'NKRAŠUVR | sačlup suwi anrašür | |

0

[I. 217/258]



"When the moon rises with its halo surrounding it, then the rain clouds rise up *(yartafi'u)* and accumulate, until they scatter water (over the face of the earth and it flows) with a noise and a murmur." They augur rain when the moon has a halo.

:: 'URQ 'UVZ:LUNDIY uruq üzlündi "The rope (or other) broke *(inqaṭa'a).*" 'UZL-NUR 'UZLUNM'K üzlünür üzlünmāk. üzlün-

:: 'AŠAIJ: 'UZLANDY ešič üzländi "The grease in the pot rose to the top *(irtafa'a dasam).*" 'UZLNUR 'ZLNM'K üzlänür üzlänmāk. üzlän-

:: 'ASLINDY NA'NK aslindi nāñ "The thing was hung *(ta'allaqa)* on another thing." 'AS·LINUR 'ASLINM'Q aslinur aslinmāq. aslin-

:: 'AY: 'AWLAN:DIY ay äwländi "The moon acquired a halo *(dāra).*" :: 'L BUV 'AWNY 'AWLANDIY ol bu āwni äwländi "He acquired this house as a dwelling *(maskan)* and counted himself as one of its residents." 'AWLNUR 'AWLNM'K äwlänür äwlänmāk. äwlän-

:: 'ARUQ[1] 'AR· 'UKLANDY aruq är ögländi "The weary man rested *(ajamma).*" 'UKLNUR 'UKLANM'K öglänür öglänmāk. Also when someone understands *(faṭina)* something after not knowing it. Its root-form is: 'UVK·LANDIY ōgländi. öglän-

3. MS. *γaraḍ*[an].



:: 'URA'IUT 'IK:LANDIY urāγut igländi "The woman went into labor *(ṭalq).*" Also of a man who is slightly ill *(mariḍa qalīl*[an]*).*[2] iglän-

:: 'AR· 'AMLAN:DY är ämländi "The man applied medicine *('ālaja)* to himself." 'AM:-LANUR 'AMLANM'K ämlänür ämlänmāk. ämlän-

Doubled

[B]

:: 'AR· BAŠIN 'URBAT̄Y är bašin ürpätti "The man ruffled *(sa''aṭa)* the hair of his head (or other)." 'URBATUR 'URBATM'Q [sic] ürpätür ürpätmāk. ürpät-

:: 'UL YI'J 'RBATY ol yiγāč irpätti "He ordered the wood (or other) to be sawn *(našr . . . bi-l-minšār).*" 'IRBATUR 'IRBATM'K irpätür irpätmāk. irpät-

T

:: 'UL 'ARTAT̄IY ol artatti (nāñni) "He corrupted *(afsada)* the thing." 'ARTATVR 'ARTATM'Q artatür artatmāq. 0 artat-

:: 'UL 'ANY 'R·TAT̄Y ol ani irtätti "He had it searched for *(faḥḥaṣa 'an, aṭlaba).*" 'IRTATUR 'IRTATM'K irtätür irtätmāk. irtät-

:: 'L BAK 'URTAT̄IY ol bük ortätti "He had the thicket (or other) burnt *(taḥrīq).*" 'URTATUR 'RTATM'K örtätür örtätmāk. örtät-

:: MAN 'ANY 'ISTAT̄IM män ani istättim "I sent after him to be looked for *(ba'aṭṭu fī aṭarihi li-yuṭlaba).*"[3] 'IS·TATUR 'IS·TATM'K istätür istätmāk. istät-

:: BAK 'ANIY 'UQ:TAT̄IY beg ani oqtatti "The emir had him shoot an arrow *(armāhu bi-n-nabl).*" 'UQTATUR 'UQTATMA'Q oqtatur oqtatmāq. oqtat-

X[4]

:: 'UL MANIY 'ULXUT̄IY ol māni olxutti "He seated *(ajlasa)* me." 'ULXUTUR 'UL-XUTM'Q olxutur olxutmāq. olxut-

134 1. R altered to Z by later hand (dot in brown ink).
2. There is a second *qalīl*[an] over the first.
3. Altered to *yaṭluba.*
4. MS. J.

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[I. 219/260] 135

Its root-form is with *ɣayn:* 'UL:ΓUTIY olɣutti since the verb is never made transitive with *xā'* but with *ɣayn*; for example, in: 'UDΓURDY oḏɣurdi "He awakened him," TUDΓURDY toḏɣurdi "He filled him to satiety," the verbs are made transitive with *ɣayn*.

R

:: 'UL TVNIN 'UB:RATIY ol tōnin opratti "He wore out *(ablā)* his garment (or other)." oprat-
'UBRTUR 'UBRATM'Q opratur opratmāq. 0

:: 'UL TAW'RIΓ 'UḎ:RATIY ol tawāriɣ üḏrätti "He made his wealth yield gain *(ṭammara, nammā)*." 'UḎRATUR 'UḎRATM'K üḏrätür üḏrätmāk. üḏrät-

:: 'UL 'ANY 'AΓRTIY ol ani aɣritti "He hurt *(awja'a)* him." 'AΓRITUR 'AΓRITM'Q aɣritur aɣritmāq. 0 aɣrit-

:: 'UL MANIY 'IYŠQ' 'UΓ:RATIY ol mäni īšqa uɣratti "He directed *(aqṣada)* me into a matter." 'UΓRATUR 'UΓRATM'Q uɣratur uɣratmāq. uɣrat-

:: 'UL MANK' BLIK 'UKRATIY ol maṇa bilig ögrätti "He taught *('allama)* me good manners and wisdom (or other)." 'UKRATVR 'UKRATM'K ögrätür ögrätmāk. 0 ögrät-

'L 'NK'R BIŠK U'ΨKRITY[1] ol aṇār bešik ügritti "He had him rock *(taḫrīk)* the baby's cradle." 'UKRITUR 'UKRITM'K ügritür ügritmāk. 0 ügrit-

:: QAŠINMA'Q MANIK YAYNIM 'AM:RITIY qašinmāq mänig yēnim ämritti "The irritation made my flesh itch *(aḥakka)*." As when something itches in a man's armpit or neck and the flesh tickles *(yaḥtakku)* making him laugh. 'AMRITUR 'AMRITM'K ämritür ämritmāk. ämrit-

S

:: 'UL MNY 'AT:SATIY ol mäni ätsätti "He made me desire meat *(aqramanī*[2] *ilā l-laḥm wa-šaḥhānī)*." 'ATSATUR 'ATSATM'K ätsätür ätsätmāk. ätsät-

:: 'UL 'ANY 'AX:SATIY ol ani axsatti "He crippled *('arraja)* him." 'AXSATUR 'AXSATM'Q axsatur axsatmāq. axsat-

:: 'UL 'ANIY 'AŠ:SATY ol ani ašsatti "He made him desire the food *(mannāhu*[3] *ṭ-ṭa'ām)*." 'AŠSATUR 'AŠSATM'Q ašsatur ašsatmāq. ašsat-

:: 'UΓLUM MANIY 'AW:SATY oɣlum māni āwsätti "My child made me homesick *(mannānī wa-šawwaqanī ilā l-bayt)*." 'AWSATUR 'AWSATM'K äwsätür äwsätmāk. äwsät-

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135 1. Second (original first) U crossed out in brown ink.
2. Another *-manī* added by later hand in margin.
3. MS. *mannānī* ("He made me desire"); possibly ani is in error for māni.



Š

:: 'UL MANIY 'ATA'MA' 'UX:ŠATIY ol māni atāma oxšatti "He likened *(šabbaha)* me to my father." 'UXŠATUR 'UXŠATM'Q oxšatur oxšatmāq. 0 oxšat-

:: 'UL 'ATMA'K 'UW:ŠATIY ol ätmāk uwšatti "He crumbled *(fatta)* the bread (or other)." 'UWŠATUR 'UWŠATM'Q uwšatur uwšatmāq. This is the correct form; there is also: 'UŠATIY ušatti [114]. uwšat-

:: 'UL 'NY 'LŠATIY ol ani ölšätti "He made him so hungry that he became dizzy *(ajā'a . . . ismadarra ṭarf)*." 'LŠATUR 'LŠATM'K ölšätür ölšätmāk. ölšät-

Γ

:: 'L YIΓA'J 'R·ṬATIY ol yiɣāč irɣatti irɣat-

[I. 221/263] 136

"He had the tree (or other) shaken *(anfaḍa)*." Verse:

| | | |
|---|---|---|
| YKTLARIK 'IŠLATUV | yigitlärig išlatu | V |
| YI'J YMŠ 'IRΓATUV | yiɣāč yemiš irɣatu | |
| QUL'N KAYK 'AWLATUV | qulān käyik awlatu | |
| BAḌRAM QILB 'AWNALIM | baḍram qilip awnalim | |

Describing a festival: "We'll put the youths to work; we'll have them shake trees and fruits; we'll have them hunt the wild ass and other wild beasts; while we occupy ourselves with merrymaking for a few days." 0

:: 'UΓL'N 'ULΓATIY oɣlān ulɣatti "The baby grew *(kabura)*." Its root-form is: 'ULΓA'Ḏ·TIY ulɣāḏti, assimilated. 'ULΓATUR 'LΓATM'Q ulɣatur ulɣatmāq. ulɣat- (ulɣāḍ-)

K

:: 'L QVY 'URKUITY ol qōy ürkütti "He startled *(naffara)* the sheep (or other)." 'URKUTURR [sic] 'URKUTM'K ürkütür ürkütmāk. ürküt-

:: 'L 'ANY 'AMKTY ol ani ämgätti "He wearied *(a'yā)* him." 'AMKTUR 'AMKTM'K ämgätür ämgätmāk. ämgät-

:: 'L 'VN 'ALKTIY ol ūn älgätti "He had the flour sifted *(anxala)*." 'ALKTUR 'ALKTM'K älgätür älgätmāk. älgät-

L

:: 'L 'NIK TAW'RIN 'UBLATY ol anig tawārin üplätti "He had his property plundered *(anhaba)*." 'UBLATUR 'UBLATMA'K üplätür üplätmāk. üplät-

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:: 'L QVY 'AT-LAṮY ol qōy ätlätti "He had the sheep made into meat *(laḥm)*." 'ATLATUR 'ATLATM'K ätlätür ätlätmāk. ätlät-

:: 'L NA'NKNY 'UKLU̱ṮIY ol nāṇni üklitti "He increased *(kaṯṯara, ṭammara)* his wealth." 'UKLITUR 'U̱KLITM'K üklitür üklitmāk. üklit-

:: 'L TAV'RIN 'AḌLAṮY ol tavärin äḍlätti "He ordered that good use be made *(iṣlāḥ)* of that part of his goods which had been neglected." 'AḌLATUR 'ḌLTM'K äḍlätür äḍlätmāk. äḍlät-

:: 'L 'UΓLIN 'UḌLAṮY ol oγlin uḍlatti "He made his child follow *(aṯbaʿa)* behind him."[1] Also for other things. 'UḌLATUR 'UḌLTM'Q uḍlatur uḍlatmāq. uḍlat-

:: 'L 'NKAR 'YŠ 'IŠLAṮY ol aṇar īš išlätti "He made him do *(istaʿmala)* the job." 'ŠLATUR 'IŠLATM'K išlätür išlätmāk. 0 išlät-

:: 'L 'Y'Q 'AŠLAṮY ol ayāq ašlatti "He had the vessel or bowl repaired *(arʿaba)*." 'AŠ-LATUR 'AŠ-LATM'Q ašlatur ašlatmāq. ašlat-

:: 'L KI̱ŠYNI̱Y 'AΓ-LAṮI̱Y ol kišini aγlatti "He sent the people away *(abʿada)* from him so that what he wanted would be exclusively his." 'AΓ-LATUR 'AΓLTM'Q aγlatur aγlatmāq. 0 aγlat-

:: 'L TAV'RIN 'UΓLIṮY ol tavärin uγitti "He increased *(ṭammara, kaṯṯara)* his wealth." 'UΓLTUR 'UΓLTM'Q uγlitur uγlitmāq. 0 uγlit-

:: 'L MANK' 'IWQ 'AWLAṮY ol maṇa iwiq awlatti "He had me hunt *(aṣāda)* the female gazelle (or other)." 'AWLATUR 'A̱WLTM'Q awlatur awlatmāq. awlat

::

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'L 'A̱NKAR YA̱YR 'IKLṮY ol aṇar yēr iklätti "He made him trample *(awṭaʿa)* the ground (or other)." 'KLTR 'KLTM'K iklätür iklätmāk. iklät-

:: BUV YA̱YR 'ANY 'IK·LṮY bu yēr ani iglätti "This place made him ill *(amraḍat)* (because it did not agree with him)." 'IKLA̱TUR 'IK·LTM'K iglätür iglätmāk. iglät-

:: MAN 'ANY 'AM·LAṮI̱M män ani ämlättim "I had him treated with medicine *(ʿilāj)*." 'AMLATUR 'AMLTM'K ämlätür ämlätmāk. ämlät-

:: MAN 'ANY 'IM·LAṮI̱M män ani imlättim "I ordered someone to gesture *(aṣāra)* to him by the hand or a wink of the eye." 'IMLATUR MA̱N 'MLATM'K imlätür män, imlätmāk. imlät-

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136 1. MS. *xalfī*, read *xalfahu*.



N

:: 'AR· 'AḌ·NAṮY är aḍnatti "The man changed *(taγayyara)* from what he was." The same for anything that changes from what it was. 'AḌNATUR 'AḌNATM'Q aḍnatur aḍnatmāq. aḍnat-

:: MAN NA'NK 'UR-NAṮM män nāṇ ornattim "I put the thing in its place *(waḍaʿtu . . . mawḍiʿahu)*." 'URNATUR MAN 'URNATM'Q ornatur män, ornatmāq. 0 ornat-

:: TA̱NKRI̱Y 'ASIN 'AS·NAṮY täṇri äsin äsnätti "God made the breeze blow *(nassama)*." :: YA'K 'NY 'IS·NAṮI̱Y yāk ani äsnätti "The devil made him yawn *(awqaʿahu fī ṭ-ṭuʿabā')*." 'ASNATUR 'SNA̱TM'K äsnätür äsnätmāk. äsnät-

:: MN 'ANKAR 'US·NAṮUM män aṇar osnattim "I likened *(šabbahtu)* him to him and suspected *(ẓanantu)* that it was he." 'US·NATUR 'US·NATM'Q osnatur osnatmāq. osnat-

:: 'L 'TIN TUBRA'ǪA' 'AΓ-NAṮY ol atin toprāqqa aγnatti "He let his horse roll *(marraγa)* in the dust (or other)." :: YA̱ΓA̱'Q 'A̱NIK TI̱YLIN 'AΓ-NAṮI̱Y yaγāq anig tīlin aγnatti "(Eating) walnuts made his tongue so heavy *(ṭaqqala)* that it seemed as though he had a speech defect *(araṯṯa)*." 'AΓNATUR 'AΓNATM'Q aγnatur aγnatmāq. 0 aγnat-

:: 'UL 'UQIN 'ULNAṮI̱Y ol oqinulnatti "He had the shaft of his arrow repaired in such a way that the notch and head were reversed *(iṣlāḥ qaḍḥ . . . hattā juʿila nikṣan)*." 'ULNATUR 'ULNATM'Q ulnatur ulnatmāq. 0 ulnat-

Another Type; Defective

:: 'L MANK' SUVZ 'UVTU̱RDI̱Y ol maṇa sōz ōtürdi "He reminded *(ḏakkara)* me of the words (or other)." 'UVTRUR 'UVTRMA'K ōtürür ōtürmāk. ōtür-

:: 'L 'NKAR BILK 'YṮURDY ol aṇar bilik ïttürdi (?) "He had him twist *(aftala)* the wick." 'YṮURR 'YṮURMA'K ïttürür ïttürmāk. Also of anything that is twisted. ïttür-?

R

:: 'L 'ANY 'IJUR·DY [sic] ol ani āčurdi "He made him hungry *(asγaba)* for it." 'JURR 'JURMA'Q ačrur ačurmāq. āčur-

Š

:: 'ULA'R 'IḴY QA'ΓUVN 'U̱YUŠDY olār ekki qāγūn oyušdi "The two of them vied in hollowing out *(taqwīr)* the melon." Also for helping. 'UYŠUR 'UŠM'Q oyšur oyušmāq. oyuš-

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:: 'UL 'ANKAR QA'B·Q' 'UVN 'UYŠDI̱Y ol aṇar qāpqa ūn uyušdi "He helped him press *(šadd)* the flour into the sack (or other)." 'UYŠUR 'UYŠM'Q uyšur uyušmāq. uyuš-

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:: 'ANIK 'AḌA'QIY QUM·DA' 'UYK·TIY anig aḍāqi qumda üyükti "His foot sank *(sāxat)* in the quicksand." :: 'INIK 'AḌA'QIY 'UYKTY anig aḍāqi üyükti "His foot was injured by a stone *(laṭamat al-ḥijāra rijlahu wa-ḥafā)*." 'UYKA'R 'UYKM'K üykär üyükmāk. üyük-

L

:: 'NKAR SUVZ 'AYILDIY anar sōz ayildi "The words were said *(qīla)* to him." 'AYILUR 'AYILM'Q aylur ayilmāq. ayil-

:: YYR 'UYULDY yēr oyuldi "The ground collapsed *(hārat, xasafat)*." :: KUTV 'UYULDY kütü oyuldi "The roof was pierced *(inṭaqaba)* by the falling rain." 'UYLVR· 'UYLM'Q oylür oyulmāq. oyul-

N

:: 'L MANDIN 'UYALDIY ol mändin uyaldi "He was ashamed *(istaḥyā)* before me in the matter and refrained from pursuing it." 'UYALUR 'UYALM'Q uyälur uyalmāq. uyal-

:: 'L 'AR 'IYNIDIY (ol) är iyindi "The man strained at stool *(ajhada ṭabī'atahu fī ixrāj al-barāz)*." 'IYINUR 'IYINM'Q iynur iyinmāq. iyin-

Quadriliteral

R

:: 'L MANK' SUVZ 'YTRDY ol maŋa sōz ayturdi "He made me speak *(takallum)* to him." 'AYTRUR 'AYTURMA'Q ayturur ayturmāq. 0 aytur-

:: 'L MANK' QA'ΓUVN 'UYTURDY ol maŋa qāγūn oyturdi "He made me scoop out *(taqwīr)* the melon (or other)." 'UYTRR 'UYTURMA'Q oyturur oyturmāq. oytur-

:: 'UL 'UVN 'UYTURDY ol ūn uyturdi "He had the flour pressed *(šadd, ḍaγṭ)* into the sack (or other)." 'UYTURR 'YTURMA'Q uyturur uyturmāq. uytur-

:: 'L MANIY 'UYΓURDIY ol māni oyγurdi "He woke *(ayqaẓa)* me." A variant of the form with *ḍāl* [i.e. 120 oḍγur-]. 'UYΓURR 'UYΓURMA'Q oyγurur oyγurmāq. oyγur- D

Š

:: 'UYA'R 'IKY 'AYIRIŠ·DIY olār ekki ayrišdi "The two of them parted *(tazāyalā, tafarraqā)*." 'AYRIŠVR 'YRIŠMA'Q ayrišur ayrišmāq. A variant of the form with *ḍāl* [i.e. 123 aḍrıs-]. ayriš- D

L

:: SUVZ 'AYTILDY sōz aytildi "He was asked *(su'ila)* about the statement (or other)." 'AYTILUR 'YTILM'Q aytilur aytilmāq. aytil-



N

:: 'L SUVZ 'AIYTINDY ol sōz aytindi "He took it upon himself to question *(su'āl)* the statement." 'AIYTINUR 'AIYTINM'Q aytinur aytinmāq. 0 aytin-

:: 'L MANDIN BUV 'IYŠ·TA' 'AY·MANDIY ol mändin bu īšta äymändi "He was ashamed *(istaḥyā)* before me and did not dare to pursue this äymän-



matter." 'AYMANUR 'AYMANM'K äymänür äymänmāk.

L

:: TA'M 'IYRILDY tām ērildi "The wall (or other) was breached *(inṭalama)*." 'IYRILUR 'IYRILM'K ērilür ērilmāk. Hence :: 'AY· 'AIYRLDY ay ērildi "The moon began to wane *(axaḍa . . . fī n-nuqṣān)* (toward the end of the month)." 0 ēril-

:: 'IY·SIL·DY N'NK äysildi nāŋ "The thing diminished *(naqaṣa)*." 'IY·SILR 'IYSILM'K äysilür äysilmäk. äysil-

:: 'IYŠ·Q' 'IYWILDY īšqa ēwildi "There was a hurrying *('ujila)* to the affair." 'YWILUR 'IYWILM'K ēwilür ēwilmāk. ēwil-

Doubled

:: 'UL 'ANY 'UY·NATIY ol ani oynatti "He let him play *(al'aba)* with it." 'UYNATUR 'UYNATM'Q oynatur oynatmāq. oynat-

Another Type

:: 'L TVNIN 'AYA'DIY ol tōnin ayādi "He took good care of *(ṣāna)* his garment (or other)" :: XA'N 'ANKAR 'AYA'Γ 'AYA'DIY xān anar ayāγ ayādi "The king gave him an honorific title *(laqqaba)*." 'YA'R 'YA'MA'Q ayār ayāmāq. aya-

Triliteral, Final Weak

B

:: 'L YΓU 'IRBA'DIY ol yiγāč irpādi "He sawed *(našara)* the wood (or other)." :: 'L 'YŠIΓ 'RBA'DIY ol īšiγ irpādi "He spoiled *(afsada)* the matter when he wanted to improve it." 'RBA'R 'RBA'MA'K irpār irpāmāk. irpä-

T

:: 'ARTA'DIY NA'NK artādi nāŋ "The thing became spoiled *(fasada)*." 'ARTA'R 'ARTA'MA'Q artār artāmāq. 0 arta-

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:: 'UL 'UTNK 'URTA'DIY ol otuŋ örtädi "He burned *(aḥraqa)* the firewood (or other)." 'URTA'R 'URTA'MA'K örtär örtämäk. 0 örtä-

:: 'R 'YŠГ 'IRTA'DY är ïšiγ irtädi "The man sought after *(ṭalaba, tabi'a)* the matter." 'IRTA'R 'IRTA'MA'K irtär irtämäk.[1] irtä-

'IS·TA'DIY istädi is like: 'IRTADY irtädi. 'IS·TA'R 'IS·TA'MA'K istär istämäk. Verse: istä-

| | | |
|---|---|---|
| YIГLAB 'DUV 'IRTADIM | yiγlap uḍu irtädim | V |
| BAГRIM BAŠIN QARTADIM | baγrim bašin qartadim | |
| QJMYŠ QTUГ 'IRTADM [sic][2] | qačmïš qutuγ istädim | |
| YГMUR KUNY [sic] QA'N SAJA'R | yaγmur kepi[3] qān sačar 0 | |

"I cried after *(xalfa)* my beloved, and I broke open the sore on my liver (after it had healed); I followed after *(tabi'tu aṯar)* fleeing Fortune;[4] (my eye) rains [blood like] rain." 0

:: 'L MANY 'UNDA'DIY ol mäni ündädi "He called *(da'ā, nādā)* me." 'UNDA'R 'UNDA'MA'K ündär ündämäk. 0 ündä-

:: 'L YNJV 'AWDIYDIY ol yinčü äwdïdi "He picked up *(laqaṭa)* the pearls." Also for [picking] any kind of fruit. 'AWDIYR 'AWDIYMA'K äwdïr äwdïmäk. äwdi-

:: 'UL YA'ГIYNIY 'ALDA'DIY ol yāγïni aldädi "He deceived *(xada'a)* the enemy with cunning and stratagem." 'ALDA'R· 'LDA'M'Q aldär aldämāq. alda-

:: 'AT· 'ULDIYDIY at oldïdi oldi-



"The horse (or other) was unshod *(ḥafiya)*." 'ULDIYR 'ULDYMA'Q oldïr oldïmāq.

R

:: TUVN 'UBRA'DIY tōn oprädi "The garment (or other) was worn out *(baliya)*." 'UBRA'R 'UBRA'MA'Q oprär oprämāq. opra-

:: 'UḌRA'DIY NA'NK üḍrädi nāŋ "The thing had an abundant yield *(kaṯura ray')*." 'UḌRA'R 'UḌRA'MA'K üḍrär üḍrämäk. üḍrä-

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139 1. The word "Verse," crossed out here, is written in by a later hand (black ink) above the next line before the verse.

2. One of the two irtädim's must be an error for istädim.

3. The text reads küni "the day (of rain)."

4. MS. *jidd* (vowel in brown ink), read *jadd*.



:: 'AГRUVDY NA'NK aγrūdi nāŋ "The thing was heavy *(ṯaqula)*." :: 'IKLK 'AГRUVDIY iglig aγrūdi "The sick man became seriously ill *(ṯaqula, danifa)*." 'AГRUVR 'AГRVMA'Q aγrūr aγrūmāq. aγru-

:: 'NIK BASIY 'AГRIYDIY anig basi aγridi "He had a headache *(suddi'a ra'suhu)*." Also for the aching *(waj')* of wounds and limbs whatever they may be. 'AГRIYR 'AГRIYMA'Q aγrir aγrimaq. The same for other aches and pains. Proverb: BYR· TUYIN BASY 'AГRIYSA' QAMГ TUYIN BASIY 'AГRIYMA'S bir toyin basi aγrisa qamuγ toyin basi aγrimas "If one of the imams of the infidels has a headache, not all of them do." This is coined about a man who refuses a thing while his companions desire it and eat it and accept it. aγri- P

:: BAK 'NKR 'UГRA'DIY beg aŋar uγrādi "The emir (or other) came toward *(qaṣada)* him." 'UГRA'R 'UГRA'MA'Q uγrär uγrāmāq. The same for any going somewhere *(qaṣd)*. Verse: uγra-

| | |
|---|---|
| QUL·SA' QALY 'UГRAYIAN[1] BIR·KIL TAQY 'AZUQLUQ | V |
| QARГIŠ QILUR 'UMA'LA'R YUNJГ KRUB QUNQLUQ | |
| qolsa qali uγraban bergil taqi azuqluq | |
| qarγiš qilur ümälär yunčiγ körüp qonuqluq | |

"When the guest asks you for provisions and comes to you for it give it to him; the guest will curse if his reception is bad." 0

:: 'AT· 'UQRA'DIY at oqrädi "The horse whinnied to be fed *(ḥamḥama . . . isti'lāfan)*." 'UQRA'R· 'UQRA'MA'Q oqrär oqrāmāq. oqra-

:: 'URA'ГUT BIŠIK U'UKRIYDY urāγut bešik ügrïdi "The woman rocked *(ḥarraka)* the cradle." Also of someone who intrigues through flattery *(dassa l-makr fī tamalluq)*. :: 'UL 'ANIY 'UKRIYDIY ol ani ügrïdi "He 'rocked his cradle' as though he were a baby." 'UKRYR 'KRIYMA'K ügrïr ügrïmäk. ügri-

:: MANIK YIYNIM 'AM·RIYDIY mänig yënim ämrïdi "My flesh itched *(iḥtakka)*." 'AM·RIYR 'AM·RIYMA'K ämrïr ämrïmäk. ämri-

:: 'UL SUVZNIY 'ANKAR 'AWR'DIY [sic] ol sözni aŋar äwzädi "He slandered [someone] to him *(wašā ilayhi)* with these words." 'AWRA'R 'AWRA'MA'K äwzär äwzämäk. äwzä-

S

:: MAN 'ANY 'UB·SA'DIM män ani öpsädim "I wanted to kiss *(taqbīl)* him." 'UBSA'R MAN 'UBSA'MA'K öpsär män, öpsämäk. öpsä-



:: 'AR· 'AT·SA'DIY är ätsädi "The man desired meat *(qarima l-laḥm)*." 'AT·SA'R 'ATSA'MA'K ätsär ätsämäk. 0 ätsä-

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140 1. Y originally B (one dot in brown ink).

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:: 'UL· 'UQ 'AITSA'DY ol oq atsādi "The man wanted to shoot *(ramy)* the arrow (or other)." 'AITSA'R 'AITSA'MA'K-Q atsār atsāmāq. 0 atsā-

:: 'L 'UVTIN· 'UTUSA'DIY ol ittin ötsādi "He wanted to get out *(yaxruja)* of the hole." 'UTUSA'R 'UTUSA'MA'K ötsār ötsāmāk. Also for piercing *(nufūd)* anything. ötsā-

:: 'UL TA'ŠIΓ 'AITSA'DIY ol tāsiγ itsādi "He wanted to roll *(yudaḥrija)* the stone (or other)." 'AITSA'R 'AITSA'MA'K itsār itsāmāk. itsā-

:: 'AR· QABUΓ 'AIJ·SA'DIY är qapuγ ačsādi "The man wanted to open *(yaftaḥa)* the door." The same for opening anything. 'AIJ·SA'R 'AIJ·SA'MA'Q ačsār ačsāmāq. 0 ačsa-

:: 'UL SUVW 'IJISA'DIY ol sūw ičsādi "He wanted to drink *(šurb)* the water (or other)." 'IJISA'R 'IJISA'MA'K ičsār ičsāmāk. ičsā-

:: 'AT 'AX·SA'DIY at axsādi "The horse (or other) was lame *('arija)*." 'AX·SA'R 'AX·SA'MA'Q axsār axsāmāq. 0 axsa-

:: 'UL QULIN MANK' 'IDISA'DIY ol qulin maŋa iḍsādi "He wanted to send *(yab'aṯa)* his slave to me." 'IDISA'R 'IDISA'MA'Q iḍsār iḍsāmāq. iḍsa-

:: 'UL 'ANY 'URUSA'DIY ol ani ursādi "He desired and intended to strike *(yaḍriba)* him." 'URUSA'R 'URUSA'MA'Q ursār ursāmāq. 0 ursa-

:: 'L YŠΓ 'UZSA'DIY ol yišiγ üzsādi "He desired and intended to cut *(yaḥdiqa)* the rope." 'UZUSA'R 'UZUSA'MA'K üzsār üzsāmāk. 0 üzsā-

:: 'UL 'AR·T 'AŠISA'DIY ol art aššādi "He desired and intended to cross *(mujāwaza)* the mountain pass." Also when one desires food *(ištahā ṭ-ṭa'ām)*. 'AŠ·SA'R 'AŠ·SA'M'Q aššār aššāmāq. aššа-

:: 'L TA'Γ·QA' 'AΓISA'DIY ol tāγqa aγsādi "He wanted to climb *(ṣu'ūd)* the mountain (or other)." 'AΓISA'R 'AΓISA'MA'Q aγsār aγsamāq. aγsa-

:: 'AR· 'AW·SA'DIY är äwsādi "The man longed for home *(ištāqa ilā baytihi watamannā)*." 'AW·SA'R 'AW·SA'MA'K äwsār äwsāmāk. äwsä-

:: 'AR 'IWSA'DIY är ewsädi "The man wanted to hurry *('ajala)*." 'IAWSA'R 'IAWSA'-MA'K ewsār ewsāmāk. 0 ewsä-

:: 'AR· SUVZUK· U'UQ·SA'DIY är sözüg uqsādi "The man wanted to understand *(yafṭina)* the words." 'UQUSA'R 'UQUSA'MA'Q uqsār uqsāmāq. uqsa-

:: MAN BUTUQ 'AKISA'DIM män butaq ägsädim "I desired and intended to bend *(imāla)* the branch (or other)." 'AKISA'R MAN AKISA'MA'K ägsär män, ägsämāk. 0 ägsä-

:: 'UL MANY 'U'UKSA'DIY ol māni ögsädi "He intended to praise *(yamdaḥa)* me." 'UKUSA'R 'UKUSA'MA'K ögsär ögsämāk. 0 ögsä-



:: 'AKSUVDY NANK· ägsüdi nāŋ ägsü-

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"The thing decreased *(naqaṣa)*." 'AKSUVR· 'AK·SUVMA'K ägsür ägsümāk. 0

:: 'UL TUBR'Q U'UK·SA'DIY ol toprāq üksädi "He intended to pile up *(takwīm)* (the wheat or) the earth (or other)." 'UKUSA'R 'UKUSA'MA'K üksär üksämāk. 0 üksä-

:: 'UL 'AT· 'ALISA'DIY ol at alsädi "He desired and intended to buy *(yaštariya)* the horse (or other)." 'ALISA'R 'ALISA'MA'Q alsär alsämāq. 0 alsa-

:: 'AR· ULUSA'DY är ölsädi "The man intended and desired to die *(mawt)*." 'ULU-SA'R 'ULUSA'MA'K ölsär ölsämāk. 0 ölsä-

:: 'AR TA'Γ'DIN 'ILISA'DIY är tāγdin ilsädi "The man intended to come down *(yanzila)* the mountain (or other)." 'ILISA'R 'ILISA'MA'Q ilsär ilsämāq. ilsa-

:: KAN·J 'AN'SIN· 'AMISA'DY känč anäsin ämsädi "The baby wanted and intended to suck *(yurḍi'a)* its mother." 'AMISA'R 'AMISA'MA'K ämsär ämsämāk. ämsä-

:: 'AR· KTUVDIN 'ANISA'DY ar kütüdin ensädi "The man desired and intended to come down *(yanzila)* from the roof (or other)." 'ANSA'R 'ANISA'MA'K ensär ensämāk. The *nūn* is an alternant of *lām* [i.e. ilsa-]. ensä-

## Rule G

Know that the *sīn* and *alif* are suffixed to bi- and triliteral nouns and verbs with the meaning that the agent desires and intends to perform that action but has not yet done it. The rule also holds for nouns and verbs beyond the bi- and triliteral but is seldom applied. 0

Examples of biliteral nouns. :: 'AR· 'AT·SA'DIY är ätsädi "The man desired meat"; "meat" is: 'AT· ät a biliteral, and when *sīn* and *alif* are suffixed to it they create in it the meaning of intending and desiring. :: 'AR· 'AW·SA'DIY är äwsädi "The man desired and intended his house"; "house" is: 'AW· äw a biliteral, and when these two letters are suffixed to it they give the meaning of desire and intention. 0

Examples of triliteral nouns. The word for "sour" or "bitter" is: 'AJIΓ ačiγ and to say "The man desired something sour" :: 'AR 'AJIΓ·S'DIY är ačiγsädi. The word for "a sweet taste" is: TATIΓ tatiγ and to say "The man desired something sweet" :: 'AR·TATIΓ·SA'DY är tatiγsädi.

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Examples of words with augments. 'AR QA'Γ'UVNSA'DY är qāγünsädi "The man desired the melon." :: 'AR· JNŠTURKSA'DY·är čäništürüksädi "The man desired the well-known fruit" – it is the early fruit, like hazelnuts, ŞĪNĪ (?). The rule applies generally, but we indicate some and you may derive the rest. 0

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Examples of biliteral verbs. :: 'AR· QIYZIN 'UB·SA'DY[1] är qïzin öpsädi "The man desired to kiss his daughter." 0 :: 'UL YA' 'ATISA'DY ol ya atsädi "He wanted to shoot the arrow." The roots are: 'UBDIY öpdi "He kissed," 'ATIY atti "He shot." 0

Triliteral verbs. :: 'AR· YUK KUTURSA'DIY är yük kötürsädi "The man wished to carry the load." 0 :: 'UL QUŠ 'UJURUSA'DIY ol quš učursädi "He wanted to let the bird fly." 0

With augments. :: 'L TNKRYK' KIYRTKIN·SA'DIY ol täŋrïkä kërtgünsädi "He intended to acknowledge the unity of God Most High."

This rule sometimes differs with stems ending in *rā'*. In that case a *ɣayn* is added to those with *išbā'* letters and a *kāf* otherwise. Thus :: 'L 'AWKA' BARIΓ·SA'DY ol äwkä bariɣsädi "He intended and desired to go home." :: MAN SANIY KURUK·SA'DIM män säni körügsädim "I wished to meet you." It is permissible to say BARISA'DIY barsädi instead of BARIΓSA'DIY bariɣsädi, and KURUSA'DY körsädi instead of KURUK·SA'DIY körügsädi; however, the form used is that which I have mentioned. The roots are BAR·DIY bardi and KUR·DIY kördi. 0 The same if the stem ends in *lām*. Thus :: 'UL 'ANDIN YAR·MA'Q 'ALIΓSA'DIY ol andin yarmäq aliɣsädi "He intended to take the dirham from him."

The meaning of these two letters is derived from the word: SA'DIY NA'NKNIY sädi nänni meaning "He counted the thing" 0 — as though the agent in respect to these descriptive words "counts" [them] among the things he intends and desires. 0 Thus :: 'AR SUW·SA'DY är suwsädi "The man was thirsty" — meaning that he counted water

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144

among his desires.

When the *alif* in these words is changed to *yā'*, it then means that the object named is altered from its original state and takes on the nature of what is connected with it. Example :: SUJK SUWSIYDIY siičig suwsïdi "The wine became watery" 0 'USM 'AJIΓSIYDY üzüm ačïɣsïdi "The grapes became sour and the sourness overcame (lit. broke the essence of) the sweetness." This rule only holds for fluids and other things which alter from state to state. The meaning in these verbs is derived from the word: SIYDIY NA'NKNIY sïdi nänni meaning "He broke the thing" — as though wateriness broke the essence of the wine, and sourness broke the essence of sweetness.

Other examples may be drawn by analogy with these. It is a consistent rule in all the Turkic dialects.

Š

143 1. *Sukūn* (·) altered to U by later hand (brown ink).



:: MAN 'ANY 'UX·Š'DIM män ani oxsädim "I soothed and caressed *(lāṭaftu, lā'abtu)* him." Also of a woman sho speaks tenderly *(tunāɣī)* to her child. Proverb [=409 saqaq]: SAQA'Q· BIJA'R· SAQ'L 'UXŠA'R· saqāq bičāk saqāl oxsär "He cuts the chin (in secret) while he caresses the beard." 0 This is only coined about someone who intrigues treacherously while flattering. :: BYR NA'NK BYRK' 'UXŠ'DIY bïr nänŋ bïrkä oxsädi "One thing resembled *(šābaha)* the other. oxša- P

:: 'AT· 'AX·ŠA'DIY at uxsädi (?) "The horses slept *(nāma)*." This expression is particular to horses and is not used of anything else. Dialect of Yemäk, Yabāqu, and most of the nomads. 'UXŠA'R 'UXŠA'MA'Q uxsär uxsämäq. 0 uxša- ? D

:: 'AR 'AJIB 'LŠ'DIY är ačip ölsädi "The man was so hungry that he became dizzy and almost fainted from hunger *(ismadarra ṭarfuhu wa-kāda an yuɣšā 'alayhi min šidda al-jū')*." Čigil dialect. 'LŠ'R 'LŠ'MA'Q ölsär ölsämäk. ölsä- D

Γ

:: 'L YIΓA'J 'IRΓA'DIY ol yiɣač iryädi "He shook *(hazza, nafaḍa)* the tree (to make its fruit fall)." Also for other things. 'IRΓA'R 'IR·ΓA'MA'Q iryär iryämäq. irya-

W

:: QA'M· 'ARWAWŠ·[1] 'AR·WA'DIY qäm arwiš arwädi "The diviner prepared a spell *(raqā . . . ruqya)*." 'ARWA'R· 'AR·WA'MA'Q arwär arwämäq. arwa-

Q

:: 'UL 'ANIK

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145

'AWIN 'AR·QA'DIY ol anig äwin arqädi "He examined *(baḥaṭa)* what was in his house and investigated *(ṭalaba)* it and searched *(faḥaṣa)* for what he thought was in it." Oɣuz dialect. arqa- D

:: 'UL 'ANY QAR·ΓA'DIY 'ARQA'DY[1] ol ani qaryädi arqädi "He cursed him and mentioned his evil deeds *(la'ana wa-ḏakara masa'āt)*." This is only used as a paired expression, never alone. It is derived from their word for "praise *(ṯanā')*": 'AL·QIŠ alqiš. From the frequent use in the paired expression, 'ALQA'DIY alqädi became used also for evil, even though its root-meaning was for good. Then the *rā'* is an alternant of the *lām*; just as in the words of the Exalted: *ka-annahum bunyānun marṣūṣ* (Q. 61:4 "as though they were a building well compacted"), *malṣūṣ* is a variant reading. 'ARQA'R 'ARQA'MA'Q arqär arqämäq.

K

144 1. U crossed out in brown ink.

145 1. Q altered from (or to?) Γ.

eğitim amaçlı çoğaltılmıştır

:: 'L YUVNK 'IW̱SK'DIY[2] ol yūn̡ iskādi "He plucked *(natafa)* the hair [i.e., wool] (or other)." 'SKA'R 'ASK'MA'K iskār iskāmāk. iskä-

:: 'L 'VN 'AL̲KA'DIY ol ūn älgādi "He sifted *(naxala)* the flour (or other)." 'AL̲KA'R 'AL̲KA'MA'K älgār älgāmāk. älgä-

:: 'AR· 'AM·K'DIY är ämgādi "The man suffered trials and hardship *(imtaḥana wa-qāsā l-miḥna)*." 'AM·K'R 'AM·K'MA'K ämgār ämgāmāk. 0 ämgä-

:: 'L 'NIK TAW'RIN 'UB̲LA'DY ol anig tawārin üplādi "He plundered *(nahaba)*[3] his property." 'UBLA'R 'UBLA'MA'K üplār üplāmāk. 0 üplä-

:: 'L QVYΓ 'AT̲LA'DIY ol qōyiγ ätlādi "He made the sheep into meat *(laḥm)*." 'ATLA'R 'ATLA'RMA'K [sic] ätlār ätlāmāk. ätlä-

:: 'AT· 'UTLA'DIY at otlādi "The horse (or other) fed on fodder *(i'talafa)*." 'UTLA'R 'UTLA'MA'Q otlār otlāmāq.

N

:: 'UL 'AT 'ATLA'NDY [sic] ol at atlādi "He mounted *(rakiba)* the horse." 'ATLANUR 'ATLANM'Q [sic] atlār atlāmāq.[4] atla-

Verse:

| | | |
|---|---|---|
| YLQY YRIN 'TLNVR | yilqi yazin etlänür | V |
| 'UTLAB 'ANIN 'TLNUVR | otlap anin ätlänür | |
| BAKLAR SAMUZ 'ATLANVR | beglär sämüz atlanür | |
| SAFNUB 'UKUR 'SRIŠVR | säwnüp ögür isrišür | |

0 Describing spring: "The animals thrive in it [i.e., in springtime]; they [graze and] put on flesh at that time; then the emirs find fat horses to mount; the herd rejoices (at the first signs of spring) and bite one another (from joy)." 0

:: 'UL 'ANY 'ITL'DY ol ani itlādi "He reviled and scorned him and considered him a dog *(min jumla al-kilāb)*." 'ITL'R 'ITLA'MA'Q itlār itlāmāq. itla-

:: 'L[5] TVNUΓ 'IJL'DY ol tōnuγ ičlādi "He made a lining *(biṭāna)* for the garment." 'IJ̲LA'R 'IJ̲LA'MA'K ičlār ičlāmāk. 0 ičlä-

:: 'UL 'AD̲LA'DIY NA'NKIN ol äd̲lādi nāŋ̡in äd̲lä-

2. U crossed out in brown ink.
3. MS. *anhaba*.
4. Cf. 133 atlan-; the verse illustrates atlan-.
5. Added in red ink.



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"He manufactured the thing as goods *(ṣana'a 'arḍ[an])*." 'D̲L'R 'D̲L'MA'K äd̲lār äd̲lāmāk. 0

:: 'UL 'UVNUΓ 'UZ̲LA'DIY ol ünuγ özlādi "He baked the dough in the ashes *(mallala)*." 'UZL'R 'UZLA'MA'K özlār özlāmāk. 0 özlä-

:: 'UL 'S·L'DY NA'NKNY ol uslādi nāŋ̡ni "He discriminated *(faṭana, mayyaza)* between good and evil." Oγuz dialect. 'S·L'R 'S·L'MA'K [sic] uslār uslāmāq. usla-D

:: 'L 'Y'Q 'AŠLA'DIY ol ayāq ašlādi "He repaired *(ra'aba)* the bowl (or other)." 'ŠL'R 'AŠLA'MA'Q ašlār ašlāmāq. ašla-

:: 'AR̲· 'IŠL'DIY är išlādi "The man (or other) worked *('amila)*." 'IŠL'R 'IŠLA'MA'K išlār išlāmāk. išlä-

Γ

:: 'UΓL'N 'I̱AΓ̲LA'DIY[1] oγlān iγlādi "The baby cried *(bakā)*." A variant of: YIΓ̲LA'DIY yiγladi. 'IΓL'R 'A̱IΓL'MA'Q[1] iγlār iγlāmāq. iγla-D

W

:: BAK 'AW 'A̱WL'DIY beg aw awlādi "The emir went hunting *(ṣāda ṣ-ṣayd)*." :: 'ANK'R KŠY 'AWLA'DIY aŋ̡ār kiši awlādi "The people crowded *(izdaḥama)* around him." 'WLA'R 'WLA'MA'Q awlār awlāmāq. awla-

K

:: 'UK·LIYDY NA'NK üklidi nāŋ̡ "The thing grew *(zāda, namā)*." 'UK·LAIR 'UKLYMA'K üklir üklimāk. ükli-

:: 'L YYRIK 'KL'DY ol yērig iklādi "He trampled *(waṭi'a)* the ground (or other)." 'KL'R 'KLAMA'K iklār iklāmāk. 0 iklä-

:: 'AR· 'IK·L'DY är iglādi "The man (or other) became sick *(mariḍa)*." 'IKLA'R 'IKLA'MA'K iglār iglāmāk. iglä-

L

:: MAN 'ANY 'AM·LA'DIM mān ani ämlādim "I treated him with medicine *('ālajtu, dawaytu)*." 'AM̲LA'R MAN 'AM·LA'MA'K ämlār mān, ämlāmāk. 0 ämlä-

146 1. A crossed out in brown ink.

eğitim amaçlı çoğaltılmıştır

:: MAN 'ANK'R 'IM·L'DIM män anar imlädim "I winked *(ɣamaztu)* to him (with my eye) or pointed *(ašartu)* to him (with my hand)." 'IM·LA'R MAN 'IM·L'M'K imlär män, imlämäk. Proverb [=54 äy]: 'AY· TULVN BULSA' 'LKIN 'IM·LA'MA'S ay tolun bolsa älgin imlämäs "When the moon is full one does not point to it with the hand." This is coined about any matter that is obvious. imlä- P

N

:: YIYR· 'AḌNA'DIY yër aḍnädi "The land (or other) changed *(taɣayyarat)*." 'AḌNA'R 'AḌNA'MA'Q aḍnär aḍnämäq. aḍna-

:: MAN BUV YYR·DA' 'UR·NA'DIM män bu yërdä ornädim "I settled *(tawaṭṭantu)* in this place." :: 'R̲NA'DIY NA'NK ornädi näŋ "The thing was placed and stayed firm *(tamakkana mawḍiʿan wa-staqarra)*." :: KUVN 'UR̲NA'DIY kün ornädi "The sun set *(ɣābat)*." 'URNA'R 'UR·NA'MA'Q ornär ornämäq. orna-

:: 'UIUL 'AT·QA' 'UZ̲NA'DIY oɣul atäqa öznädi "The son was disobedient *('atā, lam yanqad li-amr)* to his father." Also for others. 'UZNA'R 'UZNA'MA'K öznär öznämäk. öznä-

:: 'ASIN 'AS·NA'DIY äsin äsnädi "The breeze blew *(tanassama)*." äsnä-



:: 'AR· 'IA̲S·NA'DIY är äsnädi "The man (or other) yawned *(taṯāwaba)*." 'IA̲S·NA'R 'IA̲S·NA'MA'K äsnär äsnämäk. ösnä-

:: BYR NA'NK BYR NA'NKKA' 'US·NA'DIY bir näŋ bir näŋkä ösnädi "One thing resembled *(šābaha)* the other." 'UVS·NA'R 'US·NA'MA'K ösnär ösnämäk. 0

:: 'AT 'AI̲NA'DY at aɣnädi "The horse rolled *(tamarraʿa)* (in the dust, or other)." :: 'AR· 'AI̲NA'DIY är aɣnädi "The man was tongue-tied *(tataʿtaʿa lisān ar-rajul wa-nʿaqada ʿalayhi)*." 'AI̲NA'R 'AI̲NA'MA'Q aɣnär aɣnämäq. Its root-meaning is "talking through the nose *(al-ɣunna)*." aɣna-

Nasal

R

:: 'URNKARDIY NA'NK ürŋärdi näŋ "The thing became white *(ibyaḍḍa)*." 'URNKARUR 'URNKAR·M'K ürŋärür ürŋärmäk. ürŋär-

:: 'AR· 'A̲SKRDY [sic] är osŋardi (?) "The man suddenly stopped work and sat down *(ḥaruna*[1] *min al-ʿamal wa-jalasa)*." 'SNKRA'R[sic] 'SNKRMA'Q osŋarür osŋarmäq. osŋar- ?

147 1. MS. *ḥazuna*.



Š

:: 'UI̲LA'N 'A̲NKRA̲Š·DIY oɣlän aŋrašdi "The babies (or other) were in pain *(aḍiyat)*." 'A̲NKRAŠVR 'A̲NKRŠM'Q aŋrašur aŋrašmäq. aŋraš-

:: 'IN̲K'N 'I̲NK·RA̲N·DIY ingän iŋrandi "The she-camel (or other) moaned *(ḥannat)*." 'I̲NKRNVR 'I̲NKRNM'Q iŋranur iŋranmäq. iŋran-

:: 'UZM 'UNKINDY [sic] üzüm öŋländi "The grapes took on color *(talawwana)*." Also of a man when he takes on color after an illness. 'UNKLNVR 'UNKLNM'K öŋlänür öŋlänmäk. öŋlän-

:: 'AR·NIY 'A̲NK·TURDY ärni äŋtürdi "He confused *(ḥayyara, adhaša)* the man in the matter." 'ANKTARUR 'ANKTRMA'K äŋtürür äŋtürmäk. äŋtür-

:: 'L 'NKR YI·'U 'UNKTURDY ol aŋar yiɣäč üŋtürdi "He had him pierce a hole *(aṯqaba)* in the wood." 'UNKTU̲RUR 'UNKTU̲RMA'K üŋtürür üŋtürmäk. üŋtür-

Another Type

:: 'UL SUVZUK 'A̲NKLA'DIY ol sözüg aŋlädi "He understood *(fahima)* the words (or other)." 'A̲NKLA'R 'NKLA'MA'Q aŋlär aŋlämäq. Oɣuz dialect. aŋla- D

End of the Quadriliteral Chapters

Chapters of Quinquiliterals

R

:: 'L MANY 'U̲FUTI·AR̲·DIY ol mäni uwutɣardi "He made me feel ashamed *(ʿalja'anī ilā l-ḥayāʾ ḥattā ḥayītu)*." 'U̲WUT̲·I·ARUR̲· 'U̲WUT̲·I·ARMA'Q uwutɣarur uwutɣarmäq. uwutɣar-

K

:: 'ANIK BAŠIY 'ISIR·KNDY anig bašı isirgändi "His head broke out in heat rash *(buṯūr bi-ḥarāra)* (because he had not shaved it for a long while)." 'ISIR·KANU̲VR 'ISIR·KA̲NM'K isirgänür isirgänmäk. 0 isirgän-

:: 'AR TAWA'RINKA' 'ASIR·KAN·DY är tawāriŋa äsirgängi "The man regretted the loss *(taʿassafa ʿalā ḍahāb)* of his wealth." 'ASIR·KANVR 'ASIR·KANM'K äsirgänür äsirgänmäk. äsirgän-

N

::



'AR 'UWUT̲·LAN·DIY är uwutlandi "The man was ashamed *(istaḥyā)*." The Oɣuz say: 'UTAN̲·DIY utandi dropping some letters. 'UWUT̲·LANUR 'UWUT̲·LAN̲·MA'Q uwutlanur uwutlanmäq. 0 uwutlan- D

eğitim amaçlı çoğaltılmıştır

:: QYZ 'AḴAṬ-LANDY qīz egätländi "The bride acquired a maidservant *(xādima)* who was sent with her." 'AḴAṬ-LANUR 'AḴAṬ-LANM'K egätlänür egätlänmāk. 0 egätlän-

:: 'AR 'ŠIJLAN-DY är ešičländi "The man acquired a pot *(qidr)*." 'ŠIJLANUR 'ŠIJ-LANM'K ešičlänür ešičlänmāk. 0 ešičlän-

:: 'NIK KVZY 'ANUJLANDY anig kōzi änüčländi "His eye acquired a cataract *(ẓafara)*." 'ANUJLANUR 'ANUJLANM'K änüčlänür änüčlänmāk. 0 änüčlän-

:: 'AR· 'AΓIRLNDY är ayirlandi "The man was honored *(ukrima)*." The *nūn* is an alternant of *lām* [i.e. ayirlal-]. :: 'UL BUV 'AT·NIY 'AΓIR·LAN·DIY ol bu atni ayirlandi "He considered this horse expensive *(γālī)*." 'AΓIR·LANUR 'AΓIR·LANM'Q ayirlanur ayirlanmāq. Also for considering a thing heavy *(ṯaqīl)*. ayirlan-

:: 'UΓURLAN-DY NA'NK uγurlandi nāƞ "The right time came *(ḥāna waqt)* for the thing." :: YUVL 'UΓURLANDY yōl uγurlandi "The journey became propitious *(mubārak)*." :: 'AT· 'UΓRLANDIY at uγurlandi "A recompense was given *('uwwiḍa)*[1] for the horse (which had been given as a gift)" – Oγuz dialect. 'UΓRLANUR 'UΓRLANM'Q uγurlanur uγurlanmāq. 0 D uγurlan-

:: YUN·D 'UKR·LANDY yond ögürländi "The horses formed a herd with a stallion *(ṣārat ḏāt faḥl ra'īlan)*." 'KURLANUR 'UKURLANM'K· ögürlänür ögürlänmāk. The same for any kind of animals when they form flocks *(quṭ'ān)*. 0 ögürlän-

:: YYR· 'ATUIZLANDY yēr atizlandi "The land was made a watershed *(mušārāt)*." 'ATUIZLNUR 'ATUIZLANMAK-Q atizlanur atizlanmāq. 0 atizlan-

:: BUV NA'NKNY 'UJUZLAN-DIY bu nāƞni učuzlandi "He considered this thing cheap *(raxīṣ)*." 'UJUZLANUR 'UJUZLANM'Q učuzlanur učuzlanmāq. učuzlan-

'L TA'Γ·NY 'AḌIZLANDY ol tāγni äḍizländi "He considered the mountain to be a long barrier *(māni' ṭawīl)*." 'AḌIZLANUR 'ḌIZLANM'K äḍizlänür äḍizlänmāk. 0 äḍizlän-

:: 'UΓLA'N 'ISIZ·LANDY oγlān esizländi "The baby was naughty *('aruma)*." 'ISIZ-LANUR 'AISIZLANM'K esizlänür esizlänmāk. 0 esizlän-

:: 'AR 'UΓUZLAN·DIY är oγuzlandi "The man put on the dress of the Oγuz." 'UΓUZ-LANUR 'UΓUZLANM'Q oγuzlanur oγuzlanmāq. 0 oγuzlan-

:: 'AR 'UKUZLANDY är öküzländi "The man became owner of an ox *(ṯawr)*." 'UKUZ-LANUR 'KUZLANM'K öküzlänür öküzlänmāk. 0 öküzlän-

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:: 'AR· 'UΓUŠLANDIY är oγušlandi "The man acquired a party and kinsmen *(taḥazzaba wa-ṣāra ḏū ahl wa-'aširа)*." 'UΓUŠLANUR 'UΓUŠLANM'Q oγušlanur oγušlanmāq. 0 oγušlan-

148 1. MS. *'awḍ*.



:: TARIΓ 'URUΓ·LANDIY tariγ uruγlandi "The grain seeds swelled *(in'aqada ḥabba)*." :: KBA'Z 'URUΓLANDY käbāz uruγlandi "The cotton formed seed *(in'aqada)*." 0 Also for any kind of fruit. 'URUΓLANUR 'URUΓLANM'Q uruγlanur uruγlanmāq. 0 uruγlan-

:: 'AW· 'UJUAQLAN·DY äw očaqlandi "The house acquired a stove or fireplace *(kānūn)*." 'UJUAQLANUR 'UJUQLANM'Q očaqlanur očaqlanmāq. 0 očaqlan-

:: 'ḌAQLANDY NA'NK aḍaqlandi nāƞ "The thing acquired a foot *(riǰl)*." Proverb: 'ALIM KIYJ QAL·SA' 'AḌAQLANUR alim kēč qalsa aḍaqlanur 0 "When the debt remains (upon the debtor) for a long time it gets a foot" – that is, his creditor sends him a request. 'AḌA'Q·LANUR 'AḌAQLANM'Q aḍaqlanur aḍaqlanmāq. 0 aḍaqlan- P

:: SUVW 'ARIQ·LANDY sūw ariqlandi "The water was canalized *(inṭa'aba)*." [1] Also of land when it is characterized by eroded channels like canals *(unhār)*. 'ARIQLANUR 'ARIQ-LANM'Q ariqlanur ariqlanmāq. 0 ariqlan-

:: 'AR· 'AZUQLANDY är azuqlandi "The man obtained provisions *(zād)*." 'AZUQ-LANUR 'AZUQLANM'Q azuqlanur azuqlanmāq. azuqlan-

:: TUVN 'ATAK·LA'N·DY tōn ätäkländi "The garment was given a skirt *(ḏayl)*." 'ATAK·LANUR 'ATAK·LANM'K ätäklänür ätäklänmāk. 0 ätäklän-

:: 'AR· 'ATUK·LANDY är ätükländi "The man obtained a boot *(xuff)*." 'ATUK·LNUR 'ATUKLANM'K ätüklänür ätüklänmāk. 0 ätüklän-

:: YΓA'J· 'ARUK·LANDY yiγāč ärükländi "The trees produced peaches, apricots, or plums *(xawx, mišmiš, ajāṣ)*." 'ARUK·LANUR 'ARUKLANM'K ärüklänür ärüklänmāk. 0 ärüklän-

:: 'L BUV 'UΓUR·DA' YARMA'Q· QA' 'ISIK·LAN·DY ol bu uγurda barmāqqa isigländi "(The man) considered the time too hot *(ḥārr)* to go." 'ISIK·LANUR 'ISIK·LANM'K isiglänür isiglänmāk.

:: 'IT· 'ANUK·LAN·DIY it änükländi "The bitch bore a puppy *(jirā')*." A NUK·LANUR 'ANK·LANM'K änüklänür änüklänmāk. änüklän-

:: 'AR· 'ATANLANDY är atanlandi "The man obtained a gelded camel *(ba'īr xaṣī)*." 'ATANLANUR 'ATANLANM'Q atanlanur atanlanmāq. atanlan-

:: BAḌIJ 'UZUM·LANDY baḍič üzümländi "The trellis became covered with grapes *('inab)*." 'UZUM·LANUR 'UZUMLANM'K üzümlänür üzümlänmāk. üzümlän-

Doubled, Irregular[2]

149 1. Also pointed *inba'aṭa*.

2. This section is out of place here; it belongs rather with the doubled section of the quadriliterals (134-137).

eğitim amaçlı çoğaltılmıştır

:: 'AR· TAWA'RIY 'UB·LAL·DY ār tawāri üplāldi "The man's property was plundered *(nuhiba)*." 'UBLALUVR 'UBLALMA'K üplālūr üplālmāk. üplāl-

[I. 248/295] 150

:: QUVY · 'AṮ·LAL·DY qōy ätlāldi "The sheep was made into meat *(laḥm)*." Also for other things. 'ATLALUVR 'ATLALM'K ätlālūr ätlālmāk. ätlāl-

:: 'AḌ·LAL·DIY NA'NK ağlāldi nāṇ "The thing was put to good use *(uṣliḥa)*."[1] 'AḌ·LALUR 'AḌ·LALMA'K ağlālūr ağlālmāk. Also of something that is taken good care of *(uftuqida)*. ağlāl-

:: 'AYA'Q 'AŠ·LALDY ayāq ašlaldi "The vessel was repaired *(ru'iba)*." 'AŠLALUR 'AŠLALMA'Q ašlalur ašlalmāq. 0 ašlal-

:: 'YŠ 'IŠLALDY īš išlāldi "The deed was done *('umila)*." 'IŠLALUR 'IŠLALM'K išlālür išlālmāk. 0 išlāl-

:: KYIK 'AWLAL·DY käyik awlaldi "The wild beast was hunted *(ṣīda)*." 'AWLALUR 'AWLALM'Q awlalur awlalmāq. awlal-

Verse:

'AWLALUR 'UVZUM 'ANIK TVZNK' awlalur ōzüm anig tüziṇa
'AM·LALUR KUVZUM 'ANIK TVZNK' ämlälür kōzüm anig tözina V

Describing his beloved: "My soul is hunted by his charm; my eye is treated (for bleariness) by the dust of his (foot)."

:: TKM' TURLK 'YK 'IK·LAL·DIY tägmä türlüg īg iglāldi "He was taken ill *(murida)* with every kind of illness." 'IK·LALUR 'IKLALM'K iglälür iglälmāk. 0 iglāl-

:: 'IK·LIK 'AM·LAL·DIY iglig ämlāldi "The sick person was treated *('ūlija)*." 'AM·LALUR 'AM·LALM'K ämlälür ämlälmāk. 0 ämlāl-

:: KIŠY 'IM·LALDY kiši imlāldi "The man was gestured to *(uššira)* (by winking[2] the eye, or the like)." 'IMLALUR 'IM·LALM'K imlälür imlälmāk. imlāl-

Quinquiliteral, Defective

T

:: 'AT· 'AR·BALAN·DIY at arpalandi "The horse got some barley *(šaʿīr)*." Also for others. 'ARBA'LANUR 'ARBALANM'Q arpālanur arpalanmāq. arpalan-

150 1. MS. *aṣlaḥa*.

2. MS. *γmr*, read *γamz*.



D

:: BAK BYR YYRK 'RDVLANDY beg bīr yērig ordūlandi "The emir took a place as his personal residence *(qaṣaba)*." 'URDUVLANUR 'URDUVLANM'Q ordūlanur ordūlanmāq. ordūlan-

:: 'UL 'ANKAR 'UTRUVLAN·DY ol aṇar utrūlandi "He stood opposite *(wājaha)* him." 'UTRLANUR 'UTRLANM'Q utrulanur utrulanmāq. utrūlan-

Q

:: 'L MNY 'ARQALAN·DY ol māni arqalandi "He took me as a backer or helper *(ẓahīr)*." :: 'L TA'Γ·NY 'ARQALAN·DY ol tāγni arqalandi "He leaned *(istanada)* on the mountain." 'ARQALANUR 'ARQALANM'Q arqalanur arqalanmāq. arqalan-

M

:: YΓ'J 'UŽUM·LANDY [sic] yiγāč üžmäländi "The tree grew mulberries *(tūt)*."[3] 'UŽUM·LANUR 'UŽUMLANM'K üžmälänür üžmälänmāk. üžmälän-

Another Type

T

:: 'AT· 'VT·LANDY at ōtlandi "The horse galloped like fire *(iltahaba jaryᵃⁿ)*." Also :: 'AR· ōtlan-

[I. 250/297] 151

'UVT·LANDY är ōtlandi "The man flared up in anger *(iltahaba γaḍabᵃⁿ)*." 'UVT·LANUR 'VTLANM'Q ōtlanur ōtlanmāq. ōtlān-

Z

:: 'UL BUV YARMA'QIΓ "ZLANDY ol bu yarmāqiγ āzlandi "He considered the dirhams to be few *(qalīl)*." Also for other things. "ZLANVR "AZLANM'Q āzlanür āzlanmāq. 0 āzlan-

:: 'AR 'UVZLANDY är üzlandi "The man displayed good craftsmanship *(abdā fī ṣanʿatihi ḥusn ʿamal wa-ḥaḏāfa)*."[1] 'UVZ·LANUVR 'VZ·LANM'Q üzlanür üzlanmāq. üzlan-

Š

:: 'AR 'IYŠLANDY är īšlandi "The man pretended to be working *(yaʿmalu)*." :: 'AW 'IYŠLANDY[2] äw īšlandi "The smoke adhered to the house and it became blackened *(laziqa d-* īšlan-

3. MS. *tūṭ*.

151 1. MS. *aḥḍāfa*.

2. Later hand (brown ink) has changed the three dots of Š to *sukūn*(˙) and placed three dots below.

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*duxān, iswadda).*" The same for clothes, or other. 'IYŠLANUR[2] 'IYŠLANMK-Q[2] īšlanur īšlanmāq (īšlänmāk).

K

:: 'AR 'VZINK' "AWLANDY är özinä äwlandi "The man hunted *(iṣṭiyād)* by and for himself." "AWLANUR "WLANM'Q äwlanur äwlanmäq. äwlan-

W

:: 'ARUQ· 'AR· 'VK·LANDY aruq är ögländi "The tired man (or other) recovered from his fatigue *(ajamma).*" Also used of a baby when he grows *(kabura).* 'UVKLANUR 'VK·LANM'K ögländür ögländmäk. ögländ-

Final Weak

T

:: 'AR YRMA'Q 'AḌUTLA'DY är yarmäq aḍutlädi "The man scooped up the dirhems with his palm *(ḥafana . . . bi-kaff).*" Also for scooping up water with one's hand *(ɣarafa . . . bi-yad).* 'AḌUTLA'R 'AḌUTL'MA'Q aḍutlär aḍutlämäq. 0 aḍutla-

:: 'L 'ANY 'UZTLA'DIY ol ani özütlädi "He considered him a miser *(baxxala, nasaba ilā l-buxl).*" 'UZTL'R 'UZTLA'M'K özütlär özütlämäk. özütlä-

:: 'L 'UΓLIN 'KUṬ·LA'DIY ol oɣlin ögütlädi "He counseled *(wa'aẓa)* his son (or other)." 'UKUTL'R 'KUTLA'MA'K ögütlär ögütlämäk. 0 ögütlä-

:: 'UL QIYZIN 'AḲAṬ·LA'DIY ol qïzin egätlädi "He sent a maidservant *(xādima)* with his daughter to her husband's house." 'AḲAṬ·LA'R 'AḲAṬ·LA'MA'K egätlär egätlämäk. 0 egätlä-

:: 'AR 'ULUTL'DY är ölütlädi "The man quarreled and almost started a fight *(jādala ḥattā kāda yūqi'u l-muqātala).*"[3] 'ULUTLA'R 'ULUTLA'MA'K ölütlär ölütlämäk. 0 ölütlä-

J

:: 'AR QUŠUΓ 'AMAJ·LA'DY är qušuɣ amačlädi "The man made the bird a target *(ɣaraḍ).*" 'AMAJLA'R 'AMAJ·LA'MA'K-Q amačlär amačlämäq. amačla-

:: 'UTA'JY KVZUK 'ANUJLA'DIY otäči közüg änüčlädi "The doctor treated the eye for cataracts *(ẓafara).*" 'ANUJL'R 'NUJLA'MA'K änüčlär anüčlämäk. änüčlä-

[I. 252/300] 152

R

3. MS. *muqātila.*



:: 'AT 'AḌARLA'DY (är) at äḍärlädi "The man saddled *(asraja)* the horse (or other)." 'AḌARL'R 'ḌARL'M'K äḍärlär äḍärlämäk. äḍärlä-

:: TNKRY MANIY 'ABIR·LA'DIY täŋri mäni aɣirlädi "God Most High honored *(akrama)* me." 'AΓIRLA'R 'AΓIR·LA'MA'Q aɣirlär aɣirlämäq. Also of anyone who honors another person. aɣirla-

:: 'AR 'YŠIN 'UΓU·RLA'DY är išin uɣurlädi "The man put off the matter and did it in its proper time *(irtaqaba, fa'ala fī waqtihi wa-imkānihi).*" 'UΓURLA'R 'UΓUR·LA'MA'Q[1] uɣurlär uɣurlämäq. Hence :: 'AR TAVA'R 'UΓURLA'DIY är tavär oɣurlädi "The man stole *(saraqa)* the goods" — because he waited for the opportunity and the right time *(yartaqibu furṣatahu wa-waqtahu).* There is another explanation for this verb, namely that it is based on the noun: 'UΓRIY oɣri the word for "thief *(sāriq)*" and the *yā'* dropped from: 'UΓRIY oɣri through lightening. I prefer the latter explanation, but both are plausible. uɣurla- oɣurla-

Verse: V

| | |
|---|---|
| BAKIM· 'UVZN 'UΓRLA'DY | begim özin oɣurlädi |
| YARΓ BYLB 'UΓRL'DY | yaraɣ bïlip uɣurlädi |
| 'LΓ TNKRY 'AΓRL'DY | uluɣ täŋri aɣirlädi |
| 'NIN QUT QW TURY [sic] TUΓDY | anin qut qiw tozi toɣdi |

0 Describing the emir of the Tangut who prepared an ambush for the enemy: "My emir stole away from the army and lay in ambush, waiting for the right moment; God Most High honored him with victory, and thus arose the dust of Luck and Fortune."

Z

:: 'AR·YYRIN 'ATIZL'DY är yërin atizladi "The man put dams and watersheds *(dibār, musannāt)* in the land (for sowing)" 'ATIZLA'R ATIZLA'M'Q atizlär atizlämäq. atizla-

:: BAK 'ANY 'UJUZLA'DY beg ani učuzlädi "The emir treated him with scorn *(ahāna).*" 'UJZL'R 'UJZL'M'Q učuzlär učuzlämäq. 0 učuzla-

:: 'UL 'ANY 'UḌUZ·L'DY ol ani uḍuzlädi "He treated him for mange *(jarab).*" 'UḌUZ-L'R 'UḌUZLA'MA'K [sic] uḍuzlär uḍuzlämäq. 0 uḍuzla-

:: 'UL 'ARIQNY 'AΓIZLA'DIY ol ariqni aɣizlädi "He made a mouth *(fūha)* for the canal." :: 'L QULIN 'AΓIZ·LA'DIY ol qulin aɣizlädi "He struck his slave (or other) on the mouth *(fam).*" 'AΓIZL'R 'AΓIZL'MA'Q aɣizlär aɣizlämäq. aɣizla-

:: 'UL MANY 'UΓUZLA'DIY ol mäni oɣuzlädi "He considered me oɣuzla-



Oɣuz and related me to them." 'UΓZL'R 'UΓZL'M'Q oɣuzlär oɣuzlämäq.

152 1. In MS. this form occurs on the next line after the translation of the following sentence.

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S

:: 'UL BITK 'UQITISA'DIY ol bitig oqitsādi "He wanted to have the book read *(yuqri'a)*." Also when one wants to call *(yad'uwa)* a person. 'UQITISA'R 'UQITISA'M'Q oqitsār oqitsāmāq. 0 oqitsa-

:: 'L TARIΓ 'UKITISA'DIY ol tarıγ ögitsādi "He wanted to have the wheat ground *(yaṭḥana)* by someone else." 'UKITISA'R 'UKITISA'MA'K ögitsār ögitsāmāk. 0 ögitsä-

:: 'AR· 'AKIR·SA'DIY är ägirsādi "The man wanted galingale *(wajj)* (to treat himself with it)"" :: 'URA'ΓUT YIB 'AKIRISA'DIY urāyut yip ägirsādi "The woman desired and intended to spin *(tayzīl)*." :: BAK KAND 'AKIRISA'DY beg känd ägirsādi "The emir desired and intended to besiege *(yuḥāṣira)* the fortress." 'AKIRISA'R 'KIRISA'MA'K ägirsār ägirsāmāk. 0 ägirsä-

:: 'AR· 'AJIΓ·SA'DY är ačıγsādi "The man desired something sour *(ḳumūḍa)*." AJIΓ·SA'R AJIΓ·SA'MA'Q ačıγsār ačıγsāmāq. 0 ačıγsa-

:: 'AR· 'AṮA' 'ULΓ·SA'DY är atta uluγsādi "The man wanted the large one *(kabīr)* of the horses." The same for anything large. 'ULΓ·SA'R 'ULΓSA'M'Q uluγsār uluγsāmāq. 0 uluγsa-

:: 'AR· 'ARUKSA'DY är ärüksādi "The man wanted peaches *(xawx)* (or other)." 'ARUKSA'R 'ARUKSA'MA'K ärüksār ärüksāmāk. 0 ärüksä-

:: 'AR· 'ULUK·SA'DY är ölügsādi "The man wanted to be dead *(mayyit)*." 'ULUK·SA'R 'ULUKSA'MA'K ölügsār ölügsāmāk. ölügsä-

Š

:: 'AR TAV'RIN 'UKUŠL'DY är tavārin üküślādi "The man considered his wealth to be much *(kaṯīr)*." 'UKUŠL'R 'KŠL'M'K üküślār üküślāmāk. üküślä-

Γ

:: QUZY 'ARIΓL'DY qozi ariγlādi "He gelded *(naza'a xuṣya)* his lamb (or other)." ariγla-
:: 'L YARMA'QIΓ 'ARIΓL'DY ol yarmāqıγ ariγlādi "He picked out the best *(iltaqata jawda)* of the dirhems." The same for anything of which one chooses the best *(ixtāra nuqāwa)*. 'ARIΓL'R 'ARIΓL'M'Q ariγlār ariγlāmāq.

:: 'UL KBA'Z ARIΓL'DY [sic] ol käbāz uruγlādi "He removed the seed *(naza'a ḥabb)* from the cotton." Also when one extracts the pit *(axraja nawāt)* from a fruit. 'ARIΓL'R 'ARIΓL'M'Q uruγlār uruγlāmāq. uruγla-

:: TUNKZ 'ATIΓ 'AZIΓL'DY toŋuz atiγ aziγlādi "The boar attacked the horse and wounded it with its fang *(nāb)*." aziγla-

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:: MAN TUNKZNY 'AZIΓL'DIM mān toŋuzni aziγlādim "I struck the boar on its fang." Also of



any wild animal with fangs or canines *(nāb)* on both sides. 'AZIΓL'R AZIΓL'M'Q aziγlār aziγlāmāq.

:: TANKRY MANIY 'ULUΓL'DY täŋri mäni uluγlādi "God Most High blessed me with glory *(razaqa al-kibriyā')*." :: BAK MANY 'ULUΓL'DY beg mäni uluγlādi "The emir considered me great *(kabīr)*." 'ULΓLA'R 'ULΓLA'M'Q uluγlār uluγlāmāq. Proverb: 'LΓNY 'LΓLA'SA' QUT BULUVR· uluγni uluγlāsa qut bulūr 0 "When one honors *(waqqara)* the elder (because of his age) one finds Fortune." uluγla-

Q

:: 'L 'NY 'AḌAQ·L'DY ol ani aḍaqlādi "He hit him on his foot *(rijl)*." 'ḌAQL'R 'ḌAQL'M'Q aḍaqlār aḍaqlāmāq. aḍaqla-

:: 'L 'NY 'AḌUQ·LA'DY ol ani aḍuqlādi "He considered it a rarity because it was unknown *(istaṭrafahu li-kawnihi majhūl)*." 'AḌUQL'R 'AḌUQL'MA'Q aḍuqlār aḍuqlāmāq. aḍuqla-

:: BAK 'ARUQL'DY beg aruqlādi "The emir recovered from fatique *(ajamma min at-ta'ab)*." This is an expression for sleep *(nawm)* in the Khāqānī dialects. Its root-meaning is "to rest from weariness *(istarāḥa min al-kalāla)*." 'ARUQL'R 'ARUQL'M'Q aruqlār aruqlāmāq. aruqla- D

:: 'L 'NY 'AŠUQLA'DIY ol ani ašuqlādi "He hit him on the anklebone *(ka'b)*." 'AŠUQL'R 'AŠUQL'M'Q ašuqlār ašuqlāmāq. 0 ašuqla-

:: 'L 'NY 'AŠAQ·LA'DY ol ani ušaqlādi "He considered him small *(ṣaγīr)*." Proverb: YAΓYNIY 'AŠAQ·L'SA' BAŠ·QA' JQ'R yaγīni ušaqlāsa bašqa čiqār 0 "When one belittles the enemy it goes to the head." The intention is that it destroys one's head, meaning one's determination, so do not belittle him. :: 'UL MANIK SUVZUM·NY 'UŠAQLA'DIY ol mänig sözümni ušaqlādi "He misrepresented and slandered *(qatta, waśā)* my words." 'UŠAQL'R 'UŠAQL'M'Q ušaqlār ušaqlāmāq. ušaqla- P

:: 'L 'ANUQL'DY NA'NKNY ol unuqlādi nāŋni "He found the thing to be ready *(ḥāḍir mu'add)* so he took it." 'ANUQL'R 'ANUQLA'M'Q anuqlār anuqlāmāq. anuqla-

K

:: 'L TVNUΓ 'IJUK·LA'DY ol tonuγ ičüklādi "He attached to his garment the fur *(farw)* (of a sable, squirrel, or other)." 'IJUKL'R 'IJUKL'M'K ičüklār ičüklāmāk. 0 ičüklä-

:: TARIY 'ARUKL'DY täri ärüklādi "He tanned *(dabaγa)* the hide." 'ARUKL'R 'ARUKL'M'K ärüklār ärüklāmāk. 0 ärüklä-

:: 'L QVY(N)UΓ 'UZAK·L'DIY[1] ol qōyuγ özäklādi "He cut özäklä-

154 1. A (brown) altered from U (black) (? — unclear).

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[I. 257/306] 155

the sheep's spinal vein *(abhar)*." Also for striking it. 'UZUKL'R 'UZU̲K̲·L'M'K özäklār özäklāmāk. 0

:: 'R 'SIKL'DY är isiglādi "The man went out in the heat *(ḥamāwa)* of summer or the midday sun." 'ISIK·L'R 'SIKL'M'K[1] isiglār isiglāmāk. isiglä-

:: 'L KIRTLIK 'USKL'DY ol kiritlik ösüglādi (?) "He opened the lock without a key by a trick *(fataḥa . . . bi-ḥīla min ɣayr miftāḥ)*." 'SKL'R 'SKL'MK-Q ösüglār ösüglāmāk. Känčāk dialect. ösüglä- ? D

:: 'L 'SIR·KA'DI̲Y NA'NKNY ol äsirgādi nāṇni "He regretted the loss *(taḥassara 'alā fawt . . . wa-ta'assafa)* of the thing." 'A̲SI̲RK'R 'A̲SI̲RK'M'K äsirgār äsirgāmāk. äsirgä-

:: 'L KYKNY 'UŠIKL'DY ol käyikni üšiklādi "He captured the gazelle while it was restrained by the cold *(fī ḥaṣrihi wa-ḥāla wujūdihi l-bard)*." Also for other things. 'UŠIKL'R 'ŠKL'M'K üšiklār üšiklāmāk. üšiklä-

:: 'URA'ΓUTNY 'KAKL'DY urāɣutni äkäklādi "The man insulted the woman and called her a whore *(sabba . . . wa-nasaba ilā l-fujūr)*." 'A̲KAKL'R 'A̲KA̲K̲·L'M'K äkäklār äkäklāmāk. 0 äkäklä-

:: 'L T'MΓ 'UKAKL'DY ol tāmiɣ ükäklādi "He put towers *(burūj)* on the city walls." Also for putting boxes *(ṣanādīq)* on a thing. 'UKAKL'R 'UKAKL'M'K ükäklār ükäklāmāk. 0 ükäklä-

:: 'UL 'ANY 'A̲LI̲ØK̲·L'DY[2] ol ani älüklādi "He derided him and mocked him *(hazi'a bihi wa-saxira minhu)*."[3] 'A̲LI̲ØKL'R[2] 'A̲LI̲ØK·L'M'K[2] älüklār älüklāmāk. Verse: älüklä-

| | | |
|---|---|---|
| TANKUT SUVSIN 'UŠIKL'DY | tanɣut sūsin üšiklādi | V |
| KIŠY 'YŠN 'A̲LI̲ØK·L'DY[2] | kiši īšin älüklādi | |
| 'ARIN 'ATIN BALI̲KLA·DY | ärin atin belägiādi | |
| BULUN BVLP BAŠY TΓDY | bulun bōlup bāši tiɣdi | |

"(The enemy) attacked the troops of Tangut (a realm or province near China) at night in the bitter cold (so that he would not gain victory); then he mocked them, until they presented to us their horses and men; he bowed his head from the hardships he suffered [lit.: he fell captive and hid his head]."

:: 'URA'ΓUTNY 'AMIK·L'DY uraɣūtni ämiglādi "The man struck the woman on her breast *(ṭady)*." 'AMIKL'R 'MIKL'M'K ämiglār ämiglāmāk. ämiglä-

155 1. An S is written through the final K (black ink).
2. U (black) crossed out in brown.
3. MS. *huzi'a bihi wa-suxira minhu.*



:: 'IT· 'ANUK·LA'DIY it änüklādi "The bitch bore a puppy *(ajrat)*." :: 'ARS·L'N 'ANUKL'DY arslān änüklādi "The lioness bore a cub *(ašbalat)*." 'ANUKL'R 'ANUK·LA'M'K änüklār änüklāmāk. änüklä-

:: 'L MANK' 'A̲SANL'DY ol maṇa äsänlādi "He greeted me and shook hands *(ḥayya, ṣafaḥa)*." 'ASANL'R 'SANLA'M'K äsänlār äsänlāmāk. äsänlä-

Another Type

Ḍ

[I. 259/308] 156

:: 'L 'NY 'U̲DU̲VL'DY ol ani uḍūlādi "He followed *(ittaba'a, iqtafā)* him." 'UDU̲VLA̲'R 'UDU̲VLA̲'M'Q uḍūlār uḍūlāmāq. uḍūla-

R

:: 'L 'KY KI̲Š̲Y 'UTRA' 'RA'LA'DY ol ekki kiši otra arālādi "He mediated *(ṣālaḥa)* between the two men." Also for passing between *(jāwaza bayna)* them or between any two things. For "making peace *(ṣulḥ)*" you may say: 'ARIYLA̲'DIY arīlādi – this is the colloquial pronunciation; but the first is more correct. 'RA'LA'R· 'ARA'LA'MA'Q arālār arālāmāq. arāla-

:: 'AR· 'URIYLA'DIY är orīlādi "The man shouted *(ṣāḥa, rafa'a 'aqīra)*." 'URIYL'R 'URIYL'M'Q orīlār orīlāmāq. arīla- D

:: 'R 'RYL'DY är orīlādi "The man boasted and went beyond the limit *(ṣalafa, zāda 'an al-ɣāya)*." 'U̲RYL'R 'RYL'M'K-Q orīlār orīlāmāq. 0 Verse:[1] orīla-

| | | |
|---|---|---|
| 'UZN 'KNB 'RYL'DY | özin ögnüp orīlādi | V |
| YARIQ [sic] YYRK QRYL'DY | yorip tērig qarīlādi | |
| 'TIΓ KMŠB 'U̲RYL'DY | atiɣ kämšip orīlādi | |
| 'UFT BVLB TUBV 'ΓDY | uwut bōlup töpü aɣdi | |

Describing a warrior whom he attacked: "He was proud and boastful and puffed up with pride *(faxara wa-ṣalafa wa-nafaxa amruhu)*; he came measuring the ground in cubits; he spurred on his horse [and shouted]; (then he turned back) in shame, climbing up the hill." 0

:: 'L QVNUΓ 'U̲RUVL'DY ol qōnuɣ örūlādi "He slaughtered the sheep as it was standing." 'URVLA'R 'URVLA'MA'K örūlār örūlāmāk. örūlä-

Γ

:: 'L 'AŠIN 'AΓU̲VL'DY ol ašin aɣūlādi "He poisoned *(samma)* his food (or other)." 'AΓU̲VL'R 'ΓVL'M'Q aɣūlār aɣūlāmāq. aɣūla-

156 1. In MS. the verse appears after the following entry.

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W

:: 'NK TKR' KŠY 'AW'LA'DY· anig tägrä kiši awālādi "The people surrounded *(ḥaffa ḥawla)* him." 'AW'L'R 'AW'L'M'Q awālār awālāmāq. This is used especially in regard to civil strife *(fitna)*; otherwise :: 'AW·DIY awdi [93]. 'A̲W'L'R 'W'L'M'Q awālār awālāmāq. awāla-

Q

:: 'L MANY 'A̲QIYL'DI̲Y ol mäni aqīlādi "He considered me to be generous *(jūd)*." 'A̲QIYL'R 'QYL'M'Q aqīlār aqīlāmāq. aqīla-

K

:: 'L 'NY 'AKA'LA'DIY ol ani äkālādi "He called her an elder sister *(ıxt kabīra)*." 'KA'L'R 'K'L'M'K äkālār äkālāmāk. 0 äkāla-

:: 'L 'NY 'UKA'L'DIY ol ani ögālādi "He gave him the honorific title of 'UKA' ögä meaning 'a chief among the people *(kabīr fī l-qawm)*'." 'UKA'LA'R 'UKA'L'M'K ögālār ögālāmāk. ögāla-

N

:: 'L 'ANY 'NA'LA'DIY ol ani anālādi "He called her his mother *(umm)* anāla-



and attributed motherhood to her." 'A̲N'L'R 'AN'L'M'Q anālār anālāmāq.

Nasal

D

:: 'AWJY KA̲YI̲KNY 'A̲NKDI̲YDY awči kayikni aṇdīdi "The hunter laid a snare *(iḥtāla)* for the gazelle." :: 'L 'ANY 'A̲NKDYDY ol ani aṇdīdi "He laid a snare to catch *(iḥtāla li-ya'xuḍa)* him." 'A̲NKDYR 'NKDYM'Q aṇdīr aṇdīmāq. aṇdi-

Another Type

:: 'ŠY'K 'A̲NKI̲YL'DY äšyāk aṇ̲īlādi "The donkey brayed *(nahaqa)*." 'A̲NKI̲YL'R 'NKYL'M'Q aṇ̲īlār aṇ̲īlāmāq. aṇ̲ila-

Another Type

:: 'URA'ΓUT 'KKLNDY[1] urāγut öṇ̲ikländi "The woman put on a pair of false earlocks *(waḍa'at . . . bi-ṣudγayn muzawwirayn)*."[2] 'NKKLANUR 'NKKLIYMA'Q [sic] öṇ̲iklänür öṇ̲iklänmāk. öṇ̲iklän-

157 1. Sic; N added before first K by a later hand (black).



Quinquiliteral

N

:: 'AR· 'AΓRIQAN·DIY är aγriqandi "The man complained of pain *(šakā . . . min aγriqan-waja'ihi)*."[3] 'AΓRIQANUR 'AΓRIQAN·MA'Q aγriqanur aγriqanmāq.

With Two Unvowelled Consonants

:: MAN 'NY 'AN·D·ΓAR·DIM män ani anḍγardim "I made him swear *(ḥallaftu)*." anḍγar-'AN·D·ΓARUR MAN 'AN·D·ΓARMA'Q anḍγarur män, anḍγarmāq.

Sextiliteral

T

:: YΓ'J 'AR·MUT·LAN·DIY yiγāč armutlandi "The tree gave forth pears *(kumaṯrā)*."armutlan-'AR·MUTLANUR 'ARMUTLANM'Q armutlanur armutlanmāq.

J

:: T'Γ 'AR·TUJLANDY tāγ artučlandi "There were many junipers *('ar'ar)* in the moun- artučlan-tains." 'AR·TUJLANUR 'ARTUJLANMA'Q artučlanur artučlanmāq. 0

:: SUVF 'U̲R·KUJLANDY sūw ärkäčländi "The water surged in waves *(māja)*." 'AR·- ärkäčlän-KAJLANUR 'AR·KJLANM'K ärkäčlänür ärkäčlänmāk. 0

:: QYZ 'URKUJLAN·DIY qīz örgüčländi "The girl acquired a braid *(qunza'a, ḍafīra)*." örgüčlän-'URKUJLANUR 'URKUJLANM'K örgüčlänür örgüčlänmāk.

:: 'ŠIJ 'URKUJLAN·DY ešič örgüčländi "The pot acquired a trivet *(uṯfiyya)*." 'URKJ-LNUR 'URKJLANM'K örgüčlänür örgüčlänmāk.

R

:: TA'Y· 'AḌ·ΓIRLAN·DIY tāy aḍγirlandi "The colt acted like a stallion *(faḥl)*." Also aḍγirlan- of mares when they acquire a stallion. 'AḌ·ΓIR·LANUR 'AḌ·ΓIR·LANMA'Q aḍγirlanur aḍγir-lanmāq.

Q

:: 'AR· 'UḌMAQLAN·DIY är uḍmaqlandi "The man acquired followers and servants uḍmaq- *(taba', šākirī)*." 'UḌMAQLANUR 'UḌMAQLNM'Q uḍmaqlanur uḍmaqlanmāq. 0 lan-

2. MS. *wḍ'b . . . bṣuḍ γyr mrūryn*; a later hand (black) through an addition in the margin has altered it to read *bi-ṣudγ min ša'r 'anz muzawwiraṯan* ("a false earlock made out of goat's hair").

3. MS. *waja'ahu; min* above line.

eğitim amaçlı çoğaltılmıştır

:: 'AR· 'ARTUQLANDY är artuqlandi "The man went beyond his limit *('adā ṭawr)*." artuqlan-
'ARTUQLNUR 'ARTUQLANM'Q artuqlaṇur artuqlanmāq. 0

::

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T'Z BAŠY 'IZMAQLANDY [sic] tāz baši ažmuqlandi "The scabiness *(qara')* of the scabby-headažmuqlan-
became worse." :: YIYR 'IŽMAQLANDY yēr ažmuqlandi "There was much alum *(šabb)* in the
ground (or other)." 'AIŽMAQLANUR 'IŽMAQLANM'Q ažmuqlanur ažmuqlanmāq.

:: 'UL BUV 'YŠIΓ 'AΓRUQ·LANDY ol bu īšıγ aγruqlandi "He found this matter bur- aγruqlan-
densome *(istaṭqala)*." Also of a load which one considers too heavy *(ṭaqīl)*. 'AΓRUQLANUR
'AΓRUQLANM'Q aγruqlanur aγruqlanmāq. 0

:: 'AR· 'UΓRAQ·LANDY är oγraqlandi "The man put on the dress of Oγrāq (a tribe of oγraqlan-
people)." 'UΓRAQLNUR 'UΓRQLANM'Q oγraqlanur oγraqlanmāq.

K

:: 'AR· 'ATMAKLANDY är ätmäkländi "The man had much bread *(xubz)*" — meaning, ätmäklän-
he was rich *(aṭrā)*. 'ATMAK·LANUR 'ATMKLANM'K ätmäklänür ätmäklänmāk. 0

There are many verbs of this type, derived from nouns. The equivalent in Arabic is to G
say, for example, *albana r-rajul* ("The man was be-milked") meaning that he had much milk, and
*asḥā* ("He was be-stripped") meaning that he had many strips of paper. 0

:: 'AR· 'IJ·MAKLANDY är ičmäkländi "[The man] put on a lambskin *(farw barqān)*; ičmäklän-
or else he became owner of one." 'JMKLANUR 'JMKLNM'K ičmäklänür ičmäklänmāk.

:: 'IŠ·LA'R 'AR·SAK·LAN·DIY eślär ärsäkländi "The woman passionately desired a man ärsäklän-
*(ṭalabat ar-rajul li-šahwa bihā biṛā'an wa-ḥirṣan)*." 'AR·SAKLNUR 'RSAKLNM'K ärsäklänür
ärsäklänmāk.

:: 'URA'ΓUT 'K·MAKLNDY urāγut ügmäkländi "The woman put on earrings *(tašanna-* ügmäklän-
*fat, taqarraṭat)*." 'UK·MAKLNUR 'UKMAKLNM'K ügmäklänür ügmäklänmāk.

M

:: SUVW[1] 'AKRIM·LAN·DIY sūw ägrimländi "The water revolved in the swamps with ägrimlän-
gushing and flowing *(istadāra fi l-manāqi' ma'a fawarān wa-jary)*." 'AKRIM·LNUR 'AKRIM·LAN-
M'K ägrimlänür ägrimlänmāk.

N

158 1. W changed from F by later hand (two dots in brown ink).



:: 'AR· 'IŠTUNLAN·DIY är ištonlandi "The man put on trousers *(sarāwīl)*." Its root- ištonlan-
form is: 'IJ·TUNLANDY ičtonlandi but the *jīm* changed to *šīn* because of the proximity of the (ičtonlan-)
points of articulation. 'IŠTUNLNUR 'IŠTUNLNM'Q ištonlanur ištonlanmāq.

Doubled

Q

:: 'AR 'AR·QUQLANDY är arquqlandi "The man refused to obey the order *('atā fi* arquqlan-
*qabūl al-amr wa-ḥaruna)*." 'ARQUQLNUR 'ARQUQLANM'Q arquqlanur arquqlanmāq.

K

:: 'L BV 'YŠΓ 'AMKAKLNDY ol bu īšıγ ämgäkländi "He considered this matter to be a ämgäklän-
hardship *(miḥna)*."

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'AM·KAKLNUR 'AM·KKLNM'K ämgäklänür ämgäklänmāk. 0

:: 'AR 'AŠKAK·LANDY är äšgäkländi "The man became owner of a donkey *(ḥimār)*." äšgäklän-
One of the two variants. 'AŠKAKLNUR 'AŠKAKLNM'K äšgäklänür äšgäklänmāk. 0 D

:: SUVW[1] 'AIR·KAKLANDY[2] sūw ärkäkländi "The water was wavy *(māja)*." :: 'ANIK ärkäklän-
YYNY[3] 'AIRKAKLANDIY[2] anig yēni ärkäklündi "His skin shuddered *(iqša'arra)*." 'IR·KKLNUR
'IR·KAKLNM'K ärkäklänür ärkäklänmāk. Also of a man when he pretends to be manly *(rujū-*
*liyya)*. 0

Final Weak

B

:: 'UL 'ATIN 'ARBA'LA'DIY ol atin arpālādi "He fed his horse barley *(ša'īr)*." 'ARBA'- arpāla-
LA'R 'ARBA'LA'M'Q arpālār arpālāmāq.

T

:: 'AR YA'ŠIN 'URTVLA'DY är yāšin ortūlādi "The man was middle-aged *(intaṣafa* ortūla-
*min 'umrihi)*." 'URTVL'R 'URTVL'M'Q ortūlār ortūlāmāq. 0

:: 'AR 'YŠQ' 'RTA'L'DY är išqa ertālādi "The man rose early *(bakkara)* for work." ertālä-
'RTA'LA'R 'RT'LA'MA'K-Q ertālār ertālāmāk.

159 1. W changed from F by later hand (two dots in brown ink).
2. First A by a later hand (?) (dark black, thin point).
3. There are two dots in brown ink over the first Y (thus T).

eğitim amaçlı çoğaltılmıştır

R

:: 'L KIDIZNIY 'IS·RIYLA'DIY ol kiḍizni esrīlādi "He embroidered the felt with a leopard-skin pattern *(ka-lawn an-namir)*." 'AS·RIYLA'R 'ASRIYLA'M'K esrīlār esrīlāmāk. 0 esrīlā-

:: 'L NA'NK 'UIRIYL'DY ol nāṇ oγrīlādi "He stole *(saraqa)* the thing." The common people say it with no vowel on the *rā'* [i.e., 152 oγurla-], but this is an error. 'UΓRLA'R 'UΓRLA'MA'Q oγrīlār oγrīlāmāq. oγrīla- D

T

:: 'L QVY 'IK·TUVLA'DIY ol qōy igtūlādi "He fed *('alafa)* the sheep (or other)." 'IKTUVLA'R 'IK·TVL'M'K igtūlār igtūlāmāk. igtūlā-

Γ

:: 'L 'K̄Y KŠY 'ARA' 'ARΓVL'DIY ol ekki kiši ara aryūlādi "He passed between *(marra bayna, šaqqa)* the two men." 'ARΓVL'R 'ARΓVLA'MA'Q aryūlār aryūlāmāq. aryūla-

:: 'L 'NKAR 'UBKAL'DIY ol aṇar öpkālādi "He struck him in the lungs *(ra'ā* [defined] )." 'UBKALA'R 'UBKALA'MA'K öpkālār öpkālāmāk. 0 öpkälä-

:: 'UL 'ANDIN 'UBKIYL'DIY ol andin öpkīlādi "He avoided him because he was angry *(γaḍība)*." 'UBKIYLA'R 'UBKIYLA'MA'K öpkīlār öpkīlāmāk. 0 öpkīlä-

The rules will be discussed in their place. G

End of the Book of Vowel-Initial *(hamz)* Words

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Nouns of Sound Words

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Chapter of Biliterals

B

TAB tap A particle meaning "enough *(ḳasbu)*." Thus :: BUV 'AŠ· MANK' TAB· bu aš maṇa tap "This food is enough for me." :: TAB BULDY tap boldi "It is sufficient *(kafā)*." 0 tap

TUB töp "Boiled wheat *(xaḍīma)* that is kneaded with a leavening made from barley, then wrapped in a felt cloth and left in a warm place to mature." Then it is eaten. 0 töp



JAB· JAB· čap čap Onomatopoeic for whips cracking *(waq' as-siyāt)* or lips smacking *(šīb aš-šifāh)*. Thus :: 'L 'ARUK JAB· JAB· YIYDIY ol ärük čap čap yēdi "He ate the peach smacking his lips." 0 čap

JUB čöp "Dregs *(durdī)*" of wine; also the "sediment *('akar)*" of anything. 0 Hence "human rubbish *(ḳuṭāla an-nās)*" is called: JUB· JAB· KIŠYLA'R čöp čäp kišīlār. 0 čöp

JIB· čip A "twig *(γusn laṭīf daqīq)*." This is shortened from: JIBIQ čipiq, just as "ball *(kura)*" is called TUWB· töp which is shortened from: TUBIQ· topiq. 0 čip

JUB· čöp A "piece *(qit'a)* of Tutmāč." :: BIYR· JUB· YIYKIL bīr čöp yēgil "Eat a piece of Tutmāč." The same for pieces of noodles *(al-laṭīṭ wa-l-iṭriya)*. 0 čöp

ZAB ZAB zap zap An onomatopoeic particle indicating "quickness of step *(sur'a naql al-qadam wa-l-mašy)*." Thus :: ZAB ZAB BAR·ΓIL zap zap baryil "Hurry! *(asri')*." zap

"The trousseau *(jahāz)*" of a bride is called: SAB· säp. It is her property. 0 säp

SIB sip "A colt *(muhr)* that has reached the second year." 0 sip

ŠAB šap A particle of hastening, like the Arabic *hallā*. Thus :: ŠAB· KAL· šap käl "Come quickly *(asri' fī l-maši')*." 0 šap

QUB· qop A particle of exaggeration and emphasis. Thus :: 'UΓL QUB· BADUVDIY oγul qop bädüdi "The child grew a great deal *(γāyat^an^1)*." :: QUB· 'ADKV[1] NA'NK qop ädgü nāṇ "A very *(jidd^an)* fine thing." 0 qop

KUIB· NA'NK köp nāṇ Anything that is "tangled and dense *(multaff kaṯīr)*." Thus :: KUIB· SAJ· köp sac "Thick *(jaṯl)* hair." Proverb: KUB· SUKUT·KA' QUŠ QUNA'R KRKLVG KIŠYK' SUVZ KALYR köp sögütkä quš qonār, körklüg kišikä sōz kälir 0 "Birds settle on the willow of tangled branches; (similarly) a message comes to the beautiful and charming woman." 0 It is transmitted in another version: köp P

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YΓ'J 'VJNK' YYL TKYR[1] KURKLK KŠYK' SUVZ KALYR yiγāč üčiṇa yēl tāgīr, körklüg kišikä sōz kälir 0 "The tree branch cannot help being blown by the wind; the charming one cannot help receiving messages" – she, however, has to guard her chastity. P

T

BAT· bat "Dregs of pressed dates *(ṭajīr)*." 0 bat

---

160 1. D changed from D (dot in brown ink).

161 1. Above the line.

eğitim amaçlı çoğaltılmıştır

:: BAT· KAL· bat käl like: ŠAB· KAL· šap käl, for hastening *(isrāʿ)*. For the sound of anything heavy that has fallen *(šayʾ ṯaqīl iḏā waqaʿa)*: BAT· TUŠDY bat tüšdi. 0

BIT· bit "Louse *(qaml)*." Hence "the worm *(dūd)* that infests wheat" is called: TARIΓ· BITIY tariγ biti. 0 — bit

JAT JAT čat čat Sound of a blow *(waqʿ)*. Thus :: JAT· JAT 'URDY čat čat urdi "He struck with such a sound." 0 — čat

JIT· čit "A hut *(xuṣṣ)* of reeds or thorns." — čit

ŠAT· šat "Courage *(jurʾa)*." Thus :: 'NIK NA' ŠATIY BA'R anig nä šati bār "What courage does he have?" — implying the negative. — šat

QAT· qat "Fold *(ṯiny)*" of anything. :: TUVN QATIY tön qati "Fold of a garment." From this comes the word: QAD·RA'Q· qadrāq for "mountain bends and folds *(maʿāṭif al-jibāl wa-maḥānīhā)*." 0 — qat

QAT· qat Oγuz dialect. A particle corresponding to *ʿinda* ("at, near"). Thus :: BAK QATINDA' beg qatinda "At the emir's." 0 — D

QUT· qut "Fortune, luck *(dawla, jadd)*." From this comes the name: QUT·LUΓ qutluγ. — qut

Verse: — N

QUT· QUWIΓ BIR·SA' 'IḌIM QUVLIŊKÄ' — qut qiwiγ bersä iḏim qūliŋä — V
KUNDA' 'IŠY YUKSABAN· YUVQ'R· 'AΓ'R — kündä iši yüksäbän yōqār aγār

0 "If God gives fortune to his slave his status rises daily." 0

KUT köt "Posterior *(dubur)*." 0 — köt

MAT mat A particle meaning "thus" *(kaḏā)*. :: 'ANDAΓ MAT andaγ mat "Thus so *(kaḏā huwa)*." 0 — mat

J

SJ sač "Hair *(šaʿr)*." 0 — sač

SUJ suč Onomatopoeic for something "bouncing off *(nubūw)*." Thus :: QILJ SUJ QILDY qilič suč qildi "The sword glanced off *(nabā)*." :: 'AR SUJ QILDY är suč qildi "The man refused to obey the order *(nabā . . . qabūl al-amr)*." 0 — suč

QAJ qač A particle of quantity meaning "how many? *(kam)*." :: QAJ YARMA'Q BIYRDIY qač yarmāq bērdi "How many dirhams did he give?" 0 — qač

QUJ qoč "Ram *(kabš)*." Oγuz dialect. Its root-form is: QUJNKÄ'R·[2] qočnār. — qoč D

2. K changed to G by later hand (three dots in brown ink).



QAJ qač A particle meaning "time *(marra)*." Thus :: QAJ QATA' 'AY·DIM qač qat aydim "How many times did I say?" 0 — qač

KUJ· köč "Moving camp — köč

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or going on campaign *(aẓ-ẓaʿn wa-l-irtiḥāl)*." Hence :: SUV KUJTY sü köčti "The army set off *(irtaḥala)*." 0

KUJ köč "Hour or while *(sāʿa)*." Thus :: BIYR· KUJ KUḌKIL bīr köč küḏgil "Stay a while *(sāʿatan)*." 0

HJ HJ hāč hāč A word used to restrain horses when they wish to gallop at full speed. This expression corresponds exactly to the Arabic [i.e. *haj*]. It goes against the rule, since it contains *hā'*. There is no *hā'* in the Turkic dialects. — hāč

D

KAD[1] käd (with *dāl* or *ḏāl*) A particle of emphasis or exaggeration in the description of something. Thus :: KAḌ 'ĀAT· käḏ āt "What a good horse! *(niʿma l-faras)*." :: KAḌ· NA'NK käḏ nāŋ "What a good thing!" 0 — käd, käḏ

R

BIR· bir The number "one *(wāḥid)*." :: BIYR YARM'Q bīr yarmāq "One dirham." It is permissible to include this in the defective chapter and say: BIYR bīr. There are many examples of this; but the more elegant and more correct usage in the Turkic dialects is the shorter pronunciation and the abrupter enunciation. 0 — bir G

:: 'R TR YLDY· är tär boldi "The man was ashamed *(xajila)*." This is in place of saying: 'AR BULDY ir boldi. 0 — tär

JAR čär Onomatopoeic for heaviness (illness) of the body *(ṯiqal al-badan)*. Hence :: 'AR JRLAN·DY är čärländi "The man's body was heavy *(ṯaqala badan)*." Khāqānī dialect. 0 — čär D

JAR čär "Time *(waqt)*." Oγuz dialect. Hence :: BUV JARLIK DA' KAL bu čärlikdä käl "Come at this time." 0 — D

JAR· čär "The opposite side *(qubāla)*" of something. Oγuz dialect. Hence :: 'ANIK 'AWIY BUV JARLIK DA' anig äwi bu čärlikdä "His house is opposite this." From this comes the word: JARIK· čärig for "the two battle-lines *(ṣaffay al-ḥarb)*" since they face one another *(yataqābalāni)*. — D

162 1. D changed to D (brown dot barely visible).

eğitim amaçlı çoğaltılmıştır

JIR· čir Onomatopoeic for the tearing *(mazq)* of a garment, or other. Thus :: 'NIK TUVNIN JIR YIR·TIY anig tōnin čir yirttį "He tore his garment with (such) a sound." 0 čir

JUR· čür "Profit *(manfa'a)*." Hence :: 'UL 'AN·DIN· NA'NK· JURLA'DIY ol andin nāŋ čürlādi "He got some profit *(nāla . . . manfa'a)* out of it." 0 čür

JUR· JUR· čur čur Onomatopoeic for milk falling from the udder into the pail. The same for any liquid when it makes (such) a sound. 0 čur

JIR· čir "Grease *(dasam)*." :: 'AŠJ·TA' JIR· YUVQ· ešičtä čir yōq "There is no grease in the pot." Its root-meaning is "suet *(as-simḥāq min aš-šaḥm)*." Thus :: BUV 'ATA' JIR· YUVQ· bu ättä čir yōq čir

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"There is no fat *(šaḥm, samn)* on this meat." 0

One says of the sound of the cricket: SIR· SIR· ATY sir sir etti meaning "It made such a sound." The word is also onomatopoeic for the "scratching *(ṣarīr)*" of a pen, and the like. 0 sir

SIR· sir ["lacquer"] A paste *(luzūjāt tuttaxaḏu min al-γirā')* with which Ṣīnī bowls are smeared, then painted upon. Hence :: SIR·LIΓ 'AYA'Q· sirliγ ayāq "A bowl so smeared and painted" [A lacquered bowl]. 0

ŠR ŠR· šar šur Onomatopoeic for rain falling noisily and heavily. The same for any liquid when it makes (such) a sound. The *šīn* is an alternant of *jīm*. :: 'UL JAR JUR YIYDY ol čar čur yēdi "He ate all he found, leaving nothing." 0 šar šur čar čur

QAR· QUR· 'ATY QARIN· qar qur etti qarin "The belly growled *(qarqara)*." This corresponds to the Arabic in sound and sense. 0 qar qur

QUR· qur "Rank *(martaba)*." Thus :: MANIK QRUM· 'ULΓ mänig qurum uluγ "My rank is high." 0 qur

QUR· qur "Belt *(minṭaqa)*." 'IJ· QUR ič qur "Girdle *(wasāḥ)*." 0

QIR·YAIΓIY qir yaγi "Secret *(mukāšiḥ)* enemy." 0 qir

QIR 'ĀT qir āt "Dun *(samand)* horse."

QIR· qir "Dam *('arim, musannāt)*." 0

QIR qir "Mountain formed of one mass of rock *(al-haḏba min al-jibāl)*." 0

KUR· 'AR kür är "A man who is cool-headed *(rābiṭ al-ja'ś)*, strong-hearted *(qawī al-qalb)* and proud *(šāmix bi-l-anf)*." Proverb: KIM· KUR· BULSA' KUW'Z BULVR kim kür bolsa küwāz bolür "Whoever is firm *(jald)* and strong-hearted may become proud *(mutakabbir)*." Verse: kür P



| | | |
|---|---|---|
| 'AR·TIŠ SUWY YIMA'KY | ärtiš suwi yemāki | V |
| SIT· ΓAB· TUTAR BILA'KIY | sitγap tutar bilāki | |
| KUR·MAT· 'ANIK· YURA'KIY | kürmät anig yürāki | |
| KAL·KA'LIMAT· 'IRKIŠUVR | kälgālimät irkišür | |

Yemāk is a tribe of Qifčāq. "This tribe [lit.: The Yemāk of the Ärtiš River] have rolled up their sleeves, their hearts strong and high-spirited *(qawiyya 'aliyya)*,[1] and have now mustered to come to us." 0

Z

BIZ biz A particle meaning "we *(naḥnu)*." :: BIZ KALDIYMYZ biz kāldīmīz "We came." biz

TUZ tüz Anything "level *(mustawin)*." Thus :: TUZ· YIYR· tüz yēr "Level ground." 0 tüz

JUZ· čuz A red and black gilt Ṣīnī brocade. 0 čuz

"The shaded side *(maqnuwa)* of mountains" is called:

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QUZ TA'Γ quz tāγ. It is the side over which the sun rises only after noon; which remains to the left *('an yasār)* of the sun; and which is always covered with cold and snow. Proverb: quz

| | | |
|---|---|---|
| QUZ·DA' QA'R· 'AK· SUVMA'S | quzda qār ägsümās | P |
| QUVY·D' YA'Γ 'AKSUVMA'S· | qōyda yāγ äg sümās | 0 |

"The shaded side of mountains lacks not for snow; (similarly) sheep lack not for fat." 0

"Something dear or expensive *(γālī)*" is called: QIZ· NA'NK qiz nāŋ. Thus :: BUV 'ĀT QIZ 'ALDIM bu āt qiz aldim "I bought this horse dear." 0 qiz

QIZ qiz "Girl *(jāriya)*." Thus :: QIZ QIRQIN· qiz qirqin "Girls *(jawārī)*." 0 QIZ qiz "Daughter *(bint)*." Thus :: MANIK QIZM mänig qizim "My daughter." 0 And "a virgin *('aḏrā')*" is called: 'AV· QIZIY āv qizi meaning "One secluded in the house *(muxaddara al-bayt)*." 0 YINJKA' QIZ yinčgä qiz "Concubine *(surriyya)*." 0 This word can refer either to a free girl *(ḥurra fatiyya)* or to a slave girl *(jāriya mamlūka)*. Its root-meaning is "virgin"; the others are by extension from that.

QIZ QUŠ qiz quš Name of a bird that confronts *(yatakāfaḥu)* a man as if it wished to light on him. 0

QIZ KIŠIY qiz kiši "A miserly *(bax̄īl)* person." Arγu dialect. Proverb: QIZ KIŠIY SA'WIY YUVRIIΓLIY BULM'S qiz kiši sāwi yōriγli bolmās "The report of a miser spreads not D P

163 1. MS. *'alī*.

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abroad" and he remains unknown. This is coined to advise a person to be generous in order to gain far-flung report and fine praise. 0

KAZ kāz "The notch *(fūq)* of an arrow." :: 'UQ KAZIY oq kāzi. 0 käz

KAZ käz "Remainder of food in a pot *(al-qurāra)*." It is the remannt of milk or flour or the like that sticks to the bottom of a kettle and must be scraped off. :: 'AŠJ KIZIY ešič käzi. 0

KAZ käz Name of a type of Sīnī brocade. 0

KUZ küz "Autumn *(xarīf)*." küz

KIZ kiz "Scent-box *('atīda)*; wardrobe *(taxt)*; clothing-bag *('ayba aṭ-ṭiyāb)*." The same for any case or cupborad *(ṣiwān)*. :: KIZDA'KIY KIZ [sic] YIBA'R kizdāki kin yipār "A musk-bag kept in a case *(nāfija misk maṣūna fī ṣiwān)*." This phrase is used only as a simile for the fragrant breath of maidens. 0 kiz

MIZ miz A particle meaning "we *(naḥnu)*." The *mīm* is an alternant -miz



of *bā'*; *bā'* comes at the beginning of the word. Thus :: BIZ BARDIMIZ biz bardimiz "We went." :: KALDIMIZ käldimiz "We came." This rule holds for both nouns and verbs. :: A'ĀTIMIZ ātimiz "Our horse."

S

BIS bis "Dregs *(ṭufāla)* of a churn or wine-skin." It is something like tar *(qīr)*. 0 bis

When the Oγuz wish to exaggerate the description of anything round they say: TAS TAKIR'MA' täs tägirmä. This goes against the rule. The rule about colors and exaggerating the description of things is to take the first letter of the word and join it to *bā'* in most of the Turkic dialects, but to *mīm* in Oγuz. 0 Example. One calls a "deep-gray *(aγbar mušabba')*" color: KUB KVK köp kök, but in Oγuz you say: KUM KVK köm kök. 0 KVK kök means "dark gray *(akhab)*." The Turks take the first *kāf*, join it to *bā'*, and say: KUB köp, which is the exaggerative particle; then they bring forward the color name and say: KVK kök. The Oγuz change the *bā'* to *mīm* and say: KUM KUVK köm kök for "deep gray." 0 One says for "yellow *(aṣfar)*": SARIΓ sariγ. One says for "bright yellow *(aṣfar fāqi')*": SAB SARIΓ sap sariγ. The *sīn* is taken from: SARIΓ sariγ, then joined to *bā'* to form the exaggerative, and then the color name is brought in after it. 0 "An open space *(faḍā')*" is called:: YAZIY yazi. To exaggerate the description you say: YAB YAZIY yap yazi meaning "wide open space *(faḍā' afyaḥ)*." All exaggeratives are according to this rule. But there is no rule for changing *bā'* to *sīn*. täs D G D

TAS tas Anything "bad *(radī)*." Oγuz dialect. :: BUV A'ĀT TAS TAKUL bu āt tas tägül "This horse is not bad." tas D



TUS TUS tos tos Onomatopoeic for beating anything soft, as when one beats clothing or felt. Thus :: TUS[1] TUS[1] 'URDIY tos tos urdi tos



"He beat with this sound."

KAS käs "A piece *(qiṭ'a)*" of anything. :: BIYR KAS 'ATM'K bir käs ätmāk "A piece of bread." 0 käs

KAS käs "A piece of dried clay (or other) used to wipe the anus (*nubla* [defined])."

KIS kis "Wife *(zawja)*." Thus :: 'ANIK KIŠIY[1] anig kisi "His wife." Some use the word with the possessive suffix *(ma' al-iḍāfa)*; :: 'UL KIŠIY[2] 'AL'DIY ol kisi aldi "He took a wife *(xaṭaba z-zawja)*." kis

Š

BUŠ YILQY boš yilqi "An animal that has been set free *(musayyaba)*." Hence :: 'UL 'IŠLA'R BUŠ ol ešlār boš (qildi) "He divorced *(ṭallaqa)* the woman" – as though he "let her go free *(ahmala)*." :: 'UL QUL BUŠ QILDY ol qul boš qildi "He freed *(a'ṭaqa)* the slave." 0 "A free man *(ḥurr)*" is called: BUŠ boš. Proverb: BUŠ NA'NK K' 'IDIY BULM'S boš nāŋkā idi bolmās 0 "Something left free or neglected *(muhmal)* has no master." This is coined to advise a person to hold on to his property. 0 boš P

TUŠ tüš "Place or time of a halt *(manzil, waqt an-nuzūl)*." 0 Hence :: TUŠ 'UVDIY tüš ödi "Time to halt." tüš

JAŠ čäš "Turquoise *(fayrūzaj)*." Verse: čäš

| | | |
|---|---|---|
| YARATY YAŠIL JAŠ | yaratti yašil čäš | V |
| SAWURDIY 'URNK QAŠ | sawurdi ürüŋ qaš | |
| TIZILDIY[3] QARA' QUŠ | tizildi qara quš | |
| TUN KUN 'UVZA' YURKANUVR[4] | tün kün üzä yörgänür | |

Describing the sky: "(God Most High) created a sky like turquoise in its greenness; He sowed therein the stars as though they were jade" - this is a white stone used to make seals; "He arranged from them Libra *(al-mīzān)*" - a constellation called in Turkic: QARA' QUŠ qara quš; "that night and day would turn on one another." 0

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165 1. U (brown) changed from A (black).

166 1. *Tašdīd* (~) in brown ink.
2. Three dots of Š in brown ink.
3. Z changed from R (dot in brown ink).
4. Two dots of Y in brown ink.

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JIŠ J̲IŠ čiš čiš A word said by a woman to make her baby (or other) pee *('inda ibāla aṣ-ṣabī)*; also by a horseman to make his horse stale after riding. čiš

SIŠ· siš "Skewer *(sufūd)*." "The instrument for arranging Tutmāč *(minẓām tutmāj)*" is also called: SIŠ siš. 0 siš

QUŠ̲ quš "Bird *(ṭayr)*." This is the generic term; then they are distinguished by special names, thus: 'URNK̲ QUŠ̲ ürün quš "White falcon *(bāzī abyaḍ)*"; 0 QAR' QUŠ̲ qara quš "Eagle *('uqāb)*"; 0 TAWAY QUŠ̲ tewe quš "Ostrich *(na'ām)*"; 0 quš

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YUVN QUŠ̲ yün quš "Peacock *(ṭāwūs)*"; 0 'I̲YL QUŠ ēl quš "Vulture *(raxama)*."

QAR' QUŠ qara quš The planet "Jupiter *(muštarī)*." :: QAR' QUŠ TUΓDY qara quš tuγdi "Jupiter has risen." It rises, according to them, at dawn. 0

QAR' QUŠ qara quš "Tips of a camel's hoof *(aṭrāf axfāf al-ibil)*." Oγuz dialect. 0 D

QIZ QUŠ qiz quš Name of a bird resembling the finch *(abū barāqīš)* in color. 0

QIŠ qiš "Winter *(šitā')*." Proverb: QIŠ QU̲NUQY 'UVT̲ qiš qonuqi öt "Winter's guest is fire." 0 qiš P

[F]

TAF täw "Deceit, trickery *(makr, ḥīla)*." Proverb [=43 aḍiγ]: 'AWJY NA̲J' A̲'ĀL BILSA' 'A̲DIΓ 'NJ' YUVL BILYR awči näčā āl[1] bilsä aḍiγ anča yöl bilïr 0 "As many tricks as the hunter knows the bear knows ways of escape." 0 täw P

JIF· čiw Onomatopoeic for the "boiling *(γalayān)*" of syrup in a vat, and the like. čiw

QIW qiw "Luck, fortune *(baxt, dawla)*." qiw

Q

TUQ KIŠY toq kiši "A satiated *(šab'ān)* person." toq

TUQ 'AR· toq är "A man without hair on his head," as of the Turks *(allaḏī la ša'ar 'alā ra'sihi kamā li-t-turk)*. :: TUQ YI̲LQY toq yilqi "A hornless (*ajamm* [defined]) animal."

TUQ TUQ 'ĪY toq toq etti "Something solid *(muṣmat)* made a noise," like one stone striking another. 0

167 1. Sic, in error for täw.



'R KI̲ŠI̲Y[2] BIRLA' TUQ TUQ BULDIY är kisi birlä toq toq boldi "The man and woman had a falling-out *(waqa'at al-xušūna bayn ar-rajul wa-l-mar'a)*." 0

JAQ čaq A particle expressing "the essence and exact identity of a thing *('ayn aš-šay' wa-nafsuhu)*." Thus :: JAQ 'UL 'AT·NIY TUT̲ΓIL čaq ol atni tutγil "Hold that very horse!" :: JAQ̲ 'UMAJNY 'URΓIL čaq amačni urγil "Hit the target on the nose!" 0 čaq

JAQ JUQ čaq čoq Sound of "breaking *(kasr)*" something like the breaking of wood or bone or nuts or the like. Thus :: JAQ̲ JUQ 'AĪY čaq čoq etti. 0 čaq čoq

JAQ čiq Also onomatopoeic. 0 :: 'UL 'ANY 'UR·DIY JAQ̲ 'AT·MADIY ol ani urdi, čiq etmädi "He hit him, but he felt no pain nor cried out *(mā ta'allama wa-mā ṣāḥa)*." 0 čiq

ZAQ ZQ zaq zaq A particle of incitement *(ïγrā')*, used to incite rams to butt *(niṭāḥ)*. zaq

SAQ SAQ saq saq A particle used by a guard among the troops to order alertness *(tayaqquẓ)* in keeping castles, fortresses or horses from the hands of the enemy. :: SAQ SAQ̲ saq saq saq

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"Be alert! *(kūnū ayqāẓan)*." Hence "a clever and alert *(faṭin, mutayaqqiẓ)* man" is called: SAQ 'AR· saq är. 0

SUQ̲ YA̲LNKVS 'AR· suq yalnüs är "Loner, a man without a friend or help *(al-waḥīd al-munfarid lā anīs lahu wa-lā mu'āwin)*." suq

K

BAK· NA'NK bäk nāŋ "Anything firm *(muḥkam)*." 0 bäk

BUK bük "Thicket *(ajama)*." bük

BUK bük "Corner *(zāwiya)*." Arγu dialect. 0 D

TAK täk A word meaning "without a purpose *(lā qaṣḍa)*." Thus :: TAK· KAL·DIM täk käldim "I came, not for any reason (i.e. just, simply) *(bilā qaṣd li-šay')*." 0 täk

:: TAK· TUR täk tur "Be quiet! *(uskut)*." Oγuz dialect. 0 D

JAK̲·[1] JUK̲·[1] čäk čük "Rubbish, old furniture *(al-xurṯī min al-mataʿ)*." 0 čäk čük

JUK JUK čök čök A word used to make camels kneel *(yunāxu bihā l-ba'īr)*. 0 čök

2. *Tašdīd* (~) in brown ink.

168 1. The stroke of the K has been scratched out so that it looks like L.

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JIK JIK čik čik A phrase used for calling or driving kids *(du'ā' al-jady wa-kaḍālika iḍā sīqa).* 0 čik

JIU̱K· čik A particle used in playing knuckles *(al-ka'b)*; when it falls on its underside *(iḍā waqa'a li-baṭnihi)* one says: JIU̱K TURDIY čik turdi. 0

:: DU̱K 'UR·DIY dük urdi "He struck a light blow with his fist *(ḍaraba bi-kaffihi ḍarban xafīfan majmū'an anāmiluhu).*" 0 dük

DUK MI̱NK dük miṇ "Thousands *(mā bayn al-ulūf).*" :: DUK MINK YARMA'Q· dük miṇ yarmāq "Thousands of dirhams." 0

If something is "set standing up *(qā'imᵃⁿ)*" one says: DIK· TURDIY dik turdi. dik

SIK sik "The male member *('ard ar-rajul).*" Maḥmūd [al-Kāšγarī] states: It shows good manners, and respect for the Book of God, for a Reader among crude Turks and their women to muffle his reading of the following verses: *wa-ātat kulla wāḥidatⁱⁿ minhunna sikkīnᵃⁿ* (Q. 12:31 "then she gave to each one of them a knife"); and: *mā yaftaḥi llāhu li-n-nāsi min raḥmatⁱⁿ fa-lā mumsika lahā wa-mā· yumsik fa-lā mursila lahu miṇ ba'dihi* (Q. 35:2 "Whatsoever mercy God opens to men, none can withhold and whatsoever He withholds, none can loose after Him"). He should muffle his reading of such verses among them, for they do not understand the meaning, but consider that the sounds of the words mean what they understand by them in their own language; so they commit a sin by laughing at them. Likewise, he should muffle his reading of the following verse: *in hāḏā illā xtilāq* (Q. 38:7 "this is surely an invention") 0 because in their language TIL'Q· tilāq is "vulva *(farj al-mar'a).*" Likewise, he should muffle among the Oγuz all phrases containing the interrogative *am*, as for example: *a'antum anzaltumūhu min al-muzni am naḥnu l-munzilūn* (Q. 56:69 "Did you send it down from the clouds, or did We send it?"), since 'AM· am is "vulva *(farj al-mar'a)*" in Oγuz dialect. sik D

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But there is no objection with regard to one who understands the meaning. 0

ŠU̱K· šük A word of silencing. The Turks say: ŠUK· TUR· šük tur "Be quiet *(uskut).*" 0 šük D

:: 'UL MUK TURDIY ol mük turdi "He stood bent over *(qiyām ar-rāki').*" mük

L

BUL 'ĀT bol āt "A white-legged *(muḥajjal)* horse." One calls a horse "with a blaze and a white leg *(aγarr muḥajjal)*": 'UΓR BUL oγar bol. 0 bol

One calls "wheat that has been left for years so that the flavor has gone out": BUL TARIΓ bül tariγ. The same if it has rotted due to rain or moisture. And anything "that has spoiled with time *(baliya min ṭūl az-zamān)*" is called: BUL bül. This is close to Arabic in both sense and sound, since it is *baliya* in Arabic and BUL bül in Turkic. 0 bül



TIL til "Speech *(kalām).*" :: 'UL 'ANKAR TIL TA̱KURDY ol anar til tagürdi "He did him harm *(aḏā)* with his tongue and his speech." 0 til

TIL til "Tongue *(lisān).*" Proverb [=66 ärdäm, 501 tïl]: 'AR·DAM BA̱ŠI̱Y TI̱L ardām baši til "The head of the virtues is the tongue" — meaning thereby fine speech, as they say [in Arabic], *al-mar' maxbū taḥta lisānihi* ("A man is hidden beneath his tongue"). 0 P

TIL til "Dialect *(luγa).*" :: 'UΓZ TLY oγuz tili "The dialect of Oγuz." :: YA̱BA'QV TI̱LI̱Y yabāqu tili "The dialect of Yabāqu." This word corresponds to the Arabic in meaning, since *al-lisān* ("tongue") in Arabic can be divided into "speech *(kalām)*, "language" *(luγa)*, and so on; as in the following verse:

*innī atatnī lisānᵘⁿ lā usarru bihā min 'alwa lā 'ajabᵘⁿ fihā wa-lā saxarū* 0

("There has come to me a word [*lisān . . . arāda bihi l-kalima*], at which I do not rejoice, from above; there is nought in it to be amazed at, nor to scoff at.")[1]

One calls "an enemy captive *(al-axīḏ min al-'adū)*": TIL til. Thus :: TIL TUTYM til tuttīm "I have taken one of the enemy" — to spy out the circumstances from him. 0

JIL čil "Trace of a blow on the skin *(aṯar aḍ-ḍarb fi l-jild).*" čil

"Someone maladroit *(axraq al-yad)*" is called: ŠAL ŠUL 'AL̲IK·LI̱K· šal šul äliglig. šal šul

QUL qul "Slave *('abd).*" Proverb: QUL YAΓY 'IT· BURIY qul yaγi, it bori 0 "A slave (if he has power over his master's property will take part of it, seizing the opportunity, and carry it away, like) an enemy; a dog is a wolf (in his own household, since he never guards anything edible once he has gotten hold of it)." This is coined about the lack of a slave's loyalty to his master. 0 qul P

QIL qil "A hair *(ša'ra)*" of a man, or other. 0 qil

QIL QUŠ qil quš "Wild swallow *(subad).*" It is a duck-like *(ka-l-iwazz)* bird which comes

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in the beginning of spring and is given as a gift in that season by emirs to one another. It is also called QIL QUḎRU̱Q qil quḏruq meaning "Hairy-tail" *(aš'ar aḍ-ḍanab).* 0

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169 1. From an elegy by A'šā Bāhila. According to the editors of Tawḥīdī, *Kitāb al-Imtā' wa-l-Mu'ānasa*, Vol. II, p. 199, *lisān* here means *risāla* ("message"); "from above" means from Upper Najd (citing *Khizānat al-Adab*); and the European edition of A'šā's *Dīwān* has *kaḏab* in place of *'ajab*. See ed. R. Geyer (Gibb Memorial Series, 1928), p. 266 of text (line 4: *innī atānī lisānun lā usarru bihi / min 'alwa lā kaḏibun minhu wa-lā suxuru)* and p. 251-2 of notes.

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KUL kül "Ashes *(ramād)*." Proverb: KUL 'URKNJ' KUVZ 'URSA' YIYK kül ürgincä kōz ürsä yēg 0 "Blowing on burning coals is better than blowing on ashes." 0 This is coined to advise someone to concern himself with important matters and leave alone insignificant ones. kül P

M

TAM tam "Bolt *(lizāz)*" of a door. Hence :: QBUΓ TAMLTY qapuγ tamlatti "He bolted the door." 0 tam

TUM· tum "Cold" *(al-bard)* in its root-meaning; but: TUMLΓ tumliγ is used for "cold *(al-bard)*" as well as for "any cold thing *(aš-šay' al-barīd)*." 0 tum

TUM· tum "Single-colored *(bahīm)*," of horses' markings. Thus :: TUM QARA' 'AT· tum qara at "All-black *(bahīm aḏham)*" horse. 0 :: TUM TURΓ 'T tum toruγ at "All bay *(kumayt bahīm)*" horse. 0

JIM čim An exaggerative particle of dampness or rawness. Thus :: JIM· YIYK 'AT· čim yīg ät "Very raw *(niyy jiddan)* meat." :: JIM· 'UL TUVN cim öl tōn "A very damp *(raṭb jiddan)* garment." 0 čim

JIM· čim "Peat *(ṭīl)*." This is what is cut away from the ground and dried, then used as kindling, since it contains dense-rooted vegetation. :: JIM· BIJTIY čim blčti "He cut some peat."

SUM· SUJK NA'NK süm süčig nāṇ "Something very sweet *(ḥulw jiddan)*." Oγuz dialect. 0 süm D

QUM· qum "Sand *(raml)*." Čigil dialect; the Oγuz do not know it. qum D

KAM· käm "Sickness *(dā')*." Hence :: 'AT· KAM·LAN·DIY at kämländi "The horse (or other) took sick." 0 käm

KUM kōm Exaggerative particle for gray, in Oγuz dialect. :: KUM· KVK köm kōk "Deep gray *(aγbar jiddan)*." 0 köm D

KIM kim An interrogative particle meaning "who? *(man)*." :: BUV KIYM bu kim "Who is this?" It is used for singular or plural. The Oγuz say: BUVY KYM bōy kim meaning, "Who are your clan? *(man al-qabīla)*." This is a collective noun. kim D

N

BAN bän A particle meaning "I" *(anā)*. :: BAN BAR·DIM bän bardim "I went." Oγuz dialect; the Turks say MAN· män. 0 bän D

TUN· tün "Night *(layla)*." Thus :: TUVN·LA' KAL·DIM tünlä käldim "I came at night." 0 tün

TIN· tin "Spirit, breath *(rūḥ, nafas)*." Thus :: 'ANIK TIYNIY KASIL·DIY anig tini käsildi tin



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"The man's breath and spirit were cut off."

TIN tin "Halter *(miqwad)*." Thus :: TIN TIZ·KIN· tin tizgin "Halter and bridle." 0

JIN· čin "Truthfulness *(ṣidq)*." Thus :: JIN· SUVZLA'R čin sözlär "He speaks truthfully *(yaṣduqu l-kalām)*." :: JIN 'AY·DINK čin aydiṇ "You told the truth." čin

SAN· sän A particle meaning "you *(anta)*." The Turks use this word for children and servants, or anyone below the speaker in age or rank. For anyone of respect or rank they say: SIZ· siz, with *zāy*. The Oγuz turn the story around. They call older people SAN· sän, with *nūn*, and younger people SIZ· siz, with *zāy*. The latter is also used for the plural, and this is according to rule, since SIZ· siz is a collective. 0 sän D

QIN qin "Sheath *(jafn)*" of a sword or knife. :: QILJ QIYNIY qilič qini "Sword-sheath." 0 qin

KAN· kän Any "city" in the Eastern regions *(kull balda fī diyār aš-šarq)*. This is a lightened form of KAN·D· känd. kän D

KUN kün "Sun *(šams)*." :: KUN TUΓ·DIY kün tuγdi "The sun rose." Proverb: KUN-KA' BAQ·SA' KVZ· QAMA'R· künkä baqsa kōz qamär "One who looks at the sun will daze his eyes." 0 kün P

KUN· kün "Day *(yawm)*." :: BUV KUN BAR·ΓIL bu kün baryil "Go today." It is called this because daylight is due to the sun.

KIN YBA'R· kin yipär "Musk-bag *(nāfija misk)*." 0 kin

MAN män A particle meaning "I *(anā)*." Turk dialect. 0 män D

MUN mün "Soup *(maraqa)*." Among the Yaγma I heard them say: MUN KALDUR mün käldür meaning "Bring the soup" but they brought noodles *(iṭriya)*, since that is what they meant. mün D

In Turkic script or in this script it is permitted to insert the *līn* letter in these words; in the pronunciation, however, its presence in their dialects is as I have written. 0 G

End of Chapters of Sound Biliterals

Chapters of Triliterals

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Chapter: *fa'l, fu'l, fi'l*, medial quiescent, in its various vocalizations

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T

BART bart "A measuring vessel for wine *(nayṭal aš-šarāb)*; a measuring-cup *(mikyāl)* of any liquid." 0 — bart

YART bart "Jug *(kūz)* for drinking water." Oγuz dialect. — D

YART YURT TUṮY bärt bürt tutti "He grasped it from every side at once *(min kull jānib faj'at^an)*." 0 — bärt bürt

YUR·T bürt "Nightmare *(jāṯūm)*." It may be called KTY BURT köü (?) bürt. — bürt

BYRT [sic] bert "The tax *(ḍarība)* which a master *(mawlā)* receives annually from his slave *('abd)*." The better pronunciation is: BYRT bērt, with *yā'*. 0 — bert

:: 'ANIK TUVNIN TIR·T TIR·T YIR·ṮY anig tōnin tirt tirt yirtti "He tore his clothes with this sound, carelessly *(min yayr mubālāt bihi)*." 0 — tirt

TURT YARMA'Q tōrt yarmāq "Four *(arba'a)* dirhams." Likewise, every "four" is: TUVR·T tōrt. The better pronunciation is: TUVRT tōrt, with *vāv*. 0 — tōrt

One calls the "crumbs *(duqāq)*" or "fragments *(ruḍāḍ)*" of anything: JAR·T JUR·T čärt čärt čürt čürt. Hence :: BZINIK 'ANDA' BYR· JART 'ALΓUVMIZ BA'R bizin anda bīr čärt alγūmiz bār "He has a crumb *(kisra)* which belongs to us." 0 — čärt

If a man "spits through his teeth *(min xilāl asnānihi)*" one says: JIR·T SUVḌ·TIY čirt sūḍti. 0 — čirt

SAR·T sart "Merchant *(tājir)*." Proverb: SAR·T 'AZUQY 'ARIΓ BULSA' YULDA' YYR sart azuqi ariγ bolsa yolda yēr. 0 We have already explained this above [45 azuq]. 0 — sart P

:: 'ANIK 'AḌA'QIY SAR·T SURT QILDY anig aḍāqi sart surt qildi "His foot made (such) a sound" – it is like the sound a foot makes in a loose-fitting slipper. 0 — sart surt

SIR·T sirt "Coarse hair *(hulb)*."[1] — sirt

The Oγuz call every "stream *(tul'a)*" or "small valley *(wādī ṣaγīr)*": SIR·T sirt. — D

QAR·T qart "Wound or sore *(qarḥ)*." Hence "an ill-tempered *(ṣakis al-xuluq)* man" is called: QART 'AR· qart är. 0 — qart

QURT qurt "Worm *(dūd)*," among all the Turks; and the Oγuz call "a wolf *(ḏi'b)*": QUR·T qurt. 0 — qurt D

172 1. MS. *halb*; cf. 635:12.



:: 'ALIK QART QURT 'AṮY älig qart qurt etti "His fingers cracked *(tafarqa'at al-aṣābi')*." — qart qurt

QIRT 'UT qirt ot "Short *(qaṣīr)* grass." Similarly, "short hair" is called: QIRT SAJ qirt sač. 0 And "a man who is miserly and bad-tempered" *(baxīl, sayyi' al-xuluq)* is called: QIR·T KIŠY qirt kiši. 0 — qirt

:: 'AT 'AR·BA'NY KURT KURT YIYDIY· at arpāni kürt kürt yēdi "The horse ate — kürt



the barley crunching *(bi-xaḍḍ)*." The same for one who eats something, like a cucumber, and crunches it *(axḍada)*.

KURT kürt *an-nab'*. It is a mountain tree used for making bows, whips and staffs.

J

:: 'AR· TURMUZNY QARJ QURJ YYDY är tarmuzni qarč qurč yēdi "The man ate the gherkins crunching *(bi-xaḍḍ)*." 0 — qarč qurč

One calls "steel *(ḥadīd ḏakar)*": QUR·J ATAMUR qurč tāmür. This word is used as an epithet for strong *(jilād)* men, thus: QUR·J 'ARAN qurč ärän meaning "tough *(ṣilāb)* men." The same for anything "solid and hard *(muṣmat ṣalb)*." 0 — qurč

MUR·J murc "Pepper *(filfil)*." — murč

[D]

KAN·D känd "City *(balad)*." Kāšγar is called: 'UR·DUV KAND ordu känd meaning "City of residence *(balad al-iqāma)*, since Afrāsiyāb used to reside there because of its fine air; it is Lower Ṣīn. — känd N

Verse:

| | | |
|---|---|---|
| KAL·NKIZLAYUV [sic] 'AQ·TIMZ | kälginlayü aqtimiz | V |
| KAND·LAR 'UZA' JIQTIMZ | kändlär üzä čiqtimiz | |
| FURXAN 'AWIN YQTIMZ | furxan äwin yiqtimiz | |
| BURXAN 'UZA' SIJTIMZ | burxan üzä sičtimiz | |

Describing their raid on the Uighur: "We came down on them like a flood; we went out among their cities; we tore down the idol-temples; we shat on the idols' heads." It is customary for the Muslims when they capture a country of infidels to defecate on the heads of their idols in order to profane them. 0

KND känd "Village *(qarya)*" (among the Oγuz and those who associate with them); "town *(kūra)*" (among most of the Turks). The chief city *(qaṣaba)* of Farγāna is called: 'UVZ· KAND ōz känd meaning "City of our souls *(balad anfusina)*." SAMIZ· KAN·D šämiz känd meaning "Fat city *(balda samīna)*" is called thus because of its great size; it is, in Persian, Samarqand. — D N N

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S

BAR·S bars "Leopard *(fahd)*." 0 BAR·S bars One of the twelve years in Turkic. bars 0

The Turks take the names of twelve different animals and brand twelve [successive] Calendar years by these names. Dates of births and battle are then reckoned according to the succession *(dawarān)* of these years. 0

The origin of this custom is that one of their kings once required information about a battle that had occurred some years before his reign, and they [his ministers?] were mistaken about the year

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in which that battle fell. 0

So he consulted with his people about it. He said: "Just as we were mistaken about this date, so will those who are after us be mistaken. Let us now therefore appoint a twelve-year cycle, corresponding to the number of the months and the number of the signs of the Zodiac, so that the reckoning [of years] from now on shall be according to their succession, and shall be an everlasting memorial." They said: "Just as thou judgest."

Then he went out hunting, and ordered that the wild beasts be driven toward the valley of the Īla, a great river. They hunted the beasts and drove them into the water. Twelve different ones crossed the river, and he put the name of each of them on a year. The first is: SIJ·ΓA'N sičγān "Mouse *(fāra)*." This was the first to cross, so he put it at the beginning of the cycle. The usage follows these names. :: SIJ·ΓA'N YILY sičγān yili "Year of the mouse"; 0 then: 'UVD YILIY ūd yili "Year of the ox *(baqar)*"; then: BAR·S YILIY bars yili "Year of the leopard"; then: TAWIŠΓA'N YILIY tawišγān yili "Year of the hare *(arnab)*"; then: N'K LVV[1] YILIY nāg (lū) yili "Year of the crocodile *(timsāḥ)*"; 0 then: YILA'N YILIY yilān yili "Year[2] of the snake *(ḥayya)*"; then: YUN·D YILIY yond yili "Year of the horse *(faras)*"; 0 then: QUVY YILIY qōy yili "Year of the sheep *(γanam)*"; then: BIYJIN YILIY bēčin yili "Year of the monkey *(qird)*"; 0 then: TAQA'ΓUV YILIY taqāγu yili "Year of the hen *(dajāj)*"; then: 'IT·YILIY it yili "Year of the dog *(kalb)*"; then: TUNKUZ YILIY toŋuz yili "Year of the pig *(xinzīr)*."

When it reaches this: TUNKUZ toŋuz, then the reckoning begins again with: SIJ·ΓA'N sičγān "Mouse."

The year in which I wrote this book was: Muḥarram, 466, during which began the year of the snake or YILA'N YILIY yilān yili. When this year ends, and the year '70[3] begins, then will begin the year of the horse or: YUND YLY yond yili.

174 1. Below the line (gloss by a later hand?).
2. MS. *sana wahya*, omit *wahya*.
3. Marginal note in brown ink: "Correction: the year '67."



The reckoning of the cycle is thus, as I have shown you.

The Turks claim a piece of wisdom *(ḥikma)* for each of the years,

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and draw an omen from it. They say: "If it is: 'VD YILY ūd yili – i.e. the year of the ox – there will be many battles, because of the goring of oxen. 0 If it is the year of the hen there will be much food, but there will be strife among men, since the food of hens is grain, and they are constantly tossing about refuse [to find pieces of grain]. If it is the year of the snake, or the year of the crocodile, there will be rains and abundance of herbage, because the home of these animals is water. If it is the year of the pig there will be much cold and snow and discord." Thus do they claim something for each year.

The Turks do not have names for the seven days, since the week became known [only] with Islam. Also, the names of the months, in the cities, are given in Arabic. The nomads[1] and the heathen infidels give them names according to four seasons: every three-month period has a name by which the passing of the year is known. For example, the beginning of spring, after Nayrūz, is called: 'UΓLA'Q 'AYI oγlāq ay meaning "Month of the kid *(jady)*"; then: 'LUΓ 'UΓLA'Q 'AYI uluγ oγlāq ay meaning "Month of the large kid" – since the second month is longer; 0 then: 'LUΓ 'AY· uluγ ay meaning "Great month" – since it falls in mid-summer when milk is abundant and all the blessings of livestock and of earth appear. And so for the rest; but I will not mention them, since they are seldom used – so understand! 0

BAR·S bars Any "swelling *(waram)*" on the body, from the bite of a louse or flea, or from the eruption of pimples. :: 'NIK 'ATY BAR·S BULDY anig äti bars boldi "His skin swelled up *(tawarrama)* in that way." bars

TAR·S tärs Anything "difficult *(ṣa'b)*." Thus :: TAR·S 'IYŠ tärs īš "A difficult matter." 0 tärs

:: 'UL 'ANY JAR·S JAR·S 'URDIY· ol anı čars čars urdi "He struck him on the skin with (such) a sound." Similarly one says: TRS TRS 'URDY tars tars urdi meaning that "he struck him from all sides *(min kull jānib)*." 0 čars tars

QARS qars "Robe *(kisā')* of camels-hair or sheeps-wool." 0 qars

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:: 'UL QAR·S QAR·S 'AYA' YAB·TY ol qars qars aya yapti "He clapped his hands *(ṣaffaqa bi-yadayhi)*." This is onomatopoeic for the sound of clapping.

F

175 1. "The nomads" added in margin (original copyist).

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:: TA'M KULF YQLDY tām külf yiqildi "The wall collapsed noisily and suddenly *(bi-ṣawt wa-sur'a)*." külf

Q

:: 'AW BAR:Q äw barq "House and home *(bayt wa-dār)*." One never uses: BAR:Q barq barq alone, but only paired. 0

One calls the "length *(ṭūl)*" of any body: TUR:Q: turq. Thus :: BIYR· SUNKUV TUR:QY bir siŋü turqi "As long as a spear *(qadr ṭūl al-qanāt)*." :: YIYR· 'IYNIY TURQIY yēr ēni turqi "The length and breadth of the land." 0 turq

JULQ 'S·KURK [sic] čulq äsrük "Drunk, 'potted' *(sakrān ṭāfiḥ)*." 0 čulq

:: JALQ JULQ ?DR QILDY: čalq čulq badar qildi "He shoved him *(wakazahu)*." This is onomatopoeic for the sound of shoving. čalq čulq

QIAR·Q qirq The number "forty *(arba'īn)*." Proverb: QIR:Q YILQA'[1] BA'Y: JIΓA'Y TUZLIUNUVR· qirq yilqa bāy čiγāy tüzlinür 0 "The rich and the poor shall be equal in forty years" — meaning with death, or with the turning of Time. qirq P

K

BAR·K NANK bärk nāŋ "Something firm *(muḥkam)*." Its root-form is: BAK: bäk; the *rā'* is an augment. bärk

BUR:K börk "Cap *(qalansuwa)*." Proverb [=407 tat]: TA'T·SIYZ: TURK: BULM'S BA'Š·SIYZ: BURK: BULM'S tātsiz türk bolmās, bāssiz börk bolmās 0 "A Turk is never without a Persian (just as) a cap is never without a head." 0 börk P

TRK· türk Name of a city in the country of the Turks. 0 türk N

:: TARK KAL tärk käl "Come quickly! *(asri' fī l-ḥuḍūr)*." Also used in any command of hastening; :: TARK QIL tärk qil "Hurry! *(asri')*." 0 tärk

TURK türk Name of the son of Noah, God's blessings be upon him. This is the name by which God called the sons of Turk son of Noah, just as "Man *(al-insān)*" is the name of Adam, peace be upon him, in the following verse: *hal atā 'alā l-insāni ḥīnun min ad-dahr* (Q. 76:1 "Has there come on man a while of time . . . ?") — in this passage a general name *(ism)* is used for an individual *(wāḥid)*; and in the following verse: *la-qad ḫalaqnā l-insāna fī aḥsani taqwīmin ṯumma radadnāhu asfala sāfilīn illā llaḏīna āmanū wa-'amilū ṣ-ṣāliḥāt* (Q. 95:4-6 "We indeed created Man in the fairest stature then We restored him the lowest of the low — Save those who believe, and do righteous deeds . . . . ") — it is a collective noun *(ism jam')*, since there is no one who can be excluded türk N

176 1. Marginal addition in a later hand (black ink): TKYN.



from this singular. In the same way "Türk" is the name of the son of Noah, in the singular; but when it refers to his sons it is a collective — like the word "human *(al-bašar)*," it is used for singular or plural. Likewise, "Rūm" is the name of Rūm son of Esau son of Isaac, God's blessings be upon him, and also his sons were called by that name.

I state that *at-Turk* is the name given by God. This is on the authority of the venerable Shaykh and Imam, al-Ḥusayn Ibn Khalaf al-Kāšγarī, who was told by Ibn al-Gharqī, who said: It was transmitted to us by the Shaykh, Abū Bakr al-Muγīd al-Jarjarā'ī,[1] known as Ibn Abī-d-Dunyā, in his book *On the End of Time (al-mu'allaf fī āxir az-zamān)*, with his chain of transmission going back to the Prophet, God bless him and give him peace, who said: "God, exalted and mighty, says, 'I have a host whom I have called *at-Turk* and whom I have set in the East; when I am wroth over any people I will make them sovereign above them.' " This is an excellence of theirs above the rest of created beings: that He the most high took it upon himself to name them; that He settled them in the most exalted spot and in the finest air on Earth; that He called them his own army. Not to mention their other virtues, such as beauty, elegance, refinement, politeness, reverence, respect for elders, loyalty, modesty, dignity and courage, all of which serve to justify their praises unnumbered. Verse:

| | | |
|---|---|---|
| QJAN KURSA' 'ANY TURK | qačan körsa ani türk | V |
| YUDN 'A?·Γ'A' 'NIK 'AYDAJY | (boḏun) ayγa anig aydači[2] | |
| MUNKAR TAKIR 'ULUΓLUQ | muŋar tägir uluγluq | |
| MUNDA' NARUV KAS·LINUVR | munda naru käslinür | |

Praising a man: "When the tribes of the Turks see him they will say, 'Glory and pride befit this one, and after him will be cut off.' "

The singular is: TURKU türk as well as the plural. :: KIM SAN kim sän "Who are you?"; answer: TURK: MAN türk män "I am a Turk." :: TURK SUVSIY 'ATLAN·DIY türk süsi atlandi "The troops of the Turks mounted." 0

177 1. MS. Jarjarānī. The title given here is not found among the works of the famous Ibn Abī d-Dunyā, Abū Bakr 'Abdallāh ibn Muḥammad ibn 'Ubayd (d. 281/894). (Cf. GAL, S I, 247-8: "40. K. Āḫir az-zamān, zitiert al-Kāšγarī . . . .")

2. Possibly boḏun goes with the first line, and "tribes of the Turks" *(ṭawā'if at-turk)* translates türk boḏun. Omitting the word altogether both lines are metrically correct, and line two literally means: "a sayer of theirs will say." This would translate the Arabic phrase *qāla qā'iluhā* ("one of them would say") in a verse of al-Farazdaq on which this Turkic verse is based according to A.-Z. Validi [Togan], "Maḥmūd Kaşgarī'ye ait notlar," in *Atsız Mecmua* 17 (1932), p. 126. The Arabic verse in question is: *iḏā ra'athu qurayshun qāla qā'iluhā / ilā makārimi hāḏā yantahī l-karamu* ("When the Quraysh saw him, one of them would say: 'Nobility reaches as far as this one's noble qualities' "). Alternately line two must be amended to read: boḏun aŋār aydači, and the first two lines translated either "When the Turks see him, the people will say to him" (thus Brockelmann, "Volkspoesie," I, p. 18) or "When they see that he is a Turk, the people will say" (thus Atalay, *Tercüme*, I, 352 n.).

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TURK türk A particle of time indicating "the mid-point of the ripening of a fruit *(wasaṭ idrāk kull šay' min aṭ-ṭamar).*" Thus :: TURK 'ZUM 'UVDIY türk üzüm ödi "The mid-time *(waqt tawassuṭ)* of ripening grapes." :: TURK QUY'Š 'UVDY türk quyāš ödi "Mid-time (noon *waqt tawassuṭ* [*aš-šams*?]).)" :: TURK YIKT türk yigit "A young man at the prime of his youth *(šābb tawassaṭa šabābuhu).*" 0 türk

SAR·K särk "Earthenware, potsherd *(al-xazaf wa-mā nkasara minhā).*" 0 särk

:: 'NIK 'DA'QY SUR·K BUVZ·[1] TAK anig aḍāqi sürk būz täg "His foot is cold as ice *(ka-l-jamd fi l-burūda).*" This word is used only in this context. 0 sürk

KUR·K kürk "Fur *(farw).*" 0 kürk

KUR·K körk "Beauty *(ḥusn, jamāl).*" Hence :: KUR·K·LUK· körklüg meaning "beautiful *(jamīl).*" 0 körk

End of Chapters of Medial Quiescent Words

Chapters of Medial Vowelled Words

Chapter: *fa'al, fa'ul, fa'il,* medial vowelled, in its various vocalizations

B

KALAB· käläp A tender plant *(nabt nā'im)* which grows in the summer pasture of the Turks and fattens cattle quickly. käläp

T

BASUT basut "Assistant, sympathetic helper *(ẓahīr, mu'āwin mušfiq).*" 0 BASUT· basut "Help *(i'āna).*" Thus :: 'UL MANK' BASUT· BIR·DIY ol manа basut berdi "He helped me." These two are related. 0 basut

BULIT bulit "Cloud *(saḥāba).*" :: QAR' BULIT· qara bulit "Black cloud." :: 'AQ· BULIT· aq bulit "Rain-cloud *(muzn).*" bulit

Proverb [cf. 540 tüpi]:

| | | |
|---|---|---|
| QAR' BULITΓ YIYL 'AJA'R | qara bulitiγ yēl ačār | P |
| 'URNJ BIL' 'IYL 'AJA'R· | urunč bilä ēl ačār | |

0 "When a black cloud covers the sky, the wind clears it away; similarly, a bribe opens the door of state." This is coined to advise someone to spend money in order to attain his desire.

178 1. Z changed from R (dot in brown ink).



Black hair may be likened to it; thus :: BULIT· TAK SAJY bulit täg sači "His hair is like a cloud (in its abundance)." Verse:

| | | |
|---|---|---|
| 'AΓDIY BULIT· KUKRAYUV | aγdi bulit kökrāyü | V |
| YAΓMUR TULY SAK·RIYUV | yaγmur toli sekriyü | |
| QALIQ 'ANY 'UK·RAIYUV[2] | qaliq ani ügr ügriyü | |
| QANJ' BARIYR BALKUVSUVZ | qanča barīr bälgüsüz | |

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"A cloud came up thundering, rain and hail leaping from it, the air blowing it about; it is unknown what direction it will take." 0

TUBUT· tübüt A large tribe *(jīl . . . kaṯīr)* in the lands of the Turks. Among them is found the musk-deer whose navel or musk-bag is cut out. 0 They are the descendants of Ṯābit. He was a man from Yemen who committed a crime, then took fright and fled by sea to Ṣīn. He found those regions to his liking and settled there. His children multiplied to such an extent that they took over 1500 parasangs from the lands *(arāḍī)* of the Turks. They are bordered on the East by Ṣīn, on the West by Qišmīr, on the North by Uighur, and on the South by the Indian Sea. In their language one still finds some Arabic words, such as: 'UMA' uma "Mother *(umm)*" and: 'ABA' aba "Father *(ab).*" 0 tübüt N

TIKIT· tegit Plural of: TIKYN· tegīn. Its root-meaning is "slave *('abd)*"; then it became an honorific for the sons of the Khāqāniyya. It is an irregular plural. :: 'UKA' TIKIT· ögä tegit "The class comprising great commoners and small nobles *(al-kibār min as-sūqa wa-ṣ-ṣiγār min abnā' al-mulūk).*" This is used as a paired expression: 'UKA' TIKIT· ögä tegit. The origin of the appellation: 'UKA' ögä goes back to the time of Ḍū-l Qarnayn, when a skirmish took place between the vanguards of his army and of the Turks, before the truce [see 57 ögä]. 0 tegit N

JUKUT· KIŠY čöküt kiši "A short *(qaṣīr)* man (or other)." 0 čöküt

JIKIT čigit "Cotton seed *(ḥabb al-qutn).*" Arγu dialect. čigit D

SIBUT sibut "Coriander seed *(kuzbara).*" Kāšγar dialect. 0 sibut D

SUΓUT suγut "Dried curds *(aqiṭ).*" Qarluq dialect. 0 SUΓUT suγut "Gut-wurst *(al-am'ā')* stuffed with spices, rice and meat, then cooked and eaten." 0 suγut D

SIΓIT siγit "Weeping *(bukā').*" 0 siγit

SUKUT sögüt "Willow *(šajar al-xilāf).*" Proverb [=502 söl]: SUKUT SUVLINK' QADINK Q'SNK' sögüt sölinä, qadin qäsinа 0 "The moistness which is in the willow most properly belongs to it, and the bark-strap of the birch most properly belongs to the birch." [The sögüt P

2. I in a later hand (black, thin point).

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willow for its sap, the birch for its bark.] This is coined about anything which inclines toward its origin *(yamīlu ilā aṣlihi)*. 0

QAJUT qačut "Pursuit *(ṭirād)*" in battle, etc. 0 qačut

QARIT qarit A word of abuse belonging to the Türkmān *(sabb li-t-turkmān)*. I think it is borrowed from the Arabic *γārat* ("raid" ?). 0 qarit D ?

QURT qurut "Dried curds *(aqiṭ)*." 0 qurut

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QANAT̲ qanat "Wing *(janāḥ)*." 0 qanat

QUNAT· qonat "Any group of people who stick together *(kull ṣirm min an-nās talabbada ba'ḍuhum bi-ba'ḍ)*." Thus :: 'UL MANIK QUN'TIM 'UL ol mänig qonātim ol "He is one of those who stick with me." 0 qonat

KABIT käbit "Shop *(ḥānūt)*." 0 käbit

KUJAT· küčät A tribe *(jīl)* of Turks, who have been settled *(uskinū)* in Khwārizm. 0 küčät N

KJUT köčüt "Horse *(faras)*." köčüt

KAḎUT käḏüt "An item of clothing *(kull mā yulbasu min al-aṯwāb)*." This word is normally confined to weddings, when the relatives of the groom and bride put on a certain garment in their honor. One then says: KAḎUT· BIR·DIY käḏüt berdi meaning, "He gave him a garment of honor *(libās al-karāma)*." 0 käḏüt

KIRIT kirit "Key *(miftāḥ)*." This word is close to the Arabic *iqlīd*; the *alif* was dropped, the *qāf* was changed to *kāf*, the *lām* to *rā'*, and the *dāl* to *tā'*. 0 kirit

KULUT̲ küllüt "A laughing-stock *(ḍuḥka)* among the people." küllüt

J

BUQAJ· buqač "Earthen jar or kettle *(at-tawr aw al-qidr min xazaf)*." :: 'AŠJ BUQAJ· ešič buqač "Pots and pans *(qidr wa-tawr)*," used pleonastically. 0 buqač

BAKAJ bäkäč A princely honorific *(laqab li-t-takākīn)*, as in: BAKAJ 'ARS·LA'N̲· TIKIYN bäkäč arslān tegïn. bäkäč N

If this word is pronounced with the thin *kāf* [i.e. begäč] it means "O little emir" *(yā umayyir)*. It is a diminutive of "emir," used as a term of endearment. The word: BAK̲ beg "Emir" is with a thin *kāf*. begäč

BULUJ̲ buluč A man's name. buluč



TUQJ toqač "Flat-bread *(qurṣ)*." This is derived from the expression: TUQ· 'AR· toq är meaning "a satiated man," since it fills him up. 0 toqač

TIKUJ tiküč "Pastry-cook's prick *(minsaγa)*." 0 tiküč

JANJ čanač "One who is effeminate *(muxannaṯ)*, cowardly *(jabān)*, ungainly and awkward *(lā rifq lahu fī l-umūr wa-fīhi fašal wa-futūr)*." čanač

"A red leather bag *(jirāb aḥmar)*" is called: SANJ KSIR·LUV sanač käsirgü. 0 sanač

QAQAJ qaqač "Filth, pollution *(wasax, daran)*." Thus :: TUVN QAQAJ BULDY tön qaqač boldi "The garment became soiled *(wasixa)*." 0 qaqač

QUILUJ̲ quluč A man's name. 0 quluč N

QULAJ qulač "Span of the outspread arms (fathom) *(bā')*." Its root is the expression: QUL̲ 'A'J· qol āč meaning "Open wide your arms *(iftaḥ al-bā')*." Thus :: BYR QULJ· BAR̲JIN bïr qulač barčin "A span of brocade." 0 qulač

QILIJ qilič "Sword *(sayf)*." Proverb: QUŠ QILJ QIN·QA' SIΓM'S qoš qilič qinqa siγmās 0 "Two swords cannot fit in one sheath." qilič P

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This is coined about two men who are arguing over something or who are wooing the same woman. The Khāqāniyya use this word as an honorific, as in: QILJ XA'N qilič xān meaning "a king who executes his affairs and decisions like a sword." N

Verse [=101 uruš-]: V

| | |
|---|---|
| 'RAN 'ALBY 'QIŠ·TIYLAR· | arän alpi oqištïlar |
| QINKR KVZIN BAQIŠ·TIYLAR· | qinïr kȫzin baqištïlar |
| QAMUΓ TULMUN TUQIŠ·TIYLAR· | qamuγ tulmun toqištïlar |
| QILJ QINQA' KUJUN SIΓ·DIY | qilič qinqa küčün siγdi |

Describing battles — "The warriors called out to each other; they looked at one another askance; they fought with all their weapons; (until) the sword could hardly fit in its sheath" — because of the large amount of blood that dried on it.

QAMIJ· qamič "Ladle *(miγrafa)*." 0 qamič

To curse out a boy, one says: KUTIJ kötič meaning "O stink-bum! *(yā muntin ka-ṣ-ṣumārā)*." This derives from the word for "posterior [i.e. 161 köt]." 0 kötič

KUZAJ küzäč "Jug, pot *(kūza,*[1] *bastūqa)*." This word corresponds to the Arabic except that the *hā'* became *jīm*. 0 küzäč

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181 1. MS. *al-lawza.*

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KUAḌAJ küḏäč with ḏāl – also, "Jug *(kūza)*"; Arγu dialect. One finds the same alternation of ḏāl and zāy in Arabic, for example: *zabara* and *ḏabara*[2] for "to write"; and: *mā' zu'āq wa-ḏu'āq* ("bitter water"). 0 küḏäč D

KUMAJ· kömäč "Flat-bread *(qurṣ)* that is buried in the embers [for baking]." 0 kömäč

KUMUJ kömüč "Buried treasure *(kanz)*." :: 'UL KUMUJ BULDY ol kömüč buldi "He found buried treasure." 0 kömüč

"Black grapes *('inab γirbīb)* are called: MAŠJ 'ZUM mašič (?) üzüm. masič ?

R

BUTR botar (?) "Cotton of rushes *(ṭūṭ al-bardī)*." botar ?

:: YDAR· YADAR YUKRDY badar badar yügürdi "He ran with a pattering sound *('adā wa-sumi'a li-'adwihi ḫafīfan)*." 0 badar

BASR basar "Mountain garlic *(ṭūm al-jabal)*." 0 basar

BAΓIR baγir "Liver *(kabid)*." A man who obeys no one is called: BADUK BAΓIR·LIΓ bädük baγirliγ meaning "Big-livered." And "the middle *(kabid)* of a bow" is called: YA' BAΓ-RIY ya baγri. baγir

BAQIR· baqir "Copper *(nuḥās)*." Proverb: BA'R BAQIR· YUVQ 'ALTUVN· bār baqir yōq altūn 0 "What is present is (like) copper (one cares nought about it), what is missing is (like) gold (in its preciousness)." This is coined about one who is the object of scorn among his near ones but whom they grieve over sorely when they lose him. 0 BAQIR· baqir "Copper coins *(fulūs)*" in Šīn, with which they buy and sell. 0 BAQIR· SUQIM baqir suqim baqir P D

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"Mars *(mirrīx)*." Its redness is likened to copper. 0

BUKUR· bögür "Kidney *(kulya)*." 0 bögür

BUKR bögür A fortress *(qal'a)* on a mountain-top between Kuča and Uighur. It is a frontier post *(ṯaγr)*. 0 N

TABAR· tapar The two sons of : 'INA'L· 'UVZ· ināl ōz, one of the kings of Qifčāq. 0 tapar N

TATIR· YYR· tatir yēr "Steppe *(al-qarāḥ min al-arḍ)*." 0 tatir

TITIR· titir "Female camel *(nāqa)*." 0 titir

2. MS. *dabara*.



:: 'AT 'AḌA'QIY TAQIR TAQIR 'ĀTIY at aḍāqi taqir taqir etti "The horses' hooves made (such) a sound." Also: TIKIR· TIKIR· 'ĀTIY tikir tikir etti, same meaning. 0 taqir tikir

TAMUR tämür "Iron *(ḥadīd)*." Proverb: KUVK TAMUR KRUV TURMA'S· kök tämür kerü turmās "The blue iron does not come to rest ineffectually *(lā yastaqirru min γayr 'amal)*" – that is, it causes a wound when it strikes something. 0 This has another meaning also. The Qirqiz, Yabāqu, Qifčāq and others, when they enter into alliance with a person or become party to a contract with him, place an unsheathed sword crosswise before him and say the following: BUV KUVK· KIR·SUVN· QIZIL· JIQ·SUVN bu kök kirsün qizil čiqsün meaning, "May this (iron) go in blue and come out red" – that is "bloody" – if I break this treaty. This means he will be killed by iron, in order that the iron be avenged upon him, since they regard iron as possessing great power *(yu'aẓẓimūna l-ḥadīd)*. 0 tämür P

TAMUR· tamur "Vein *('irq)* in the body." The Oγuz say: TAMAR· tamar, with *fatḥ* of the *mīm*. They always prefer lightness, and *naṣb* (A) is the lightest of vowels, so they have recourse to it. tamur D tamar

TAWAR· tawar "Property, animate or inanimate" *(as-sil'a ma ṣāta*[1] *wa-ṣamata)*. The Oγuz and other say: TAVAR· tavar, with *vāv*. tawar

Verse: D tavar

| | | |
|---|---|---|
| TAWAR KIM·NIK UK·LISA' | tawar kimnig üklisä | V |
| BAKLIK 'ANKAR KARKAYUVR· | beglik anar kärgäyür | |
| TAWARSIZIN QALIB· BAK | tawarsizin qalip beg | |
| 'ARAN·SIZIN 'AM·KAYUVR· | äränsizin ämgäyür | |

"Whoever has much wealth *(māl)* is more worthy of being emir than another; but if an emir is left emptyhanded he will tire himself in collecting men," since they gather around him only out of a desire for wealth. 0

JUBUR čöpür "Goat's-hair *(ša'r al-ma'z)*." čöpür

One calls "rubbish, old furniture" *(al-xurṯī min al-matā')*: JUBUR JABUR čöpür čäpür, pleonastically. 0 čöpür čäpür

One calls "a bad-tempered *(sayyi' al-xuluq)* man": JUTUR[2] KIŠY čotur kiši. 0 čotur

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JAΓIR čaγir "Juice *('aṣīr)*." 0 JAΓIR čaγir "Wine *(xamr)*." This word has two opposite meaning *(min al-aḍdād)*. čaγir

JAΓIR čiγir "Narrow path (*zaqab* [defined])." 0 čiγir

JAQIR čaqir "Blue *(azraq)*." Proverb: čaqir

182 1. MS. *ṣā*.

2. Under the T is a dot in red ink (indicates B).

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'IT· JAQIRIY 'AT·QA' TAKIYR· it čaqiri atqa tägir P
'AT JAQIRIY 'ITQA' TAK·MA'S· at čaqiri itqa tägmäs

0 "A blue [-eyed] dog is worth a horse but a blue [-eyed] horse is not worth a dog" — since such a horse does not see well — coined as a warning against such a one.

JKIR JKIR čikir čikir Sound of teeth [chewing] bread that has grit *(qaḍīḍ)* in it so the teeth are set on edge *(yakillu)*. čikir

SUΓUR suγur "Weasel *(wabr)*." It is a small animal resembling the monitor lizard *(waral)*; its skin is used to make raincoats. 0 suγur

SΓIR saγir [Battue-shooting] A type of hunting *(ṣayd)* of kings with their subjects: the king scatters people among the thickets and plains to round up animals and drive them toward him while he stands there shooting, without tiring himself from seeking them out. 0 saγir

SIΓIR siγir "Ox *(baqar)*." 0 SUVW SIΓIRIY sūw siγiri "Water-buffalo *(al-jāmūs ay baqar al-mā')*." 0 siγir

QATIR· qatir "Mule *(bayl)*." qatir

QADIR· NA'NK· qadir nāṇ "Something hard *(ṣa'b)*." Thus :: QADIR· YIYR· qadir yēr "A hard place" — this refers to a place in the mountains that is very cold and snowy. 0 QADIR· QIŠ qadir qiš "Severe cold *(zamharīr)*." 0 QADIR qadir "A tyrannical and harsh king *(al-jabbār aṣ-ṣa'b min al-mulūk)*." The Khāqāniya use this word as an honorific in: QADIR· XA'N· qadir xān. This usage corresponds to the Arabic, since tyranny *(tajabbur)* derives from power *(qudra)* and the tyrant *(jabbār)* is one who has power *(yaqdiru)* to act as he wishes. 0 qadir D N

QISIR· qisir "Barren *('aqīm)*," of a woman or animal. :: QISR QISRA'Q qisir qisrāq "A mare that has not yet foaled *(ḥā'il)*." 0 qisir

KALAR· kälär "Lizard *(ḍabb)*." kälär

Z

BUΓUZ boγuz "Throat *(ḥalq)*." 0 boγuz

TABIZ täpiz "Swamp or salt marsh *(sabxa)*." 0 TABIZ KIŠY täpiz kiši "An envious *(ḥasūd)* man." täpiz

"A (pack-saddle or) load which the rider cannot settle comfortably *(allaḍī lā yastaqirru rākibuhu)*" is called: TUBZ YK topuz (?) yük. 0 topuz ?

TITIZ NINK titiz nāṇ "Anything bitter *(lahu ṭa'm 'afiṣ)*," such as the myrobalan nut, or the like. 0 titiz

TKUZ 'AT tögüz (?) at "Horse with a blaze on the forehead *(aqraḥ)*." 0 tögüz ?



SAΓIZ saγiz "Resin *('ilk)*." 0 SAΓIZ TUBRA'Q saγiz toprāq "Dry clay, pure clay *(ṣalṣāl, ṭīn ḥurr)*." 0 saγiz

SAQIR saqiz Any "viscous substance *(luzūja)*" that sticks to clothing, such as rob, etc. 0 saqiz

SAKYZ· säkiz The number "eight *(ṯamāniya)*." This is the lightened form of: SAKYZ· säkkiz. 0 säkiz

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SAMIZ· sämiz "Fat *(samīn)*," of an animal. This word corresponds to the Arabic except that they have changed the *nūn* to *zāy*, which is permitted in their language, as in: SAN sän meaning: "You *(anta)*"; and: SIZ· siz also meaning "You *(anta)*." *Zāy* alternates with *nūn*. 0 sämiz G

QUBUZ qopuz "Lute *(al-'ūd alladī yuḍrabu bihi)*." 0 qopuz

QUTUZ qotuz "Wild ox *(baqar al-waḥš)*" [i.e. "yak"]. qotuz

QUTUZ 'IT qutuz it "Rabid *(kalib)* dog." 0 qutuz

QDZ qaḍiz "Bark *(liḥā')*" of a tree. 0 qaḍiz

QDUZ qoḍuz "A woman left without a husband *(mar'a ṯayyib)*." 0 qoḍuz

QIMIZ· qimiz "Koumiss *(al-āmiṣ)*." This is mares'-milk which is poured in skins, then fermented and drunk. QIMIZ· 'AL·MILA' qimiz almila "Sour apples resembling koumiss." 0 qimiz

KUKUZ kögüz "Breast *(ṣadr)*." 0 kögüz

KIDIZ kiḍiz "Felt *(libd)*." 0 kiḍiz

KWIZ köwiz "Carpet *(zarbiya)*." 0 köwiz

KUWŽ köwiž — with *zay* between the two points of articulation — "The hollow part of a tree" *(wasṭ kull šajara bāliya)*, e.g., the decayed portion of a willow. :: KUWIŽ TUR·MA' köwiž turma "A rotten *(fāsid)* radish," or other, that the taste has gone out of. köwiž

S

TARUS· tarus "Roof *(saqf al-bayt)*." 0 tarus

TALS talas "Goal-rope (*maqbaḍ* [defined])" in horse-racing or polo. 0 talas

TALAS· talas The city known as Ṭarāz. There are two cities by this name. One is: 'LUΓ TLA'S uluγ talās meaning "The great Talas"; the other, on the frontier of Islam, is: KAMIY TALA'S· küml (?) talās. 0 N

One calls "a sad or mournful *(sāhim)* face": TULAS YVZ tulas yüz. tulas

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Š

BIJŠ bičiš Name for "a piece of brocade *(qiṭ'a min ad-dībāj)*" given to guests at the feasts of nobles and at wedding feasts. 0 bičiš

BURIŠ buriš "A wrinkle *(inziwā')*" in skin or clothing. 0 buriš

BAΓIŠ bayiš "Joints *(mafāṣil)*" of fingers and other limbs; also "nodes *(anābīb)*" of reed, etc. 0 bayiš

BAQIŠ baqiš "Looking *(al-munāẓara bi-l-baṣar)*." 0 baqiš

BILḲŠ biliš "Acquaintance *(ma'rifa)*." It is here a descriptive word *(ṣifa)* and not a verbal noun *(maṣdar)*. 0 biliš

BULUŠ buluš "The profit *(manfa'a)* which one derives *(yajidu)* from something one does." 0 buluš

BULUŠ boluš "Verbal aid *(al-i'āna bi-l-kalām)*." Thus :: 'UL MANKA' BULUŠ QILḎIY ol maṇa boluš qildi "He aided me verbally." 0 boluš

TABIŠ tapiš "Mutual trust *(muwākala)*" between two men, or other. 0 tapiš

TUTUT· tutuš – pronounced more firmly[1] – "Quarrel *(mu'āxaḍa)*." TTŠ· tutuš A man's name. 0 tutuš N

[I. 306/367] 185

TAWUŠ· tawiš "Sound and movement *(ḥiss wa ḥaraka)*." tawiš

TUQUŠ toqiš "Battle *(ḥarb)*." Verse: toqiš

| | | |
|---|---|---|
| TUQIŠ 'IJRA' 'URŠTM | toqiš ičra urištim | V |
| 'LUΓ BIR·LA' QARŠTM | uluγ birlā qarištim | |
| TUKUZ 'TIN YARŠTM | tögüz atin yarištim | |
| 'AYDM 'M·DY 'AL 'UTA'R | aydim amdi al utār | |

"I fought in the thick of battle *(hayjā')* with a great hero, I vied with him on my blazed horse, (then shot him with an arrow) and said: 'Take this, Utar!' "[1] – this is a man's name. 0

TUQIŠ toqiš A name. 0 N

184 1. *aṣlab lafẓ^an minhu* – perhaps this refers to tutuš as a proper name.

185 1. MS. *utā*.



TAIKḲŠ·[2] tikiš "Mutual feeding (*munāwala* [defined])." 0 tikiš

TAḲIŠ tägiš "The extreme or limit *(γāya, madā)*" of anything. 0 tägiš

TAḲIŠ tägiš A man's name. 0 N

JABIŠ čäpiš "Six-month old goat *(min awlād al-ma'z iḏā atā 'alayhi sitta ašhur)*." 0 čäpiš

JAWUŠ čawuš "[The officer] who keeps the troops in battle order and holds them back from unwarranted violence *(allaḏī yusawwī ṣ-ṣufūf fī l-ḥarb wa-yaza'u l-jund 'an aẓ-ẓulm)*." 0 čawuš

JIQIŠ čiqiš "Profit *(manfa'a)*." :: 'UL 'IYŠTA' JIQIŠ YUVQ ol īšta čiqiš yōq "There is no profit in that business." 0 čiqiš

JALIŠ čališ "Wrestling *(muṣāra'a)*." 0 čališ

SURUŠ soruš Name for grains of wheat that are roasted on the ear before they harden, then picked off and eaten. 0 soruš

SIQIŠ siqiš "Crowding, colliding *(zaḥma, taṣādum)*." 0 siqiš

SUKUŠ sökiš "Cursing, mutual reviling *(sabb, tasābb)*." 0 sökiš

SUKUŠ sögüš – with the thin *kāf* – "Kid or lamb fit for roasting *(mā yaṣluḥu li-š-šiwā' min al-jidā' wa-l-ḥumlān)*." 0 sögüš

SIKIŠ sikiš "Coitus *(mujāma'a)*. 0 sikiš

QABIŠ· qapiš "Plundering *(intihāb, ixtilās)*." 0 qapiš

QABUŠ qapuš Name of a place *(mawḍi')* in Arγu. 0 qapuš N

QAJŠ qačiš "Panic and flight *(al-munāfara wa-l-muṭārada bayn al-qawm)*." Proverb: QJIŠ BULSA' QYA' KUR·MA'S qačiš bolsa qaya körmäs 0 "When there is panic no one turns toward his fellow *(iḏa waqa'a n-nifār wa-l-hazāhiz bayn al-qawm fa-lā yu'arriju aḥad 'alā aḥad)*." 0 qačiš P

QUJUŠ quču š "Embrace *(mu'ānaqa)*." 0 quču š

QḎŠ qaḍaš "Kinsman *(al-qarīb min al-ixwān)*." qaḍaš

QAḎIŠ qaḍiš "Leather strap *(as-sayr allaḏī yuqaddu min julūd al-juzur)*." 0 qaḍiš

QARIŠ qariš "Span *(šibr)*." :: BIYR QARIŠ· bīr qariš "One span." 0 qariš

2. A by a later hand (?).

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QUΓUŠ qoγuš "Leather *(jild al-juzur)*," tanned or untanned. 0 qoγuš

QUΓUŠ qoγuš "Water-course; drain *(maṯ'ab, mīzāb)*." :: QUΓŠ qoγuš "Millrace" *(maṯ'ab aṭ-ṭāḥūn)*. :: TAKRMA'N QUΓUŠIY tägirmän qoγuši. 0

QUΓUŠ qoγuš "Arrow-straightener *(ṭarīda an-nabbāl)*."

QAMIŠ qamiš "Reed *(qaṣab)*." 0 qamiš



[I. 308/369]

KAJIŠ käčiš "Ford *(ma'bar)*" of a canal or river. Proverb: 'UL KJŠNY SUVW 'ILAΓIY ol käčišni sūw elätti "The flood has taken away that ford" – this is coined about something that is past and out of reach. 0 käčiš P

KARIŠ käriš "A mountain top that can be climbed *(ra's kull jabal yuṣ'adu 'alayhi)*." Oγuz dialect. käriš D

KARIŠ: käriš "Withers *(kāhil)* of a horse." Proverb: KARIŠ YAΓRY 'UΓUL·QA' QALIYR käriš yaγri oγulqa qalïr 0 "The sore of the withers remains (an inheritance) for the son" – since it is the place where the joints are gathered and does no heal quickly. This is coined as advice to protect that part of the body. 0 P

KARIŠ käriš "Resistance in a quarrel *(al-muqāwama fī l-mujādala)*." 0

KURUŠ körüš "Looking *(al-munāẓara bi-l-alḥāẓ lā bi-l-alfāẓ)*." 0 körüš

KIRIŠ kiriš "Bowstring *(watar al-qaws)*." 0 kiriš

KIRIŠ kiriš "Income *(daxl)* – what comes in from one's estate *(ḍay'a)*." 0

KARIŠ käriš "Quarrel *(mujādala)*." :: NA'LIK: KARŠ·TINK nälük kärištiŋ "Why did you quarrel *(lima jādalta)*?" 0 kärlš

One calls "coming and going *(aḍ-ḍahāb wa-l-majī')*": KALIŠ: BARIŠ käliš bariš. From this comes the expression for "guest-house" *(bayt aḍ-ḍīfān)*: KALIŠ LIK BARIŠ LIΓ 'AW kälišlig barišliγ äw, meaning "House of coming and going." 0 käliš

KUMUŠ kümüš "Silver *(fiḍḍa)*." 0 Verse: kümüš

| | | |
|---|---|---|
| 'LB· 'RAN NY[1] 'UDRDUM | alp äränni aḍirdim | V |
| BUY·NIN 'ANIK QADIR·DIM | boynin anig qaḍirdim | |
| 'ALTUN KMUŠ YUDR·DUM | altun kümüš yüḍürdüm | |
| SUVSIY QALIN KYM 'UTA'R | sūsi qalin kīm ötär | |

186 1. NY above line.



Describing a battle: "I divided the enemy troops, twisted the warrior's necks, then loaded up the gold and silver of their treasuries; but I could hardly pass through the throng of soldiers." 0

KUMUŠ: kümüš "Dirham *(dirham)*," since it contains silver. :: KMUŠ kümüš A slave-girl's name. N

Γ

BATIΓ: batiγ "Deep *(γamīq)*," of a canal, or other. 0 batiγ

BAJJΓ· bičiγ "Covenant, contract *(mīṯāq, 'ahd)*." :: 'UL MANIK BIR·L' BIJIΓ QIYL:-DIY ol mänig birlä bičiγ qildi "He made a pact with me *('āhada ma'ī)*." 0 bičiγ

:: 'UL BARIΓ BRDY ol bariγ bardi "He went directly *(ḍahaba ḍahāb[an] wa-lam yu'arrij 'alā šay')*." 0 bariγ

BAIRIΓ bariγ "Something stinking *(muntin)*." This word is used in the paired expression: SASIΓ BAIRIΓ sasiγ bariγ. 0

BASIΓ basiγ "Place of a night raid; taking by surprise *(maḥall at-tabyīt yuqālu* [sic] *wa-l-axḍ 'alā γirra)*."

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:: 'UL 'ANY BASΓIYNDA' TUTIY ol ani basγïnda tutti "He captured him during a night raid *(fī awānihi bayāt[an])*." 0

BUSUΓ busuγ "Ambush *(kamīn)*." 0 busuγ

BUŠUΓ bošuγ "Permission to return *(al-iḍn . . . bi-l-qufūl)*," granted by a ruler to a messenger sent to him; also the "gift *(jā'iza)*" that he gives him. Compare the Arabic *sufra*, which originally meant the food given to a visitor, then came to mean the piece of hide on which the food was served. A similar shift is involved in this word. Also, when a relative comes from afar, before he can return he must give a party *(da'wa)* to which he invites his kinsmen, and others; then he receives permission to return after giving them gifts. This is called: BUŠUΓ 'AŠY bošuγ aši meaning "Food of permission *(ṭa'ām al-iḍn)*." 0 bošuγ

BIŠIΓ 'Š bišiγ aš "Cooked *(maṭbūx)* food." The same for anything cooked. Thus "baked bricks *(ājurr)*" are called: BIŠIΓ KRBJ bišiγ kärpič, meaning "Cooked bricks" :: BIŠIΓ SUJVK bišiγ süčüg "Mulled wine *(šarāb maṭbūx)*." 0 bišiγ

BAQIΓ baqiγ "Glance *(naẓra)*." Thus :: 'ANIK BAQIΓIY KUR anig baqiγi kör "Look at his glance." baqiγ

It is my intention in this book not to mention verbal nouns of this sort unless they are very commonly used. 0 G

:: BUŠUΓ BUŠDIY bušuγ bušdi "He was intensely annoyed *(ḍajira ḍajr[an])*." 0 bušuγ

TABUΓ tapuγ "Service *(xidma)*." 0 tapuγ

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TABUΓ tapuγ "Obedience *(ṭā'a)*." Thus :: TNKRY TABUΓY tängri tapuγi "Obedience to God (may He be exalted)."

TUTUΓ tutuγ "Pledge or hostage *(rahn)*." 0 tutuγ

TUTUΓ tutuγ "Demonic possession *(al-ixḏ wahwa s-sa'fa min al-jinn)*." :: 'NK TUTΓY BA'R anig tutuγi bār "He is possessed *(bihi sa'fa)*."

TIḌIΓ tiḏiγ "Restraint, prevention *(ḥaẓr, man')*" from something. 0 tiḏiγ

TARIΓ tariγ The generic word for "cereal crops *(zar')*." 0 TRΓ tariγ is "Wheat *(ḥinṭa)*" according to most of the Turks, but "millet *(duxn)*" according to the Oγuz. This latter is wrong. They [i.e., Oγuz] call "wheat": 'AŠLIQ ašliq. 0 tariγ D

TURUΓ turiγ "Mountain stronghold (*wazar* [defined])." 0 turiγ

TURUΓ toruγ A word used to designate "horses *(xayl)*." :: BUV 'UΓL'NIΓ BIYR· TURUΓ·QA' 'ALDIM bu oγlāniγ bir toruγqa aldim "I bought this slave for a horse *(faras)*." By extension it may also designate camels or cattle. :: TURIUΓ 'ĀT toruγ āt "A bay *(kumayt)* horse." 0 toruγ

TURIΓ 'AR·T TIYZ turiγ art tēz Name of a summer pasture *(muṣṭāf)* in Kāšγar. 0 turiγ N

JAWIΓ čawiγ "Whip lash *('aḏaba as-sawṭ)*." 0 čawiγ

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SABΓ sapiγ "Tent skirt *(kisr al-xibā')*." 0 sapiγ

SATIΓ satiγ "Selling *(mubāya'a)*." 0 satiγ

SIḌIΓ siḏiγ "One of the two skirts of a robe, from the thighs up to the collar *(aḥad ḍaylay al-qabā' ilā t-talbīb min al-janbayn)*." Thus :: SIḌIΓ YABIYB·[1] 'UL·TURDIY siḏiγ yapïp olturdi "He drew together the two skirts of his gown and sat down" — this act is indicative of good breeding. 0 siḏiγ

SIḌIΓ siḏiγ "Tooth-gaps between the gums *(furaj al-asnān bayn al-liṯāṯ)*." One says to a person whom one is asking to keep a secret: BUV SUVZ·NIY SḌIΓḌIN· SIZIT·MA' bu sözni siḏiγdin sizitma 0 "Don't let this word seep out between the gaps of your teeth" — i.e. don't reveal it. 0

SARIΓ sariγ "Yellow *(aṣfar)*" of anything. One calls "bright yellow *(aṣfar fāqi')*": SAB· SARIΓ· sap sariγ. 0 "Yellow bile *(al-mirra al-ṣafrā')*" is called simply: SARIΓ· sariγ. SARIΓ SUVW sariγ sūw is "the yellow water that collects in the belly *(aṣ-ṣufār fi l-baṭn)*." 0 :: SARIΓ SURIΓ sariγ suriγ — a paired expression — "Yellow *(aṣfar)*." 0 sariγ

188 1. Dots of first B and second Y in brown ink.



SURUΓ soruγ "Seeking a stray *(nišdān aḍ-ḍālla)*." :: SURUΓ QIYL·DIY soruγ qïldi "He sought a stray." 0 soruγ

JALIΓ čaliγ also means "Seeking a stray"; also, "the urgent news which one of the emirs sends out to the populace, both settled and nomadic, calling them to him *(yab'aṯūna l-xabar . . . li-ya'tūhu)*." 0 čaliγ

QABUΓ qapuγ "Door or gate *(bāb)*." 0 qapuγ

QATIΓ qatiγ "Hard *(ṣalb)*" of anything. 0 qatiγ

QAḌIΓ· qaḏiγ "Reinforced needlework *(xiyāṭa mu'akkada)*." qaḏiγ

QUḌUΓ quḏuγ "Well *(bi'r)*." Proverb: QUḌUΓDA' SUVW BA'R 'IT· BURNY TKM'S quḏuγda sūw bār, it burni täg mās 0 "There's water in the well but the dog's nose won't reach it." This is coined about one who wants something but cannot get it, or one who sees someone else's food and desires it but cannot get at it. 0 quḏuγ P

QIḌIΓ qiḏiγ The "shore or bank *(jānib)*" of a sea, canal, or river; also the "rim *(ḥitār)*"[2] of anything. :: 'ARIQ QIḌIΓY ariq qiḏiγi "The bank *(šaṭṭ)* of a canal." :: 'AYAQ QIḌIΓY ayaq qiḏiγi "Rim *(šafīr)* of a bowl." YA'R· QIḌIΓY yār qiḏiγi "Brink *(šafā)* of a chasm." 0 qiḏiγ

QURUΓ 'AW quruγ äw "A house that is empty *(xālī)*" of people or of furniture. :: QURUΓ 'UL·MA' quruγ olma "A dry *(yābisa)* jar." The root-meaning here is that any container that is "empty *(iḍa xalā 'ammā fīhi)*" is called: QURUΓ quruγ 0 QURUΓ quruγ "Dry *(yābis)*" of anything. quruγ

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The previous word goes back to this one.

QURIΓ qoriγ "The protected place or reserve *(ḥimā)*" of emirs or others. Any "enclosed place *(makān maḥūz)*" is called: QURIΓ qoriγ. qoriγ

QASIΓ qasiγ "Hollow of the mouth on either side (*šaḳr* [defined])." 0 qasiγ

QISIΓ qisiγ "Confinement *(ḥabs, ḍīq)*." :: 'UL BAK QISIΓN·DA' QAL·DIY ol beg qisiγinda qaldi "He remained in the emir's custody *(ḥabs)* and claim *(muṭālaba)* over a matter." 0 qisiγ

QUSIΓ qusiγ "Vomiting *(quyā')*." :: 'ANY QUSIΓ TUŢIY ani qusiγ tutti "He had a fit of vomiting." 0 qusiγ

QUŠUΓ qošuγ "Poem, ballad, ode *(ši'r, rajaz, qaṣā'id)*." Verse: qošuγ

2. MS. *ḥiyāz*.

eğitim amaçlı çoğaltılmıştır

| | | |
|---|---|---|
| TARKAN· QATUN QUTIYNK' | tärkän qatun qutïŋa | V |
| TAKUR MINDIN QUŠUΓ | tägür mindin qošuγ | |
| 'AY·TΓL SIZINK TABUΓJY | ayγïl sizïŋ tapuγči | |
| 'UTNUR YANKY TABUΓ | ötnür yaŋï tapuγ | |

"Convey an ode from me to the Khātūn, the queen, and say: 'Your servant presents you with a new act of service.' " 0

QAQIΓ qaqiγ "Anger, spite *(γaḍab, murāγama)*." Thus :: MAN 'ĄNĮK QAQIΓIN·DA' BUV 'ĮYŠ QILDIM mān anig qaqiγinda bu ïš qildim "I did this to spite him *(raγm^anlahu)*." 0 qaqiγ

QAMUΓ qamuγ A particle meaning "all" *(kull)*. Thus :: QAMUΓ KIŠY TŲVZ 'ĄR-MĄ'S· qamuγ kiši tüz ärmäs "Not all men are equal." qamuγ

QANIΓ qaniγ "Joy *(aryaḥiyya)*." Verse: qaniγ

| | | |
|---|---|---|
| TUTJY YAΓAR· BULYTY | tutči yaγar bulïti | V |
| 'AL·TUN TAMR· 'ARIΓ | altun tamar ariγ | |
| 'QSA' 'NINK 'QYNY | aqsa aniŋ aqïni | |
| QANDIY MANIK QĄNIΓ | qandi mänig qaniγ | |

Describing the bounty of the queen: "The cloud of her (bounty) rains down pure gold; should her flood flow (upon me my happiness *(našāṭ)* would be perfect and) I would overflow with joy *(surūr)*."

Q

BŲTIQ butiq "Branch *(γuṣn, šu'ba)*" of anything. 0 butiq

BTIQ butiq "A small water-skin *(qirba ṣaγīra)*"; Kāšγar dialect. 0 BTŲIQ[1] butiq "A container *(qirba)*" made from the skin of a horse's leg, used to keep koumiss, etc. 0 D

BŲTĄIQ butaq "Branch *(γuṣn)*," also; in one variant. The vowel with the *tā'* is either *naṣb* [a] or *kasr* [i]. Verse: butaq D

| | | |
|---|---|---|
| KIM· 'AYIB· 'ĮSTUR QULA'Q | kim ayip eštür qulāq | V |
| 'AY· 'ĄWĮY 'AR·TUJ BUTA'Q | ay äwi artuč butāq | |

"Which ear heard, and who

[I. 315/377] 190

said, that the house of the moon was a juniper branch?" He is describing a girl and compares her face to [the halo of] the moon and her stature to the branch [of the juniper]. 0

189 1. U (brown) changed from A (black).



BJUQ bičuq "Cut off *(maqṭū')*" of anything. Thus "half *(niṣf)*" of anything is called: BJUQ bičuq. :: BJUQ YARMA'Q bičuq yarmāq "Half a dirham." 0 bičuq

BIDIQ bidiq "Mustache *(sabala)*." 0 bidiq

BARAQ· baraq "A shaggy dog *(kalb ahlab)*." The Turks claim that when the vulture grows old it lays two eggs, then hatches them; from one of them emerges this dog called: BARAQ baraq. It is the swiftest running of dogs and the most reliable in hunting. From the other emerges a chick, the last of its chicks. 0 baraq

YURIQ[1] bariq "Behavior, conduct with people *(as-sīra wa-l-'išra ma'a n-nās)*." :: BAK YŲRIQY[1] NATK beg bariqi nätäg "How does the emir conduct himself?" 0 bariq

BIRUQ biruq Name for the one who specifies the stations of courtiers *(alladī yunzilu l-akābira fī marātibihim 'ind al-malik)*. Its root-form is: BUY·RUQ buyruq which means "Command *(amr)*," since he commands them to do this. 0 biruq

BUZUQ 'AW· bozuq äw "Ruined *(munhadim)* house." Likewise, anything "broken or ruined *(maksūr munhadim)*" is: BUZUQ bozuq. bozuq

BAŠAQ bašaq "Head *(naṣl)* of an arrow; point *(sinān)* of a spear." 0 bašaq

BAŠAQ bašaq "Slipper *(mik'ab)*"; Čigil dialect. The Oγuz and Qïpčaq add *mīm* and say: BAŠ·MAQ· bašmaq. This type of augment is permitted also in Arabic; one says *tamadra'at al-mar'a* ("the woman put on a shift") – its root is *tadarra'at* from *ad-dir'* ("shift"). 0 One says *tamaskana r-rajul* ("the man became quiet") – its root is *tasakkana* from *as-sukūn* ("quiet"). 0 D

BUŠAQ 'AR· bušaq är "Annoyed *(ḍajūr)* man." Dialect of Oγuz et al. 0 bušaq D

BIŠIQ 'AT· bišiq āt "Cooked *(maṭbūx)* meat (or other)." Yaγma dialect for: BAŠIQ [sic] bišiγ. 0 bišiq D

BALIQ· baliq "Fish *(samak)*." Proverb: BALIQ SUWDA' KVZĮY TAŠ·TIN baliq suwda kōzi taštïn 0 "The fish is in the water but his eye is out." This is coined about one who appears to be unaware of something while he is actually aware of it. 0 baliq P

BALIQ baliq "Mud *(ṭīn)*"; Aryu dialect. Part of Oγuz and part of Aryu say: BA"L·IQ· bālq with three unvowelled consonants in a row. In Turkic only two unvowelled consonants in a row are found; the Aryu slur their speech. 0 D

BALIQ baliq "Fortress *(ḥiṣn)*, city *(madīna)*," in the dialect of the heathens *(al-jāhiliyya al-juhalā')* and of Uighur. From this comes the name: BĮYŠ BALIQ· bēš baliq – (the largest city of Uighur) – meaning: D N

190 1. One of two dots of Y in brown ink; U changed from A (? – unclear).

eğitim amaçlı çoğaltılmıştır

[I. 317/379] 191

"Five cities *(xams bilād)*. Another city of theirs is called: YANKIY BALIQ yaŋi baliq meaning: "New city *(balda jadīda)*." 0

BULAQ' 'AT' bulaq at "Broad-backed *(adakk)* horse." 0 BULAQ bulaq A tribe *(jīl)* of the Turks. The Qifčāq took them captive, then God (may He be exalted) caused them to be released, and they came to be called: 'ALKA' BULA'Q ālkā bulāq. The vowel is long or short. 0 bulaq N

BAMUQ bamuq "Cotton *(quṭn)*." Oγuz dialect. 0 bamuq D

TUBIQ topiq "Ball *(kura)*" that is hit with a stick. :: TUBIQ SUNKVK topiq sūŋūk — "Meat bone *(al-kurdūs min aṭ-ṭa'ām)*." 0 topiq

TUTUQ tutuq "Gelding, eunuch *(xaṣī, majbūb)*." 0 tutuq

TURUQ turuq "Emaciated *(mahzūl)*" of anything. turuq

'ARUQ TURUQ aruq turuq Name of a pass *('aqaba)* between Kāšγar and Farγāna. 0 N

TUZAQ tuzaq "Snare, trap *(faxx, ḥibāla)*" for hunting. Verse: tuzaq

| | | |
|---|---|---|
| 'IK'LADY MA'NIK 'DA'Q | iklädi mānig aḍāq | V |
| KURMAḌIB 'UΓRY TUZ'Q | körmäḍip oγri tuzāq | |
| 'IKLADIM 'ANDIN 'UZA'Q | iglädim andin uzāq | |
| 'AM'LAKIL 'AM'DY TUZA'Q | āmlāgil amdi tuzāq | |

"My foot accidentally trod upon a snare hidden in the ground, and it has been in agony a long time because of it; therefore heal me, my charming one *(malīḥa)*!"

TUZAQ tuzaq An utterance which a man uses in praising the charm *(istamlaḥa)* of his beloved; it is fixed with *yā'*: TUZAQIY tuzaqi. 0

TAŠAQ' tašaq "Testicle *(xuṣya)*." "The penis *(ḏakar)*" is also called: TAŠAQ tašaq because of the close connection between the two. 0 tašaq

TUTUQ tutuq A man's name. tutuq N

TANUQ tanuq "Witness *(šāhid)*." tanuq

JABAQ čapaq Name of a type of fish. They are small and are found in the lake of the Turks. "A puny *(naḏl)* man" is likened to them and called: JABAQ 'AR' čapaq ār. 0 čapaq

JIBIQ čipiq "A tender branch *(qaḍīb raṭb)*." 0 čipiq

JUJUQ čočuq "Suckling pig *(xannūṣ)*." čočuq

JARUQ čaruq "Sandal *(ḥiḍā')*." Proverb: YD'Γ 'TY JARUQ KUVJY 'AZUQ yaḍāγ ati čaruq kūči azuq 0 "The footman's horse is a sandal, his strength is provisions." Coined to čaruq P



advise a person to outfit himself with these two things so that he does not go barefoot or become weak.

JARUQ čaruq A tribe of the Turks. They inhabit: BARJUQ barčuq the city of Afrāsiyāb, in which he imprisoned: ḂTZAN [sic] bīzan son of Nebuchadnezzar. 0 N

JULUQ' čoluq "One-armed *(aqṭa')*." 0 čoluq

JULIQ čuliq A spotted water bird the size of a ring-dove. 0 čuliq

JUMAQ čomaq "Stick or cudgel *('aṣā)*." 0 JUMAQ čomaq "Muslim *(muslim)*" — according to the Uighur and all the Infidels. :: JUMAQ 'ARIY čomaq ärі "A man of the Muslims." čomaq D

[I. 319/381] 192

JANAQ čanaq "A turned piece of wood *(al-maxrūṭ min al-xašab)*" such as a salt-container, or the like. 0 čanaq

JANAQ čanaq "Wooden bowl *(qaṣ'a)*." Oγuz dialect. D

SAJUVQ NA'NK sačūq nāŋ "Something scattered *(manṯūr)*." 0 sačūq

SUḎUQ' suḏuq "Spittle *(buzāq)*." 0 suḏuq

SIURUQ' siruq "Tent pole (*ṣaqb* [defined])." siruq

SASIQ sasiq "Earthernware *(xazaf)*." Dialect of Uč and environs. sasiq D

SUSI'QU susaq "Bucket *(dalw)*." In a certain dialect which I have heard. 0 susaq D

QABAQ qapaq "Eyelid *(jafn al-'ayn)*." :: KUVZ QABAQIY kōz qapaqi. 0 qapaq

QABAQ' qabaq "Gourd *(dubbā')*." It is the squash *(qar')* which is eaten when fresh. 0 qabaq

QABQ qapaq "Virginity *('uḏra al-'aḏrā')*." :: QIYZ QABAQIY[1] SIYDIY qīz qapaqi sīdi "He deflowered the maiden *(iqtaḍḍa l-jāriya)*." 0 qapaq

QATIQ qatiq "A condiment *(ṣibγ)* that is added to Tutmāč," such as vinegar or churned milk. 0 QATIQ qatiq "something mixed *(mizāj)*" in anything. 0 qatiq

:: BIYR' QUJAQ BUVZ bīr qučaq bōz "A bundle *(iḍbāra)* of cloth (or other)." 0 qučaq

192 1. Two I's in brown ink (indicate nunnation, thus: qapaqin).

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QAḌIQ qaḍiq "A hollowed-out piece of wood *(naqīr al-xašab)*." Arɣu dialect. 0 qaḍiq D

QARAQ qaraq "Eyeball *(muqla)*." QAR' QARAQ qara qaraq "The black part of the eye *(sawād al-'ayn)*." 0 'RUNK QARAQ ürüŋ qaraq "The white of the eye *(bayāḍ al-'ayn)*." 'UVT QARAQ üt qaraq "The pupil of the eye *(nāẓir al-'ayn)*." 0 qaraq

QIRUQ 'AR qiruq är "A disabled *(ašall)* man." :: QIRUQ 'ḌAQ qiruq aḍaq "A lame *(a'sam)* foot."[2] 0 qiruq

QAZUQ 'ARIQ qazuq ariq "A canal (or other) that is dug out *(maḥfūr)*." 0 qazuq

QASUQ qasuq A thing like a water-skin *(rāwiya)* made of horse-hide, used to keep milk or koumiss. qasuq

QASUQ qasuq "Bark *(liḥā')* of a tree." Its root is QA'S qās — the *qāf* is an augment. 0

QUSIQ qusiq "Hazel *(jillawz)*." This is used as a name for slave-girls. qusiq N

QAŠAQ qašaq "Alfa *(ḥalfā')*." 0 qašaq

QAŠUQ qašuq "Spoon *(mil'aqa)*." Proverb: QURUQ QAŠUQ 'AΓIZ QA' YARAMA'S QURUΓ SUVZ QULA'QA' YAQIŠMA'S quruq qašuq aɣizqa yaramās, quruɣ sōz qulāqqa yaqišmās 0 "A dry spoon does not fit the mouth, vain speech does not approach the ear." This is coined to advise someone to favor[3] the person who has what he needs. qašuq P

QAWAQ 'AR T qawaq art Name of a pass *('aqaba)* between Kāšɣar and Ōzjānd. 0 qawaq N

QUWUQ NA'NK qowuq nāŋ "Anything hollow *(ajwaf)*." qowuq

QAWUQ qawuq "Bladder *(maṯāna)*." 0 qawuq

QAWIQ qawiq "Millet bran *(nuxāla al-jāwars wa-d-duxn)*." 0 qawiq

QALIQ qaliq "Air *(hawā')*." 0 qaliq

QULAQ qulaq "Ear *(uḏun)*." Some say: QULXA'Q qulxāq, and some say: QULQA'Q qulqāq, but the first is the most correct. 0 qulaq D

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QULAQ TUVN qulaq tōn "A short-sleeved *(qāṣir al-kummayn)* garment." 0

QILIQ qiliq "Behavior, conduct with people *(as-sīra wa-l-'išra ma'a n-nās)*." The *lām* may be unvowelled, thus QIL'Q qilq. qiliq

2. MS. *rajul*, read *rijl*; or else qiruq aḍaqliɣ "A lame man."
3. MS. *an-nayl ilā*, read *al-mayl ilā* (?).



QUMQ qumuq Name of an emir with whom I associated for a time. 0 QUMQ qumuq qumuq N

"Dung *(rawṯ)*," especially of horses. 0

QANAQ qanaq "The pellicle on milk *(duwāya)*." Dialect of Arɣu and Bulɣār. The *nūn* is changed from *yā'* [i.e. 518 qayaq]. qanaq D

QUNUQ qonuq "Guest *(ḍayf)*." Verse [=55 oyuq]: qonuq

BAR DIY 'ARAN QUNQ BULB QUT QA' SQ'R V
QALDY 'ALIΓ 'YUQ KRUB 'AW NIY YIQA'R
bardi ārān qonuq bulup qutqa saqār
qaldi aliɣ oyuq körüp äwni yiqār

"Gone are those who reckoned a guest as good fortune; remaining are those who tear down the tents when they see a scarecrow (lest he wish to camp with them)." 0

QUNAQ qonaq "Coarse millet *(jāwars)*." 0 Proverb: QUNAQ BAŠY SAD RAKY YYK qonaq baši sädräki yēg "An ear of millet is better the fewer seeds it has" — since if the seeds are few they are firm and large, while if they are many they are thin and small. This is coined about one who prefers small company 0 so that he may attain his desire and authority. qonaq P

K

BITIK bitig "Book *(kitāb)*." 0 BTIK bitig "Writing *(kitāba)*." Also the verbal noun; thus :: 'NIK BITKY BALKUVLK anig bitigi bälgülüg "His writing is clear." 0 BTIK bitig "Amulet *('ūḏa)*" — Oɣuz dialect. 0 bitig D

BIJAK bičāk "Knife *(sikkīn)*." Proverb: NAJ' YITIG BIJA'K 'AR SA' 'VZI SA'BIN YUNUVMA'S näčä yitig bičāk ärsä öz säpin yonūmās 0 "No matter how sharp the knife is it cannot cut its own handle." This is coined about one who is clever at solving other people's problems but is unable to solve his own. 0 bičāk P

BADUK bädük "Big *(kabīr)*," of anything. :: BADUK TAIWAIY[1] bädük tewe "A big camel." 0 bädük

BURUK bürük "A string that is drawn around *(xayṭ mudawwar)*," such as the loop of a bag or the belt of trousers. 0 bürük

BAZAK bāzāk "Painting or decoration *(naqš)*." A variant [cf. 207 bāzāk]. bāzāk D

BZIK[2] bäzig "Shivering *(ri'da)*." Thus :: 'L BAZAK[2] BZDIY[2] ol bäzig bäzdi "He shivered." 0 bäzig

193 1. All vowels except the first by a later hand (? — black ink).
2. Dot of B in brown ink.

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:: 'L QULIN BUSK BUSDY ol qulin bösig bösdi "(He laid an ambush;[3] also,) he gave [his slave] a beating *(ḍirāb)*." 0 bösig

BULK bölük "Group *(ṭā'ifa)*," of any kind of animal. Thus :: BYR BULK QUVY· bīr bölük qōy "A herd *(qaṭī')* of sheep." 0 bölük

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:: BIYR BULUK KIŠIY bīr bölük kiši "A group *(ṭā'ifa)* of people." This is a collective noun, like *al-qawm* ("people") and *al-ibil* ("camels"), 0

BILAK bilāk "Wrist *(mi'ṣam al-yad)*." 0 bilāk

BALAK beläg "Gift *(hadiyya)*" which a traveller brings his relatives, or which is sent from one spot to another. 0 beläg

BALIK bilik "Wick of a lamp *(fatīla as-sirāj)*." 0 bilik

BLIK bilik "Probe for wounds *(misbār)*." 0

BILIK bilig "Knowledge *('ilm)*." Thus :: BILIK 'UK·RAN bilig ögrān "Learn knowledge." 0 BILIK bilig "Wisdom *(ḥikma)*." Hence :: 'UZ'QIY BILKA'LA'R ozāqi bilgālār "The sages of old *(al-ḥukamā' al-mutaqaddimūn)*." 0 BILIK bilig "Understanding *('aql)*." Proverb: 'UI'LA'N BILIK SIYZ· oγlān biligsīz "There is no understanding in babies." 0 bilig P

BANK[1] bänäk "Seed of grain *(ḥabba)*." Arγu dialect; in some other dialects *(wa-fī ba'ḍ al-luγa)* BNAL [sic] bänāk is "Penny *(fals)*." bänāk D

TABUK täpük [Football] Something fashioned from lead in the shape of a spindle-whorl, then wound with goat's-hair or the like. Boys play with it by kicking *(rakl)*. täpük

:: 'UL QULIN TABIK TAB·DY ol qulin täpig täpdi "He gave his slave a kick *(rakla)*." 0 täpig

:: BA'Š TITK TITY bāš titig titti "The wound throbbed with pain *(amaḍḍa ayya imḍāḍ)*. titig

This [structure] is only used for emphasis. Example: 'UL 'ARIK 'RUI' 'UR·DY ol ārig uruγ urdi "He struck the man hard *(ḍaraba . . . ḍarb^an 'ayya ḍarb)*." :: 'UL QJI' QJDY ol qačγ qačdi "He fled quite away *(firār)*." 0 G

TUTAK tütäk "Spout *(ṣunbūr)*" of an urn, or the like. tütäk

TITIK titig "Clay *(ṭīn)*." 0 titig

3. *ittaxaḍa l-kamīn* — confusion (?) with 187 busuγ.

194 1. K changed to G (three dots in brown ink).



TIRIK tirig "Living *(ḥayy)*," of an animal. tirig

TAZAK täzäk "Horse dung *(rawṯ al-faras)*." Proverb: täzäk

| | | |
|---|---|---|
| TAZAK QA'RDA' YTM'S | täzäk qārda yatmās | P |
| 'DKV 'YSYZ QATM'S | äḏgü ēsīz qatmās | |

"Dung does not remain beneath snow (because of its heat it melts the snow; similarly,) one must not mix the good with the bad (since they are not alike)."

TAZIK täzig "Panic, flight *(an-nifār bayn al-qawm)*." :: TAZIK· KIŠY täzig kiši "One who flees *(nafūr)* from something." 0 täzig

TIZIK tizig "Row *(ṣaff)*" of anything. :: TZIK TZIK [sic] tizig terāk "A row of poplars *(ṣaff min al-ḥawr)*." :: BYR TIZK YNJUV bīr tizig yinčü "A string *(naẓm)* of pearls." 0 tizig

TAŽIK tažik "Persian *(fārisī)*" — with *zāy*[2] between the two points of articulation. 0 tažik

TAŠUK täšük "Ruptured in the scrotum *(āḏar)*." täšük

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Proverb: TAŠUK SUWDA' BALKURA'R täšük suwda bälgürär 0 "A man's rupture is noticed only when he bathes." 0 This is coined about one who does something that he boasts of, so people say, "We'll see whether it's good or not when you reveal it." 0 P

TAŠIK täšik "A glutton *(manhūm)*" — one whose eyes are bigger than his stomach. 0 täšik

"A sluggard *(sāqiṭ kaslān)*" is called: TUŠUK KIŠIY tüšük kiši. tüšük

TUŠAK töšäk "Bedding *(firāš)*." 0 töšäk

TIŠAK tišäk "A two-year old sheep *(aṯ-ṯanī min al-γanam)*." 0 tišäk

TULAK· tölāk "Tranquil, quiet *(muṭma'inn sākin)*." Proverb: 'AJ· 'IYWAK TUQ TULAK· ač ēwāk toq tölāk 0 "The hungry one is hasty (for food), the full one is tranquil" — he is not bothered if dinner is late. Oγuz dialect. tölāk P D

TULAK tülāk "The season in which animals shed their winter coat *(waqt 'isqāṭ addawābb 'aqā'iqahā)*." :: 'UL QVY· TULA'KINDA' KAL·DY ol qōy tülākindä käldi "He came during the season when sheep shed their winter coat." 0 tülāk

TALIK tälik "Hole *(ṯaqb)*." 0 tälik

2. *z* changed to *ž* (two dots in brown ink).

eğitim amaçlı çoğaltılmıştır

TUWK tüwäk [Blowgun] made by removing the bark from a tender willow branch. It is like a trumpet *(šabbūr)*. It is used to shoot at small birds, using hazelnuts or pellets *(banādiq)*. It can also be made from reed. Čigil dialect. 0 — tüwäk D

JUBAK čüpäk "Baby's penis *(fayšala aṣ-ṣabī)*." 0 — čüpäk

JIBAK QARΓVY čipäk qaryūy "Sparrow-hawk *(yu'yu')*." — čipäk

JATUK čätük "She-cat *(hirra)*." Oγuz dialect. 0 KVK JATK küvük čätük "He-cat *(ḍaywan)*. — čätük D

JAJAK čečäk "Flower, blossom *(nawr, zahr)*." 0 — čečäk

JKAK čečäk "Measles *(ḥaṣba)*." Čigil dialect. 0 — D

JARIK čärig "Battle line *(ṣaff al-ḥarb)*." 0 Proverb: 'AL·B· JARIK·DA' BIL·KA' TAIYRIK·DA' alp čärigdä bilgä tērigdä "The hero (is tried) in battle ('when the fuel of war is kindled'),[1] the sage (is tried) in council." 0 — čärig P

JARIK čärig "Opposite side *(qubāla)*" of anything, in Oγuz dialect; "time *(waqt)*" of anything. — D

JURAK̲· čöräk "Flat bread *(qurṣ)*." — čöräk

One says, as a call for kids *(fī du'ā' al-jady)*: JLIK JLIK čilik čilik. 0 — čilik

JUNK čünük "Plane tree *(šajar ad-dulb)*." — čünük

JUŠK čüšäk "Pasturage *(ri'y)*." Soγd dialect. — čüšäk D

DULK düläk "Potsherd *(xazaf a'šar)*,[2] such as a jar with a broken top. 0 — düläk

SIBAK sibäk "Pivot of a hand-mill *(quṭb ar-raḥā)*." It is the piece of iron around which the millstone turns. 0 — sibäk

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SIBAK sibäk "The reed *(qaṣab)* which is placed in a baby's cradle as a urinal *(li-yabūla fīhi)*." 0

SIDUK sidük "Urine *(bawl)*" of any kind. — sidük

195 1. *iḏā šubba ḍirāmuhā* – a quotation from the Mu'allaqa of Labīd.
2. MS. *a'šā*.



SIḌIK siḍig "One of the two skirts of a robe *(aḥad jānibay al-qabā' min al-jānibayn)*." This form is better than: SIḌIΓ siḍiγ [188]. 0 — siḍig

SURUK̲· sürüg Any "herd *(qaṭī')*" of cattle. :: BIYR̲· SURUK QUVY· bīr sürüg qōy "A flock *(qaṭī')* of sheep." — sürüg

Verse: V

'UKUR SURUK QVY· TAWY YUNDIY BILA'
YUMURLAYUV 'R·KANN SUVTIN SAΓA'R
ögür sürüg qōy tewe yondi bilä
yumurlayu erkänin sütin saγār

"(He who is blessed with) herds of sheep, camels, and horses should gather them [early] to milk (and profit therefrom)."

SUZUK SUVW[1] süzük sūw "Clear blue *(azraq ṣāfī)* water" Anything "clear *(ṣāfī)*," such as a ruby, is: SUZUK süzük. 0 — süzük

Anything "that is loosed from its bond *(ḥulla min waṭāqihi)*" is called: SAŠUK säšük. :: SAŠUK 'ĀT säšük āt "A horse set free *(muṭlaq)* from its tether." 0 — säšük

SAWUK NA'NK säwük nāṇ "Something loved *(maḥbūb)*." 0 — säwük

SILIK 'AR· silig är "A man who is graceful *(ẓarīf)*, clean *(naqī)*, handsome *(ḥasan)* and fine-spoken *(laṭīf al-kalām)*." 0 — silig

ŠUBIU̲K šöpik "The remainder of a fruit which is discarded after eating *(šamāj* [defined])." The *šīn* is an alternant of *jīm* [i.e. čöpik]. 0 — šöpik D

ŠUTUK šütük "Inkstand *(dawāt)*" made from the horn of an ox, or other. :: ŠUTU̲K[2] SAQA'L šütük saqāl "Scanty-bearded *(kawsaj)*" – as likened to an inkstand. 0 — sütük

"A plane tree *(dulb)*" is called: ŠUNUK šünük. The *šīn* is an alternant of *jīm* [i.e. 195 čünük]. 0 — šünük D

KABAK käpäk "Bran *(nuxāla)*." 0 KABAK YNJV käpäk yinčü "Small pearls *(lu'lu' ṣaγīr)*." 0 KABAK käpäk "Scurf *(ḥazāza ar-ra's)*." 0 — käpäk

KUBU̲K köpük "Foam *(zabad al-mā')*." 0 KUBUK köpük "Overflow of a kettle *(ṭufāḥa al-qidr)*." 0 — köpük

KAJIK käčig "Ford *(ma'bar)*." Proverb [=528 qayin-]: QAY·NA'R 'UKUZ KAJIK SIYZ BULMA̲'S̲· qaynār ögüz käčigsīz bolmās "There is no rushing river that is without a ford." This is coined about a perplexing problem of which one says, "There must be a way out." 0 — käčig P

196 1. W changed from F (two dots in brown ink).
2. Second U (brown) changed from A (black).

eğitim amaçlı çoğaltılmıştır

KJK köčük "The fatty tail (of a sheep); buttocks (of a man) *(al-alyatān wa-ridf al-insān)*." 0 köčük

KIJIK kičig "Small *(ṣaγīr)*" of anything. 0 kičig

KADUK kādük "Felt cap *(lubbāda)*." KADUK kädük "Feather head-dress *(al-γifāra* kädük

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*min ar-rīš)*" – since it resembles a felt cap.

"Toil and work *(aš-šubl wa-l-'amal)*" is called: 'YŠ KUḌUK iš ködüg. 0 KUDUK ködüg
ködüg is never used alone but only in this paired expression. 0

KARAK kärāk A particle meaning "necessary *(yanbaγī)*." It is used as the answer to kärāk
one who says: KARAK·MUV kärāk mü "Is it necessary? *(a-yanbaγī)*." The answer is: KARAK·
kärāk meaning: "Yes it is *(balā)*."[1] 0

KURUK körük "Smith's bellows *(ḥimlīj, minfāx al-ḥaddād)*." 0 körük

KUZK küzük In a loom, "the knotted threads *(al-xuyūṭ al-mun'aqida ba'ḍuha 'alā ba'ḍ)* küzük
by which the upper warp is separated from the lower." Also for one who weaves brocade *(nāsij ad-dībāj)*, or other. 0

KAZIK käzik "Fever and chills *(al-ḥummā allatī ta'xuḍu l-insān bi-ra'da)*." :: SARIΓ käzik
KAZIK sariγ käzik "Jaundice *(yaraqān)*."

KAZIK käzig "A turn" in work *(an-nawba fī l-'amal)*. Thus :: SANIK KAZIYKIYNK[2] käzig
KAL·DIY sänig käzigiṇ käldi "Your turn has come." 0

KAZIK käzig "Courage *(jur'a)*." :: BV 'YŠTA' SANK' KAZIK KARA'K· bu išta saṇa
käzig kärāk "You must have courage in this matter." Its meaning is the first (? *wa-ma'nāhu al-awwal*).

KUŽK küžäk "Lock or tuft of hair *(al-quzza'a min aš-ša'r wa-ṣ-ṣuda'γ)*." Arγu dialect. 0 küžäk D

KASAK käsäk "Piece *(qiṭ'a)*" of something. :: BYR KASAK 'UTM'K bir käsäk ötmäk käsäk
"A piece of bread." 0

KAWK käwig – with the thin *kāf* – "Cartilage of the nose *(γuḍrūf al-anf)*." käwig

KUWK MUVŠ küwük müš "He-cat *(ḍaywan)*." Čigil dialect. 0 küwük D

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197 1. MS. *balī, kasra* in brown ink.

2. K changed to G (three dots in brown ink).



KULUK N'NK kölük näṇ "Something borrowed *(musta'ār)*." 0 kölük

KULUK kölük "Beast of burden (*ẓahr* [defined])." 0

KAMK kämäk "A fabric *(nasīj)* of cotton, embroidered and striped," used for mantles kämäk
and, by the Qifṭāq, for raincoats. 0

KUNAK könäk "Leather bag *(rakwa)*." 0 könäk

MAŽK mäžäk "Dog's dung *(ja'r al-kalb)*" – with the *zāy*[3] between the two points of mäžäk
articulation. :: 'IT MAŽKY it mäžäki. 0

NATAK nätäg An interrogative particle meaning "how? *(kayfa)*." Thus :: NATAK SAN nätäg
nätäg sän "How are you?" 0

NAJUK näčük A particle meaning "why? *(lima)*." Thus :: NAJUK BAR·DIYNK näčük näčük
bardiṇ "Why did you go?" Yabāqu dialect. D

NALK nälük A particle with the same meaning as NAJUK näčük, among the rest of the nälük
Turks. It means "why? *(lima)*." 0 D

NRAK närāk A particle meaning "why is it necessary? *(limāḍā yanbaγī)*." :: BV SANK' närāk
NRAK bu saṇa närāk "Why is this necessary for you?" Its root-form is: NA' KARA'K nä kärāk,
with some letters dropped.

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L

BJAL bičal "Uncircumcized *(matkā')*," of a woman; "castrated *(amtan)*" of a man, bičal
horse, any animal. 0

BAŠIL QUVY bašil qōy "Sheep with a white spot on the head *(aṣqa')*." A variant [cf. bašil
242 bašγil]. 0 D

BADAL 'R·T badal art Name of a pass *('aqaba)* between Uč and Barsγān. It is steep badal
*(ka'ūd)*. N

TSL tasal "The boundary *(madā, ḥadd)*" that is set up in polo. It is a metathesis of: tasal
TALA'S· talās – as, in Arabic, one says *mā fī al-arḍ 'alaq wa-la'aq* meaning "[there is no] pasturage [in the land]." 0

TAKAL tägül – Oγuz dialect – "Not so *(laysa kaḍālika)*." It derives from the Arγu tägül
phrase: DA'Γ 'UL dāγ ol. The *dāl* was changed to *tā'*, the *γayn* to *kāf*, and the two *alifs* were D
dropped. 0

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3. *z* changed to *ž* (two dots in brown ink); MS. in error, *bi-zā bayn bayn*, read *bi-zāy bayn*.

eğitim amaçlı çoğaltılmıştır

:: 'UQ KYŠ 'JRA' JIΓIL TIΓIL QILDY oq kēš ičrā čiγil tiγil qildi "The arrow made čiγil tiγil [such] a sound in the quiver," or other.

JIKIL čigil Name for three groups *(ṭawā'if)* of the Turks. čigil N

The first is a nomadic people *(qawm min ahl al-wabar)* inhabiting: QUYA'S qayās, a small district *(bulayda)* beyond Barsγān.

The second is a small district near Ṭarāz called: JIKIL čigil. It is the original referent of this name. Thus: When Ḏū-l Qarnayn came to the land of Arγu the clouds loosed their founts and the road became muddy, and this caused him great difficulty. He said in Persian: 'IYN JIKIL 'AS·T· īn čigil ast meaning: "What is this mud *(mā hāḏā ṭ-ṭīn)* — there's no escaping it!" So he ordered a building to be constructed in that spot, and they built the fortress *(ḥiṣn)* that is called: JKIL čigil to this day. The place was called by that name; then the Turks who settled there were called: JKILY[1] čigilī and this name spread after that. Now the Oγuz, since their lands bordered on this fortress, used to fight the Čigil continually — the enmity between the two peoples persists to the present — and so they called all Turks who dressed in the manner of the Čigil by that name. That is to say, the Oγuz called all the Turks from the Jayḥūn (Oxus) to Upper Ṣīn: JKIL čigil — but this is an error.

The third is a group of villages *(qurā)* in Kāšγar

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called: JKIL čigil. They too have spread out from one place. 0

JMUL čömül A tribe *(jīl)* of the Turks. 0 čömül N

SUKAL sökäl "Sick *(marīḍ)*." Oγuz dialect. 0 sökäl D

SIGIL[1] sigil "Wart *(ṭu'lūl)*." 0 sigil

QZIL qizil "Red *(aḥmar)*" of anything. Proverb [=453 yepün]: qizil P

QILNUV BLSA' QIZL KAḎ'R qilnu bilsä qizil käḏär
YARA'NUV BLSA' YAŠIL KAḎ'R yarānu bilsä yašil käḏär

"If (a woman) knows how to be good company she will wear red silk; if she is flattering and flirtatious she will wear green silk." This is one of the women's proverbs. It is coined as advice to be good company in order to get good things. 0

QIZIL qizil Name of a river *(wādī)* in Kāšγar. Verse: N

198 1. There are two U's in brown ink over the Y (indicate nunnation).

199 1. Three dots of G in brown ink.



QIZIL SARIΓ 'R·QAŠIB· qizil sariγ arqašip V
YBKIN YAŠIL YUR:KAŠIB·[2] yepgin yašil tergäšip (?)
BIR· BIR· KARUV YURKAŠIB· bir bir kerü yörgäšip
YALINKUQ· 'ANY TANK·LAŠUVR yalnuq ani tanlašūr

Describing spring: "The red and yellow (flowers and blossoms) are heaped up, the green and brown (basils) are [in rows (?) and] entwined upon one another; mankind is astonished." 0

KAWL 'AT· käwäl at "Fleet horse, courser *(faras rā'i' jawād)*." käwäl

M

:: BYR BJIM QA'ΓUVN bīr bičim qāγūn "A slice *(šaṭba)* of melon." The same for something else. bičim

BUΓIM boγim "Knuckle *(ašja')*" of the finger. A "node *(anbūb)*" of reed or alfa is also called: BUΓIM[3] boγim. 0 boγim

BUKUM 'AṬUK büküm ätük "Boot *(xuff)* worn by women." Oγuz dialect; others say: MUKIM mükim or: MUKIN mükin, changing the *bā'* to *mīm* and the final *mīm* to *nūn*. I think this is not genuine; 0 nevertheless, the Qifčāq and other crude peoples[4] use this word. 0 büküm D

TARIM tärim The title by which one addresses princes *(takākīn)* and those princesses *(xawātīn)*, and others, great or small, who descend from Afrāsiyāb. This term is used only for the sons of the Khāqānī kings, and for no one else, however great. One says 'ALTUN TARIM· altun tärim when addressing princesses. 0 tärim N

TARIM tarim "River channels *(a'ḍād al-awdiya)* that flow into swamps and quicksand." tarim

TARIM tarim Name of a place *(mawḍi')* on the frontier of Uighur near Kuča. It is called: 'S·MY[5] TARIM üsmi tarim and there is a river *(wādī)* flowing in it N

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which is also called by that name. 0

TURUM: turum "The height of a man *(qadr qāma ar-rajul)*." Thus :: BIYR· 'AR· TURUMIY SUVW[1] bīr är turumi sūw "A man's height of water." The same for other things. 0 turum

2. Two dots of Y in brown ink.
3. Dot of Γ in brown ink.
4. MS. *aḥlāf*, read *ajlāf* (cf. 168:11, 459:9).
5. This word added below the line (original copyist).

200 1. W changed from F (two dots in brown ink).

eğitim amaçlı çoğaltılmıştır

TURUM torum — with *išbā'* — "Newborn camel *(ibn maxāḍ)*." The female *(bint al-maxāḍ)* is called: TIŠY TURUM tiši torum, 0 — torum

"A string *(naẓm)* of pearls" is called: BYR· TIZIM YINJUV[2] bir tizim yinčü. 0 — tizim

TUQUM toqum "Slaughter-animal *(jazūr)*" — usually used of a horse. 0 — toqum

"A portion *(bidda)* of rolled bread" is called: BIYR· TIKM· TURMA'K· bir tikim türmäk. — tikim

TALIM tälim "Much or many *(kaṯīr)*" of anything. :: TALIM YARMA'Q tälim yarmäq "Many dirhams." 0 — tälim

Verse:

| | | |
|---|---|---|
| TALIM BAŠLAR· YUWLDIYMAT | tälim bašlar yuwuldïmat | V |
| YAΓY 'ANDIN YAWLDYMT | yaγï andin yawaldïmat | |
| KUJY 'NINK KAWILDIYMAT | küči aniŋ käwildïmät | |
| QILJ QIN·Q' KUJN SΓ·DIY | qilič qinqa küčün siydi | |

Describing a battle: "The warriors' heads rolled; the foe's rage was stilled because of it; their strength waned; until the sword entered the sheath [only] by use of force (because of all the gore which was clotted upon it)." 0

TULUM tulum "Weapon *(silāḥ)*" (generic term).[3] — tulum

:: BYR TILIM 'AT bir tilim ät "A slice *(filḍa)* of meat." The same for anything cut or split lengthwise *(maqṭū' aw mašqūq ṭūlan)*. — tilim

DIDIM didim "The crown *(iklīl)* which is worn by the bride on the night of the nuptial procession." 0 — didim

SARIM särim "A piece of silk or other material used to cover the mouth of a jug or decanter in order to filter *(li-yuṣaffā bihi)* wine." 0 — särim

:: BIYR· SAΓIM SUVT bir saγim süt "The milk of one milking *(qadr ḥalba min laban)*." 0 — saγim

SUQM suqim Name of a piece of wood which is hollowed out in the shape of a pine cone, then perforated on three sides and attached to an arrow; it is "the whistler *(aṣ-ṣufārī)*." "The planet Mars *(mirrīx)*" is called by this name: BAQIR SUQIM baqir suqim. 0 — suqim

BYR· QUJAM NA'NK bir qučam nän "A bundle *(iḍbāra)* of something." 0 — qučam

QURUM qorum "Rocks *(ṣaxr)*." One calls "a treasure *(māl jamm)*": QRUM qorum. :: 'UL· QRUM BULDY ol qorum buldi "He found a treasure." 0 — qorum

2. Two dots of Y in brown ink.
3. In MS. this entry comes before the verse s.v. tälim.



KARAM käräm "Underground habitation *(sarab)*." Dialect of Upper and Lower Ṣïn. 0 — käräm D

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KARIM kärim "Figured curtain *(al-qirām)*." Hence :: TA'M· KARIMIY tām kärimi "Wall cover *(sitr al-jidār)*." — kärim

N

One calls "a trustworthy person *(amïn nāṣiḥ)*": JIYN· BUTUN KIŠIY čïn bütün kiši. 0 — bütün

BUTUN· bütün "Sound or genuine *(ṣaḥīḥ)*" of anything. :: BUTUN YARMA'Q bütün yarmäq "A sound dirham." 0

BUḎUN· boḏun "Subjects, commoners *(ar-ra'īya wa-'awāmm an-nās)*." Čigil dialect. 0 — boḏun D

BURUN burun "Nose *(anf)*." 0 BURUN burun "Mountain peak *(ra'n al-jabal)*." :: TA'Γ· BUR·NIY tāγ burni. One calls the "first part *(awwal)*" of anything: BURUN· burun. :: 'UL MANDIN· BURUN BAR·DIY ol mändin burun bardi "He went ahead of me *(qudāmī)*." This word corresponds to the Arabic in sense, not in sound.[1] 0 — burun

BUŽIN bužin "Hellebore *(xarbaq)*." With the *zāy* between the two points of articulation. — bužin

BASAN· basan "A meal *(ṭa'ām)* which is prepared for the dead person after they have buried him." :: YUVΓ BASAN yōγ basan. 0 — basan

BUΓUN[2] boγin "Knuckle *(aṣja')*; node *(unbūb)*" of reed. The *nūn* is an alternant of *mïm* [i.e. 199 boγim]. This type of alternation is permitted in Arabic also as in the following couplet: 0 — boγin D

*yā rubba ja'dïn fïhimū law tadrīn*
*yaḍribu ḍarba s-sabiṭi l-maqādïm*

("Many a stocky one among them — if you only knew — strikes like a lanky one, forward in battle.") Note also the negative particles *lam* and *lan*. 0

BAQAN· baqan "Ring or necklace *(ḥalqa, ṭawq)*" made of brass. :: 'ALTUN BAQAN altun baqan "A ring of gold"; etc. 0 — baqan

BIQIN biqin "Hip *(xāṣira)*." — biqin

BUKN bögän "Impotent *('innīn)*." — bög'än

BUKN bögän "Caecum *(al-mimraγa*[3] *min al-am'ā')*."

201 1. Ar. *anf* "nose" is also used to mean "first part."
2. I crossed out by later hand.
3. MS. *mumarraγa*.

eğitim amaçlı çoğaltılmıştır

BUKAN bükän "Watermelon *(baṭṭix hindī)*." 0 bükän

BULUN bulun "Captive *(axīḏ, asīr)*." Verse: bulun

| | | |
|---|---|---|
| A'ABNG[4] QULSA'M[5] 'UDUV BA'RIB | apaŋ qolsa uḏu bārip | V |
| TUTAR 'AR·DIM SUSIN TA'RIB | tutar ärdim süsin tārip | |
| BULUN QIYLIB BA'ŠY YA'RIB | bulun qīlip bāši yārip | |
| YULUΓ BARJA' MANK' YAΔIΓ·DIY[6] | yuluγ barča maŋa yiγdi | |

Describing the routed foe: "Had I wished I would have followed him, taken him, dispersed his troops, made him captive, and split open his head; (but) he gathered for me much ransom (so I granted him freedom)." 0

TABAN taban "Hoof *(xuff)* of a camel." 0 taban

TUBUN topun "Knob of a corn-stalk *(ku'bura aṭ-ṭa'ām)*." Uč dialect. topun D

TAḎUN taḏun "Calf *(al-jaḍa' min al-baqar)*." The female is: TIŠIY TAḎUN tiši taḏun. taḏun 0

TUḎN tuḏun "Village chief *('arīf al-qarya)*; distributor of water *(muwazzi' al-miyāh fī š-širb)*." 0 tuḏun

TUTUN· tütün "Smoke *(duxān)*." Proverb [=451 yazuq]: tütün

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| | | |
|---|---|---|
| 'UVT TUTUN SUZ BULM'S | öt tütünsüz bolmās | P |
| YGT YA'ZUQ SUZ BULMA'S | yigit yāzuqsuz bolmās 0 | |

"No fire without smoke, no youth without sin." 0

TUGUN[1] tügün "Knot *('uqda)*." 0 tügün

TIKAN tikän "Thorn *(šawk)*." This pronunciation is only for lightness. By rule one should double the *kāf* and say: TIKKAN· tikkän. 0 This word comes from the verb: TIK·DY tikdi meaning "He pricked or planted *(γaraza)*, pierced with an awl *(xaraza)*,[2] goaded *(naxasa)*." tikän G

4. Three dots of G by later hand.
5. M· by later hand.
6. A crossed out by later hand.

202 1. Three dots of G by later hand.
2. MS. *jazaza*.



The first *kāf* is part of the root, the second *kāf* is added to form an adjectival *(ṣifa)*. Other examples: TAW·DIY 'AT·NY täwdi ätni "He pierced the meat (on a spit) *(šakka l-laḥm fī s-saffūd)*"; to form an adjectival from this verb you say: 'AT·NIY TAW·KA'N· ätni täwgän "One who skewers meat *(šakkāk li-laḥm)*." You add a *kāf* for the noun that is not part of the root. :: 'AR· JUM·DY SUWDA' är čömdi suwda "The man dove *(γāṣa)* into the water"; to form this into an adjectival you say: SUWQA' JUMKA'N· 'AR· suwqa čömgän är "A diver *(rajul γawwāṣ)*." You add a *kāf* for the adjectival that is not a part of the root. If the word has a *kāf* as part of the root the rule is to add the adjectival *kāf (kāf aṣ-ṣifa)* by doubling the *kāf*. For example: 'AR· 'URA'ΓUT·NIY SIKTY är urāγutni sikti "The man cohabited with *(jāma'a)* the woman"; to form the adjectival you say; SIKA'N 'AR· sikkän är "One who cohabits frequently *(rajul jammā')*." The word: TIKAN[3] tikän "Thorn" is on the same order, except that one of the *kāf*'s has been dropped for lightness. 0

TULUN· tulun "Temple of the head *(ṣudγ)*." One of the two variants [cf. 606 tuluŋ]. And "the gear *(hana)* to the right and left of the temples on a bridle" is called: TULN tulun. 0 tulun D

TULUN 'ĀAY· tolun äy "Full moon *(badr)*." 0 tolun

TAMAN· tämän Name of a river flowing through Käšγar. 0 tämän N

TAMAN· YINK·NA' tämän yiŋnä "Large needle *(ibra kabīra)*."

TUMAN tümän "Much *(kaṯīr)*" of anything. :: TUMAN TUR·LUK SUVZ·LA'DIY tümän türlüg sözlädi "He spoke much about every sort of thing *(qāla min kull naw' kalāmᵃⁿ kaṯīrᵃⁿ)*." TUMAN MINK· tümän miŋ "A thousand thousand *('alf 'alf fī al-'adad)*." :: TUMAN MINK YARMA'Q tümän miŋ yarmāq "A million dirhams." 0 tümän

TUSUN tosun "Colt not yet broken *(al-muhr alladī lam yuraḍ ba'du)*." 0 tosun

JUBAN·[4] čupan "Assistant to the village chief *('awn 'arīf al-qarya)*." 0 čupan

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JIQAN· čiqan "Mother's sister's son *(ibn al-xāla)*." 0 čiqan

JAKUN čäkün "Young of the weasel *(walad al-wabr)*." 0 čäkün

JUKAN čögän "Polo stick *(ṣawlajān)*." 0 čögän

SABAN· saban "Plowing gear *(al-faddān bi-jamī' ālātihi)*." SABAN saban is also "the act of plowing *(falāḥa al-arḍ)*." Proverb [=373 sanriš-, 625 sandruš]: SABANDA' SAND- saban P

3. Later hand has placed a *tašdīd* above KA.
4. A changed from U (?).

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RIŠ BULSA' U'URT·KUN·DA' 'IRTAŠ BUL̲MA'S· sabanda sandrlš bolsa örtgündä irtäš bolmās "If there is quarreling[1] during (the season of) plowing there will be no strife during harvest." This is coined as advice for someone to secure an affair at the beginning of his dealing with it so that contention will not arise at the end. 0

SAΓUN saγun Honorific title of the Qarluq chiefs. 0 "A Turkic doctor *(ṭabīb turkī)*" is called: 'A̲TA' SAΓUN ata saγun. 0 — saγun N

SIΓAN· SAJ siγan sač "Lank *(sabiṭ)* hair." 0 — siγan

SUKAN sögän (?) "Basket or pack saddle *(qirṭāla)*." 0 — sögän ?

QAJN qačan A particle meaning "when? *(matā)*." Thus :: QAJN KAL·DINK qačan käldiŋ "When did you come?" It may also be used in the meaning "if only *(law)*"; thus :: QAJN BAR·SA' SAN qačan barsa sän "If only[2] you had gone." It can also mean "When *(iḏā)*." The root-meaning is the first. 0 — qačan

QAḎIN· qaḏin "Relation by marriage *(ṣihr)*." Or with *zāy* [i.e. qazin] in Qifčāq dialect. Proverb [=553 qay-]: QADAŠ TYMYŠ QAY·MA'DUQ QAḎIN TYMYŠ QAY·MIYŠ· qadaš tēmīš qaymaduq, qaḏin tēmīš qaymiš "They said (concerning kinsmen) 'brother' and he paid them no heed; they said 'brother-in-law' and he paid them heed." This is coined as advice to bridegrooms to respect their inlaws. — qaḏin D P

QARIN qarin "Belly *(baṭn)*." 0 QARIN· 'AT·MA'Q· qarin atmāq The stomach *(karš)* of a slaughtered beast is made a target for shooting and whoever hits it gets a portion of the meat. — qarin

QURUN qurun [Soot] "The trace of smoke that sticks to the wall *(aṯar ad-duxān al-murtabik 'alā l-jidār)*." 0 — quruṇ

QUQUN qoqun "Spark *(šarara)*." 0 — qoqun

QALIN· qalin Anything "thick or coarse *(ṯaxīn γalīẓ)*." "Dense *(kaṯīf)* troops" are called: QALIN· SUV qalin sü. 0 — qalin

QULUN· qulun "Foal *(falw)*." 0 — qulun

QULAN· qolan "Saddle girth *(ḥizām)*." 0 QULAN· 'ATIY qolan āti "The place on the horse for the saddle girth." 0 — qolan

KATAN kätän "Hardship *(miḥna)*." Hence one says of a person undergoing hardships: KATAN KUR̲DIY KARA'KUV YUḎ·TIY kätän kördi kärākü yüḏti "He underwent (so many) hardships (that) he could carry his tent (on his back because of the fewness of his belongings)." [But cf. 225 kärākü P.] 0 — kätän (P)

203 1. MS. *mulāḥa*, read *mulājja*.

2. MS. *lima*, read *law*.



KUDAN· küdän "Wedding feast *(walīma)*." — küdän

KUBAN köpän — Oγuz dialect — "A camel blanket *(ḥils al-ba'īr)*, pack saddle *(barḏa'a)*, or other such animal gear." 0 — köpän D

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KURIN kürin "A basket *(šarīja)* for transporting melons, cucumbers, and the like." 0 — kürin

KUZAN· küzän One of the rat *(jirḏān)* genus, used to hunt small birds; also "the gerboa *(yarbū')*." — küzän

KUSAN küsän Name of the city which is called Kuča. It is a frontier of Uighur. 0 — küsän N

KALIN kälin "Bride *('arus)*." 0 — kälin

When the nouns in these chapters are written down [i.e., in the Uighur script] you must write the medial A *(al-manṣūb al-awsaṭ)* by adding an *alif* in the Turkic script *(fi hijā' at-turkiyya)*. Example :: TABAN taban "camel's hoof" is written thus:  T-'-B-'-N ; you add two *alifs* which are not found in Arabic script in the root-word *(fī hijā' al-'arabiyya fī aṣl al-kalima)*.[1] This is with regard to A *(naṣb)*. Example of words with medial U *(marfū'a awsaṭuhā)*: TUBAN topun "knob of a cornstalk" is written in the Turkic script thus:  T-V-B-V-N ; in the same way, you add two *vāvs* for U *(ḍamm)*.[2] 0 :: KALIN̲ kälin "bride" is written in the Turkic script:  K-'-L-Y-N [with Y for I].[3] The rule follows these examples for what I have not mentioned. The addition of the *madd* and *līn* letters is permissible; but the more elegant and more correct pronunciation is that indicated in this book *(mā yanṭiqu bihi l-kitāb)*. The reason it is permissible is that *fa'al* is the shortened form of *fa'āl*, *fu'al*[4] of *fu'āl*, and *fi'al*[5] of *fi'āl*. The lengthened form does not depart from the pattern. The shortened form is for conciseness and lightness, and lightening is more correct. — G

End of Unaugmented Chapters

Chapters of Words with a *Madd* Augment between the First and Second Radicals

Chapter: *fā'il*, in its various vocalizations

204 1. Kāšγarī points up the plene character of Uighur script by repeating the letters one for one in Arabic script below: T-'-B-'-N.

2. T-V-B-V-N.

3. K-'-L-Y-N.

4. MS. *fu'āl*.

5. MS. *fi'āl*.

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T

QA'ΓUT· qāγut Name of a dish made from millet. The millet is boiled, dried and ground, then mixed with butter and sugar. It is one of the foods given to confined women. qāγut

R

JA'TIR· ēātir "Tent *(xayma)*." 0 ēātir

JA'TIR· čātir "Sal ammoniac *(nušādir)*." Kuča dialect. D

JA'JIR čāčir "Tent *(xayma)*." The Oγuz call it: JA'ŠIR čāšir. 0 čāčir
čāšir D

SA'TIR satir A term of abuse[6] meaning "You bastard! sātir

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*(lā aṣl lahu)*." 0

SA'ΓIR saγir "A conical vessel for wine, shaped like a mortar." sāγir

Z

SIYBIZ̲ KŠY sībiz kīši "A clumsy, careless *(axraq γāfil)* person." sībiz

Š

One calls "anything that resembles something else of the same sort *(kull jins min al-ašyā' yušbihu ba'ḍuhu ba'ḍan)*": TUVDAŠ NANK tūdāš nāṇ. The root is: TUV tü meaning: "Hair *(ša'r)*." One says of animals: BUV 'AT NA' TU̲VLU̲K bu at nä tūlüg meaning "What is the color-marking *(šiya)* of this horse?" 0 DAŠ -daš, -dāš is a particle of close association *(ḥarf muṣāḥaba wa-muqārana)*. One calls two children from one womb: QARI̲N·DAŠ qarindaš; QARI̲YN qarīn is "womb" *(baṭn)*; when DAŠ· -daš is suffixed the meaning is "womb-fellow" *(muṣāḥib al-baṭn)*. "A breast *(ṯady)*" is called 'AMIK āmig; and "two babies sucking at the same breast" are called: 'AMIK·DAŠ āmigdāš meaning: "Breast-fellows" *(ṣāḥibay aṯ-ṯady)*. :: YI̲YR·DAŠ̲ yērdāš "Two people who come from the same place *(mawḍi')*." :: QADAŠ· qadaš "Brother, kinsman *(ax; qarīb)*"; the root is: QA' qa "Receptacle *(ẓarf)*"; and DAŠ̲ -daš is suffixed causing it to mean that each of the two kinsmen lay in a single receptacle, the mother's womb. :: KUNKUL̲·DAŠ̲ könüldāš "Heart-fellow *(muṣāḥib al-qalb)*," since "heart" is: KUNKUL̲ könül. Therefore TU̲VDAŠ̲ tüdāš is "color-fellow *(muqārin al-lawn wa-š-šiya)*." 0 tūdāš D

TIYḌIS tīḍiš "Hindering *(mumāna'a)*." 0 tīḍiš

KA'KUŠ kāküš A salve for tumors known as "white hellebore *(kundus)*." kāküš

6. *sabb*, written SAB· and overlined as if Turkic.



Γ

BA'LIΓ· bāliγ "Wounded *(jarīḥ)*." 0 Verse: bāliγ

| | | |
|---|---|---|
| 'URMIŠ 'AŽUN BUSVΓIN | urmiš ažun busūγin | V |
| QILMIŠ 'ANIY BA'LIΓ | qilmiš ani bāliγ | |
| 'AM· SAM· 'NKAR TILA'NIB | äm sam aŋar tilānip | |
| SIZDA' BULUR YAQIΓ | sizdä bulur yaqiγ | |

Describing his condition: "Time held me in a snare of trials and left me wounded [lit: Time laid its ambush, and wounded him]; he sought medicine for that, and found a dressing with you." 0

TA'TIΓ tātiγ "Pleasant taste *(laḍḍa)*." One says, as a paired expression: TA'TIΓ T'LIΓ tātiγ tāliγ. tātiγ

K

BIYŠK̲· bēšik "Cradle *(mahd aṣ-ṣabī)*." 0 bēšik

DIYDAK dīdāk "Litter curtain *(kabīsa aẓ-ẓa'īna)*." The bride is always hidden by it from strangers when she departs. dīdāk

BIYLAK bēlāg "Gift *(hadiyya)*." 0 bēlāg

TUVNAK tūnāk "Prison *(sijn)*" Barsγān dialect. 0 tūnāk D

SUVJIK sūčig "Sweet *(ḥulw)*," of anything. 0 SUVJIK sūčig "Wine *(al-xamr)*," specifically. This word has two opposite meanings. The people of the Īla valley — Yaγma, Tuxsi and Čigil — call wine: QIZIL̲· SUJI̲K qizil sūčig meaning: sūčig D

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"Red drink" *(šarāb aḥmar)*. 0

SAJYZIG sēzig "Opinion or suspicion *(ẓann)*." sēzig

KUVBIK̲· kūpig "Quilting *(taḍrīb aṯ-ṯawb)*." 0 kūpig

KUVŠIK̲· kōšik "Screen, curtain *(xamar, sutra)*." 0 kōšik

KUVLIK̲· kōlik "Shadow *(ẓill)*." kōlik

L

QA'ΓIL qāγil "Tender willow rods *(quḍbān xilāf raṭb)*" used to bind vine stalks. Proverb: QL [sic] SA'WIY QALM'S QA'ΓIL BA'ΓIY YAZIL·MA'S qari sāwi qalmās, qāγil bāγi yazilmās 0 "An old man's words are not left (neglected but are used, just as) fresh willow rods (once they are bound) do not (afterwards) come loose." qāγil P

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M

BIYRIM bērim "Debt *(dayn)*." Proverb [=50 alim]: 'ALIMJY 'AR·S·LA'N BIYRIMJY SIJΓA'N alimči arslān bērimči sičγān 0 "The creditor is (like) a lion (in his power over the debtor), the debtor is (like) a mouse (in his fear of him)." bērim P

N

BIYJIN bēčin "Monkey *(qird)*." BIYJIN bēčin(yil) One of the twelve years in Turkic. 0 bēčin

TYMIN tēmin A particle meaning "a short while ago *(qabla hāḏihi s-sā'a)*." :: TYMIN KALDIM tēmin käldim "I came a short while ago." 0 tēmin

JUVḌIN čōḏin "Bronze *(qiṭr)*." Thus :: JUVḌIN 'AŠJ čōḏin ešič "A bronze kettle." 0 čōḏin

SUVΓUN sōγun, sōγan "Onion *(baṣal)*" (with *ḍamm* [u] or *naṣb* [a] in the second syllable). 0 sōγun, sōγan

SUVΓAN· YILA'N soγān yilān "A large harmless snake *(al-ḥuffāṭ min al-ḥayyāt)*." 0

SIYΓUN sīγun "Stag *(ayyil)*." SIYΓUN 'UTY sīγun oti [Mandrake] A certain plant whose root is shaped like a man and which is used as a remedy for impotence. It is called in Persian *istarang*. It is found as male and female; the male is for men, the female for women. 0 sīγun

SIYΓUN SAMUR sīγun samur Name of a place *(mawḍi')*. Buγra Khān was poisoned there. 0 N

JA'ḌAN čāḏan "Scorpion *('aqrab)*." čāḏan

LA'JIN lāčin "The shahin falcon *(šāhin)*," a bird of prey. A man may be called: LA'JIYN lāčīn for his prowess in war. 0 lāčin N

Chapter: *fa'ūl*

Q'TUVN qātūn The name of all female descendants *(banāt)* of Afrāsiyāb. Proverb: XA'N 'IYŠIY BULSA' QA'TUVN 'IYŠIY QALIYR xān īši bolsa qātūn īši qalīr "When the Khāqān's business is at hand the Khātūn's business is put off." This is equivalent to the Arabic saying: *iḏā jā'a nahr allāh baṭala* qātūn N P



*nahr 'īsā* ("When the canal of God comes the canal of Jesus is vain.") [1]

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207 1. Cf. Tha'ālibī, *Thimār al-Qulūb* (Cairo, 1384/1965), pp. 30-31. *Nahr allāh* means "the sea" or "rain" or "a flood"; *nahr 'īsā* was the name of a canal in Baghdad.



QA'ΓUVN· qāγūn "Melon *(baṭṭīx)*." Proverb: QA'ΓUVN· QARMA' BULSA' 'IḌISIY 'IKIY 'ALKIN TAKIYR· qāγūn qarma bolsa iḏisi ekki ālgin tägir 0 "When a melon is the plunder its owner is snatched along by both hands." This is coined about the tenacity with which a wealthy man holds on to his belongings. 0 qāγūn P

LA'ΓUVN· lāγūn "Something hollowed out like a grain-measure *(ṣāy' manqūr ka-ṣ-ṣā')*, out of which one drinks milk, curdled milk, and the like." 0 lāγūn

Chapters of Words with a *Madd* or *Līn* Augment between the Second and Third Radicals

Chapter: *fa'āl, fa'ūl, fa'īl*, in its various vocalizations

J

BUQA'J 'AR·T buqāč art Name of a pass *('aqaba)*. 0 buqāč N

BUQA'J· buqāč "Pots and pans *(tawr wa-qidr)*." :: 'ŠIJ BUQA'J· ešič buqāč.

R

TATA'R· tatār A tribe *(jīl)* of the Turks. 0 tatār N

TAΓA'R taγār "Sack *(γirāra)*" for keeping wheat, etc. 0 taγār

TW'R· tawār "Merchandise, property *(sil'a, māl)*." tawār

JAWA'R· čawār "Kindling *(aḍ-ḍaram alladī yūqadu bihi n-nār)*." It is used in the paired expression: JAWA'R JUW'R čawār čuwār. 0 čawār

SUQA'R· soqār "Hornless *(lā qarn lahu)*" (animal); bald toward the temples *(lā šaʿr ʿalā raʾsihi naḥw aṣ-ṣudγayn)*" (man) — or like the Turkic *(? aw ka-t-turkiyya)*. :: S UQA'R· QUVY· soqār qōy "A hornless *(jammā')* sheep." 0 soqār

XUZ'R· xuzār Name of a place *(mawḍi')* in the country of the Turks. xuzār N

Z

KUFA'Z· küwāz "Haughty *(mutakabbir)*." 0 küwāz

MARA'ZA marāz "Indigo *('iẓlim)*." marāz

MARA'ZU marāz "Hireling *(ajīr)*." Arγu and Yaγma dialect. :: XIYA'R MARA'Z xiyār marāz. D

Γ

TAŠUVΓ tasūγ "Conveyance *(nuqla)*" of merchandise, etc. 0 tasūγ

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TUŠA'Ī̲ tušāγ "Shackle for the fore-legs of a horse *(šikāl yaday al-faras)*." tušāγ

Q

BAJA'Q̲ bačāq "Christian fast *(ṣawm an-naṣārā)*." 0 bačāq

TALA'Q̲ talāq "Spleen *(ṭiḥāl)*." 0 talāq

TILA'Q tilāq "Female organ *(matā' al-mar'a)*." Čigil dialect. 0 tilāq D

SULA'Q̲ solāq "Spleen *(ṭiḥāl)*." Qifčāq dialect. The *sīn* is an alternant of *tā'*. This is like the Arabic *sitt* ("six") from the root *sids* and *ṭast* ("basin") from the root *ṭass*. The grammarians cite the following verse in this connection: *jazā llāhu banī s-si'lāti 'amr*$^{an}$ *wa-qābūsa širār an-nāti* ("May God requite the sons of the demons, 'Amr and Qābūs the evilest of men")[2] – intending by the final word *an-nās*. solāq D

K

BUDIYK bödīg "Dance *(zafan, raqṣ)*." 0 bödīg

BAZA'K bäzāk A variant of: BZK bāzāk [193].[3] bäzāk D

TIRA'K terāk "Poplar *(al-ḥawr min aš-šajar)*." 0 terāk

TILA'K tilāk "Wish *(murād)*." tilāk

TUL'K YLQY tülāk yilqi "An animal which sheds *(mu'iqq)* its winter coat and grows a summer one." 0 tülāk

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L

TUKA'L tükāl "Completeness *(tamām)*." Also, "a complete thing *(šay' tāmm)*" is called: TUKA'L tükāl. Thus :: TUKA'L 'ALĪ'IL tükāl alγil "Take it all *(tāmm*$^{an}$*)*." 0 tükāl

QIWA'L BURN qiwāl burun "A proud nose *('irnīn ašamm)*." This is an object of praise. Verse: qiwāl

2. Two syllables are missing at the beginning for a good Rajaz: – – *ǰazā'llāhu banī s-si'lāti / 'amrān wa-qābūsa širāra nāti* Cf. the verses of 'Ilbā' ibn Arqam (cited *Lisān al-'Arab*, s.v. nwt): *yā qabbaḥa llāhu banī s-si'lāti / 'amra bna yarbū'a širāra n-nāti / laysū a'iffā'a wa-lā akyāti* ("May God efface the sons of the demons, 'Amr son of Yarbu' the evilest of men, neither modest are they nor clever").

3. The definition is below the line in a later hand.

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'AR'DIY SINY QIYZ ardi sini qīz V
BUVDY 'NIK TA'L bödi anig tāl
YAY'LIЏR 'ANIK 'AR'TUJY yaylur anig artuči
BUR'NY TQY QIW'L burni taqi qiwāl 0

Describing a girl: "The girl led you on, (the supple-bodied one), her body swaying coyly and shaking like a juniper branch, while her nose was in the air."

M

JURA'M čurām "A shot with a light arrow *(ramya bi-sahm xafīf)*." It is farther than the *γalwa* [= one-eighth mile]. The man shoots while lying on his back *(mustalq*$^{an}$*)* so that the arrow will cover the most distance. :: JURA'M 'UQIY čurām oqi "The arrow used in this kind of shooting." 0 čurām

QUR'M KIŠY LA'R qurām kišīlār "People seated according to rank *(al-julūs 'alā l-marātib)*," as they are seated in court. :: KIŠILA'R QURA'M̲ 'ULTURDIY L'R kišīlār qurām olturdilār "The people sat down according to rank." qurām

N

BULA'N bulān Name of a large beast hunted in the lands of Qifčāq. It has one horn, shaped like a jar, hollowed out and erect toward the sky, in which snow and rain accumulate. The female kneels down so that the male may drink from her horn, and the male kneels down so that the female may drink from his. 0 bulān

TIKYN tegīn "Slave *('abd)*" – this is the root-meaning. Thus :: KMUŠTIKYN kümüš tegīn "A slave clear-colored as silver." 'AL'B' TIKYN alp tegīn "Strong slave." QUTLUĪ' TIKYN qutluγ tegīn "Blessed slave." tegīn N

Then this word became a title pure and simple *(sima maḥḍa)* for the sons of the Khāqāniyya. It is found joined with the names of birds of prey. For example: JAĪ'RIY TIKYN čaγri tegīn meaning: "A Tegīn like a falcon *(bāzī)* in his ferocious courage." KUJ' TIKYN küč tegīn "A powerful Tegīn." N

The reason why this name was transferred from the slaves *(mawālī)* to the sons of Afrāsiyāb is simply that the latter used to

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pay their respects to their fathers by addressing them in the following way, both orally and in letters: "Your slave *('abd)* did such-and-such and performed such-and-such." This showed modesty on their part and respect for their fathers. Afterwards this name was reserved for them [when uttered alone], while as a name for slaves *(mawālī)* it remained joined to some other element, so as clearly to distinguish the two. 0

TUZUVN tüzün "Forebearing *(ḥalīm)*." Proverb [=118 üstar-]: TUZVN BYRLA' 'URUŠ 'UVTUVN BYRLA' TIRAŠMA' tüzün birlä uruš, ütün birlä tiräšmä 0 "Argue with one who is forebearing (for he will bear with you) but do not quarrel with one who is insolent and foolish (for he will overcome you)." 0 — tüzün P

TUKUVN tögün "Brand, cauterization *(wasm, kayy)*." 0 — tögün

TUMA'N tümän "Mist *(ḍabāb)*." 0 — tumän

JARUVN čarün "Plane tree *(šajar al-dulb)*." Yaγma dialect. — čarün D

JIKIYN čigïn A plant which grows among vines, forms ears, and is used as fodder. 0 — čigïn

JIKYN čigïn "Silk *(ibrīsam)*." :: JIKYN YIBIY čigïn yipi "Silk thread."

0 JIKIYN čigïn "A stitch of brocade figured with gold *(xiyāṭa ad-dībāj muqarqaman bi-d-ḍahab)*." :: JIKYN JIKNA'DIY čigïn čignädi "He embroidered *(qarqama)* the brocade." 0

SAMA'N samān "Straw *(tibn)*." Čigil dialect. 0 — samān D

QULA'N qulān "Wild ass *(ḥimār al-waḥš)*." — qulān

QABA'N[1] qapān A man's name. — qapān N

QUT'N qutān A man's name also. 0 — qutān N

KUKA'N kögän "Noose *(ribāq)*" for small cattle or for milch cows when being milked. 0 — kögän

ʔIL KUKA'N yel kögän "Rainbow *(qaws quzaḥ)*."

Those with an Augment after the Third Radical

Chapter: *fa'lā, fa'lū, fa'lī*, medial quiescent

B

TURBIY torpi "Calf in its first year *(tabīʔ)*." 0 — torpi

KUR'BA' 'UVT körpä öt "Late-sprouting *(xalifa)* plant." Similarly :: KURBA' YIMIŠ körpä yemiš "Late-ripening *(xalifa)* fruit." It refers to what emerges after its first — körpä

209 1. First A changed from U (?).



QANDA' qanda An interrogative particle of place meaning "where? *(ayna)*." :: QANDA' 'ARDIYNK qanda ärdiŋ "Where were you?" The *nūn* is an alternant of *yā'*: QAYDA' qayda. The root-form is: QAYUVDA' qayūda. 0 — qanda D

QARDUV qardu "Ice grains *(ḥabbāt al-jamd)* the size of hazelnuts which flow on the surface of the water in extreme cold." — qardu

Verse:

| | | |
|---|---|---|
| QARDUVNIY YINJUV SAQINM'NK | qardüni yinčü saqinmäŋ | V |
| TUZI'VNY MANJUV SIZINM'NK | tuzγüni manču sezinmäŋ | |
| BULM' DQ[1] N'NK K' SAWINM'NK | bulmaduq näŋkä säwinmäŋ | |
| BILKA'LA'R 'ANIY YIYRA'R | bilgälär ani yerär | |

"Do not consider ice grains as pearls; do not consider a gift of food as a wage for work; do not rejoice at what you have not found; for at all these the sages scoff." 0

KANDUV kändü "Self *(ḏāt, nafs)*." :: 'UL KANDUV 'AY'DIY ol kändü aydi "He himself said." 0 — kändü

KUNDIY kündi "Vile *(raḏl)*." Oγuz dialect. :: 'UL KUNDIY KIŠY 'UL ol kündi kiši ol "He is a vile man." This particle may be used as a filler *(ṣila)* when one loses the thread of speech *(iḏā lam yattafiq ḥuḍūr al-kalām)*. One inserts this word until one can resume the thread of speech. 0 — kündi D

MUNDA' munda A particle meaning "here *(hāhunā)*." :: 'UL MUNDA' 'UL ol munda ol "He is here." — munda

MANDA' mändä A particle meaning "I have *(fiyya wa-'indī)*." — mändä

Verse:

| | |
|---|---|
| 'AM'KAK SIZIN TURI'UV YUVQ MUNDA' TAMUV | V (munda) |
| 'AD' KUV[2] LUKUK KURMAḌIB' 'AŽUN JIQA'R | |
| āmgäksizin turγu yōq munda yamu | |
| äḏgülüküg körmäḏip ažun čiqār | |

"It is unthinkable that man remain here without grief; before he sees any good his time is up (and he dies)." 0

MANDUV mandu Name of a Turkic vinegar *(xall turkī)*. The juice from fine grapes is kept in an earthen jar until it ferments, then pure wine is poured over it and the mixture is left overnight to mature. It is the most excellent of vinegars. 0 — mandu

[R]

211 1. DQ below line.
2. KUV above line (apparently a later hand).

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BUΓRA' buγra "Camel stallion *(faḥl al-ibil).*" From this comes the name: BUΓ̲RA' XA'N̲ buγra N buγra xān. 0

[I. 352/420] 212

BUKRIY bükri "Bent over (hunchbacked) *(aḥdab),*" of anything. 0 bükri

TAT̲RUV tetrü "Inverted *(ma'kūs),*" of anything. tetrü

TUΓRUV toγru "The tang of a blade *(sīlān).*" It is the tail *(ḏanab)* of a sword, knife or dagger, which is inserted into the handle. 0 toγru

TAK̲RA' tägrä "Circuit, rim *(ḥawl, ḥitār)*" of a thing. :: QUD̲UΓ TAKRASIY quḏuγ tägräsi "Rim of a well (or other)." tägrä

JUBRA' čöprä "Shabby *(xalaq),*" of clothing. čöprä

JAΓRIY čaγri "The sacer falcon *(ṣaqr).*" From this comes the man's name: JAΓ̲RIY BAK čaγri beg. 0 čaγri N

JIΓRY čiγri "Sphere *(falak).*" :: KU̲VK JA̲IΓRIYSIY kök čiγrīsi "The celestial sphere." čiγri

JIΓRY čiγri "The spindle *(falak)*" of a mill, waterwheel, or the like; a "whorl *(ṣihrija)*" of silk; a "pulley *(bakara)*" of any kind.

Verse: V (čaγri)

JAΓ̲RIY 'ALIB̲ 'AR·QUN MUNUB̲ 'AR·QAR̲ YA̲TA'R
'AWLAR KAYI̲K TAY·ΓAN 'IDIB̲ TILKU̲V TUT'R
čaγri alip arqun münüp arqar yetär
awlar käyik tayγan iḏip tilkü tutär

Describing the hunt: "He takes sacer in hand and, mounting a courser, reaches the mountain goats; he hunts the wild beasts and foxes with his hounds." 0

SAΓRY saγri "Hide (shagreen) *(zarγab).*" The "skin or surface *(adīm)*" of anything is called: SAΓ̲RIY saγri. Thus :: YIYR̲ SAΓ̲RIYSIY yēr saγrīsi The surface *(adīm, wajh)* of the earth. :: KIŠIY SAΓ̲RIYSIY YUVZ̲ kiši saγrīsi yüz "A man's hide *(zarγab)* is his face" – since it is the hardest and coarsest skin because it is exposed to heat and cold. saγri (P)

SIΓ·RA' siγra "Ravine, valley *(fajj, wādī).*" Oγuz dialect. 0 siγra D

SUWRAY süwre Any "pointed *(muḥaddad ar-ra's)*" object, such as a spearhead, arrowhead, minaret, skewer, and other small objects. 0 süwre

:: 'AWK' SI̲UQ·RUV[1] KIR̲·DIM̲ äwkä suqru kirdim "I entered the house as an intruder, without permission *(dāmir[an] min γayr iḏn).*" 0 suqru

212 1. I crossed out by later hand.



KU̲S̲RY küsri (?) "Ribcage *(jawāniḥ aṣ-ṣadr).*" küsri ?

KU̲W̲RA' köwrä "The trunk *(šabaḥ)*[2] of a dead animal when its insides have rotted away and the flesh remains dried to the bones." 0 köwrä

KAK·RA' käkrä A bitter plant chewed by camels. käkrä

Z

BAN·ZY banzi "Remains of the vine on the trellis after the grapes have been plucked *(baqāyā l-'inab ba'd al-qiṭāf*

[I. 353/422] 213

*'alā l-'arīš).*" Kän̄čäk dialect. banzi D

SUNZIY sunzi (?) A type of flea *(buryūṭ).* I consider it to be the louse *(qaml).* 0 sunzi ?

JWŽV čawžu (?) A tree that is red in trunk and branch, has red bitter berries, and grows in the mountains. It is the *'anam* tree to which are likened the fingertips of young girls. 0 čawžu ?

KAN̲ZIY känzi A Ṣīnī fabric *(nasīj)* in various colors, red, yellow or green. känzi

S

BU̲X̲SI̲Y buxsi Name of a food. It is made by cooking wheat, putting it into a jar with almond kernels, and pouring over it *talbīna* [a mixture of bran, milk and honey], then leaving it to ferment. One eats the solid part and drinks the liquid. 0 buxsi

TUXSIY tuxsi A tribe *(jīl)* of the Turks in Qayās.[1] :: TUX̲SIY JIKIL tuxzi čigil. 0 tuxsi N

TAW·SIY täwsi "Tray *(xiwān).*" 0 täwsi

TUM·SA' tumsa (?) "Platform *(minbar).*" Arγu dialect – not original. 0 tumsa ? D

XAF̲SIY xafsi "Small box *(ḥuqqa).*" 0 xafsi

Š

TUT̲ŠIY tutši Something "adjoining *(muqārin, mujāwir).*" :: 'ANIK YI̲YRY MANIG[2] YYR[3] KA' TUT̲ŠIY 'UL anig yēri mänig (yēr)kä tutši ol "His land is adjacent *(muqārina)* to tutši

2. MS. *šayx.*

213 1. MS. *quyās* (*u* by later hand).
2. Three dots of G by later hand.
3. Added by later hand below line.

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mine." The *šīn* here is related to *jīm*; one may say: TUT·JIY tutči. A variant of the same word is: TUTA'ŠIY tutāši. :: MAN· SANK' TUTA'ŠIY BARIYR· MAN mān sanꜧ tutāši barīr mān "I go to you habitually *(dā'iban)*." 0 D

JAX·ŠUV čaxšu "Box-thorn *(ḫuḍaḍ)*." It is used to treat ophthalmia. Not original. 0 čaxšu

QARŠIY qarši "Royal palace *(qaṣr al-malik)*." 0 qarši

QARŠIY qarši "Opposite *(ḍidd)*." :: TUVN KUVNUK· QARŠIYSIY 'UL tün künüg qaršisi ol "Night is the opposite of day."

QARŠIY qarši "Disagreement *(ixtilāf)*" between two emirs. :: 'UL BAK 'ANIG BIR·LA' QAR·ŠIY 'UL ol beg anig birlä qarši ol "That emir is in disagreement *(muxālif)* with the other." 0

QAW·ŠIY QA'Š· qawši qāš "Joined and arched *(maqrūn azajj)* eyebrows." qawši

Γ

BAT·ΓA' batγa "The board *(lawḥ)* upon which one cuts felt and goat's-hair cloth for caps." 0 batγa

TUZ·ΓUV tuzγu "A gift *(hadiyya)* of food which is brought out for a relative or acquaintance who is passing through." tuzγu

TAM·ΓA' tamγa "Seal *(ṭābi')*" of the king, or other. tamγa

TAMΓA' tamγa Any "tributary *(sā'id)*" of water, running into a sea, lake, river, etc. Also "an estuary *(furḍa al-baḥr)*" is called: TAM·ΓA' tamγa. 0

[I. 355/424]



Verse:

TAM·ΓA' SUWIY TAŠ·RA' JIQB· TA'ΓIΓ 'UTA'R· V
'AR·TUJ LARIY TAK·RA' 'UNUB· TIZ·KIN YAṬAꜦ'R·
tamγa suwi tašra čiqip tāγiγ ötār
artučlari tägrä önüp tizgin yetār

"The water of this tributary penetrates the mountain, while on either bank grow junipers in a row like a horse's halter."[1]

JUF·ΓA' čuwγa "Relay horse of the express courier *(al-faras alladī ya'cuḍuhu l-barīd al-musri' fi ṭ-ṭariq fa-yarkabuhu ilā an yajida l-āxar)*." čuwγa

214 1. A play on words with tizig "row" and tizgin "halter" (see ED, 574).



JUF·ΓA' čuwγa "Scout, guide *(dalīl, qā'id)*." Qifčāq and Oγuz dialect. Proverb [cf. 244 qulāvuz]: QALIN QULA'N JUF·ΓA' SIZ BULM'S· qalin qulān čuwγasiz bolmās "There is no herd of wild asses without a guide *(dalīl, hādī)*." This is coined [to advise] a person to follow another in a matter where it is right for him to obey. 0 D P

SURΓUV soryu "Cupping glass *(miḥjama)*." 0 soryu

SLΓ' 'ĀT· salγa āt "A restive *(jamūḥ)*[2] horse." salγa

QAB·ΓA' qapγa "Gate or pass *(darb)*." qapγa

QAḌ·ΓUV qaḍγu "Care, sorrow *(hamm, ḥuzn)*." 0 qaḍγu

QUD·ΓUV qudγu "Flies *(ḍubāb)*." 0 qudγu

QAR·ΓA' qarγa "Crow *(γurāb)*." Proverb: qarγa

QAR·ΓA' QARIYSIN KIM BILYR qarγa qarīsin kim bilīr P
KIŠY 'ALA'SIN KIM· TAB'R kiši alāsin kim tapār

"Who is it that knows old crows (from young? Likewise,) who is it that knows a man's secret thoughts?"

Verse:

QARΓA' QLY BIIILSA' MUNGIN 'UL· BUZ SUQ'R V
'AW·JY YAŠIB· TUZAQ· TABA' MANK·K' YAQA'R·
qarγa qali bilsā munꜧn ol buz suqār
awči yašip tuzaq tapa mänꜧkä yaqār

"The crow, when he knows that hardship (and hunger will come down on him) will bore through the ice; but he will not hesitate to enter the trap when he sees grain inside, as long as the hunter is well hidden." 0

QUR·ΓUV 'AR· quryu är "A light-witted *(ṭayyāš)* man." quryu

QAR·ΓUV qaryu "A structure in the shape of a minaret, built on a mountain peak, on which a fire is lit to warn people to arm themselves against an approaching enemy." 0 qaryu

QAŠ·ΓA' QUVY· qašγa qōy "Sheep with black body and white head *(arxam)*." QAŠ·ΓA' 'AT· qašγa at "Horse with a white blaze *(mubarqa')* except for black around the eyes." "A camel with a white spot on the head *(aṣqa')*" is also called this. 0 QAŠ·ΓA' BUΓRA' qašγa buγra. The name of two places *(ism mawḍi'ayn)*.[3] 0 qašγa N

2. MS. *jamū'*.

3. Atalay (Tercüme I, 426) speculates that "A camel with a white spot on the head" is the definition of qašγa buγra, and that the word defined as "The name of two places" has dropped from the text.

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Anything "twisted or crooked *(inzawā, i'wajja)*" is: QAM·ΓΙΥ qamγi. One calls "a person with palsy of the mouth *(laqwa)*": QAM·ΓΙΥ YUVZ·LUK· qamγi yüzlüg. qamγi

W

TAL·WA' telwä "Crazy *(majnūn)*." 0 telwä

QAL·W' qalwa "An arrow that has a rounded wooden head in place of the iron point *(jummāḥ* [defined])." qalwa

215

[I. 357/426]

Q

"Anything wrinkled *(fīhi γuḍun)*" is called: BUR·QIY NA'NK· burqi nāṇ – for example, a frowning face in which the forehead is wrinkled. 0 burqi

TAR·QA' tarqa "Sour grapes *(ḥiṣrim)*." A variant of: TAL·QA' talqa. tarqa D

TUR·QUV torqu "Silk *(ḥarīr)*." Proverb: TAW·ΓA'J· XA'ÑIK TURQUV SIY[1] TALIM TANK·LA'MAḌIB· BIJ·MA'S· tawγāč xānnig torqusi tälim, tänlämädip bičmās 0 "The Khāqān of Ṣīn has much silk but he measures it out before cutting it (for clothing)." This is coined to advise someone to be moderate and leave off squandering. 0 torqu P

TAL·QA' talqa "Sour grapes *(ḥiṣrim)*." The *lām* is an alternant of *rā'* [i.e. tarqa]. talqa D

Anything "twisted" or "spun" *(maftūl mudawwar)* is called: TAL·QUV talqu. Thus "a twisted rope" is called: TAL·QUV YIŠIΓ talqu yišiγ. 0 talqu

JANQA' čanqa "A type of hunting snare *(ad-dāḥūr wahwa naw' min al-maṣāyid)*." 0 čanqa

"A hard-tempered *('asir aṭ-ṭab')* man, one who obeys no one *(lā yanqādu li-aḥad)*" is called: QAT·QIY KIŠIY qatqi kiši. qatqi

QUT·QIY 'AR· qotqi är "A humble man *(mutawāḍi')*." qotqi

K

BAR·KA' bärgä "A rod or whip *(qaḍīb, sawṭ)*" used to beat thieves or to goad asses. 0 bärgä

BURKA' bürgä "Flea *(barγūṭ)*." "A light-witted *(ṭayyāš)* man" is likened to this and called: BURKA' KIŠIY bürgä kiši. 0 bürgä

BIYR·KUV bērgü "Debt *(dayn)*." :: 'ANIK MANK' BIYR· 'AĀT· BIYR·KV SIY[1] BA'R· anig maṇa bir āt bērgüsi bār – "He owes me a horse." 0 bērgü

215 1. SIY above line, by later hand.



BAL·KUV balgü "Mark, sign *(amāra, 'alāma)*." Proverb: QUT· BALKUVSIY BILIK qut bälgüsi bilig "The mark of Fortune is Wisdom." 0 bälgü P

BILKA' bilgä "Wise *(ḥakīm)*." 0 bilgä

BILKA' bilgä "Knowing *('ālim)*." 0

BIL·KA' bilgä "Intelligent *('āqil)*." Verse:

BILKA' 'ARIK 'ḌKV TUTB SUVZIN 'IŠIT V
'AR·ḌAMINIY 'UK·RANIBAN 'IŠ·QA' SURA'
bilgä ärig äḍgü tutup sözin eşit
ärdämini ögränibän išqa sür-ä

"Hold the wise man in good stead, listen to his words, learn his manners and virtues, and apply (what you have learned)."

From this comes the name: BIL·KA' BAK· bilgä beg meaning "Wise, knowing, intelligent emir." The Khān of the Uighur was called: KUVL· BIL·KA' XA'N· kōl bilgä xān meaning "His intelligence is like a lake" *('aqluhu ka-l-γadīr)*. 0 N

[I. 358/428] 216

:: BUKV BILKA' bügü bilgä "Intelligent *('āqil)*." It is likened to pools of water only because of its abundance. 0

TAIR·KUV tergü "Saddle straps *(simāṭ)*."[1] 0 tergü

TIRKY tergi "Spread table *(mā'ida)*." Proverb [cf. 237 saγrāq]: TILIN· TIRKY K' TAKIYR tilin tergikä tägir 0 "By (gracious) speech you'll reach the table spread." This is coined to advise a person to show his excellence through his speech. It is like the Arabic saying: *al-mar' maxbūw taḥta lisānihi* ("A man is hidden beneath his tongue"). 0 tergi P

One says of the panic *(hazāhiz)* which befalls a people when the enemy appears, so that they flee *(nafarū)* from him: TAZKY BULDY täzgi boldi. 0 täzgi

TILKUV tilkü "Fox *(ṭa'lab)*." 0 This is a nickname for baby girls. When a woman gives birth, they ask the mid-wife: TILKUV MUV TUΓ·DIY 'AZUV BURIYMUV tilkü mü tuγdi azu börimü meaning "Did she bear a fox (meaning a girl, since girls are coy and cunning; and :: BURIYMUV) or a wolf (meaning a boy, since boys are brave)?" 0 tilkü

:: BIYR TILKA' 'AT bir tilgä ät "A slice *(filḍa)* of meat." The same for anything cut lengthwise. Hence "a strip *(šaṭba)* of land" is called: BIYR TILK' YIYR· bir tilgä yēr. 0 tilgä

216 1. The classical plural of *simṭ* "saddle strap" is *sumūṭ; simāṭ* can mean "tablecloth"; see ED, 544.

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JAJK' čäčgä "Weaver's reed *(ḫaff al-nassāj)*." čäčgä

To ask a child whether he must [pee] or not *(hal bihi am lā)* they say: JURKV BA'R MUV čürgü bār mu. 0 čürgü

BUTKUV bütgü "Excrement *(γā'iṭ)*," used only of children. :: BUTKV BA'R MUV bütkü bār mu "Do you have to go ca-ca?" 0 bütgü

JILKUV 'AT čilgü at "A sorrel *(ašqar)* horse." 0 čilgü

SIR·KA' sirkä "Vinegar *(xall)*." 0 sirkä

SIR·KA' sirkä "Nit *(ṣu'āba ar-ra's)*." 0

KATKIY 'AT kätki at "Horse with protruding chest and hollow back *(aq'as)*." 0 kätki

KUT·KIY kötki "Mound of earth *(at-tall min al-turāb)*." 0 kötki

KAḎKUV käḏgü "Clothing *(malbūs)*," of whatever sort. 0 käḏgü

KULKV külgü "Laughter *(ḍaḥika)*." 0 külgü

"Apoplexy *(sakta)*" is called: KULKV külgü. :: 'AR KLKV BRDY är külgü bardi "The man had an apoplectic stroke." One may also say: KUL·T·KUV kültgü. 0

KAR·KIY kärki "Carpenter's ax *(qaddūm)*." 0 kärki

KUR·KA' körgä "A wooden plate *(aṭ-ṭabaq allaḏī yuṣna'u min xašab)*." Känčäk dialect. körgä D

L

BUTLV butlu (buylu ?) Camel's nose-plug *(xašāš anf al-ba'īr)*.[2] 0 butlu (buylu ?)

[I. 360/430]



BIRLA' birlä A particle meaning "with *(ma'a)*." :: 'UL MANIK BIR·LA' 'AR·DY ol mänig birlä ärdi "He was with me." One may elide the *rā'* for lightness and say: BILA' bilä. 0 birlä

BBLY bibli "Long pepper *(ad-dār fulful)*." 0 bibli

TUB·LUV toplu (?) Grave *(qabr)*. To curse someone you say: TUB·LUVQA' TUL toplūqa tol, meaning: "May the grave be filled with him!" 0 toplu ?

2. See S. Tezcan in *Türk Dili Araştırmaları Yıllığı - Belleten*, 1977, p. 60.



TUQ·LIY toqli "Sixth-month old sheep *(al-jaḍa' min aḍ-ḍa'n wahwa llaḏī maḍā 'alayhi sitta ašhur)*." 0 toqli

JAFLY čawli "The shahin falcon *(šāhin)*." 0 čawli

JAΓLA' čaγla Name of a summer pasture in Uč. čaγla N

ŠUΓLUV šuγlu "Hound's-berry *('inab aṯ-ṯa'lab)*." šuγlu

M

BIJ·MA' YURYNJΓA' bičma yorïnčγa "Cut *(maqṭū')* clover." biema

Those [deverbal] nouns with the *mīm alif* suffix [-ma] indicating the passive participle become simple nouns, and so I shall mention them here. 0 G

TUITM' tutma "Box *(ṣandūq)*." 0 tutma

TURMA' turma "Radish *(fijl)*." Hence "carrot *(jazar)*" is called: SARIΓ TURMA' sariγ turma, meaning, "yellow radish." The people of Arγu call the latter: KIYZRIY gēzri, borrowing the Persian word for carrot *gazar* but pronouncing it with slurring *(rikka)*. The Oγuz call it: KAŠUR gäšir which they also borrowed from the Persians. When they mixed with the Persians they forgot some of their own language and used Persian in its place. For example, they call a flask *(qumquma)*: 'AF·TABAY aftabe which is the Persian *āftābe*. They call a necklace *(ṭawq)*: QALIYDAH qalīda – in Arabic[1] it is *qalāda*. The Turks call a flask *(qumquma)*: QUMΓA'N qumγān and they call a necklace or ring *(ṭawq, ḥalqa)*: BAQAN baqan. 0 turma D D

Know that the Oγuz are refined. They use nouns and verbs in isolation that the Turks use only in paired expressions, as a branch or subordinate is joined to its root. For example, the Turks say to mean "He mixed two things": QAŤIY QAR·DY qatti qardi. 0 QAŤIY qatti is the root in the matter of mixing two things; QARDIY qardi is subordinate to it. The Oγuz say: QAR·DIY qardi for mixing two things, leaving off the root. Similarly, the Turks say: 'ḎKV YAWLA'Q aḏgü yawlāq – 'AḎKUV äḏgü is "good"; 0 YAWLA'Q yawlāq is "bad" and is used paired with 'AḎKUV äḏgü not alone. The Oγuz use it alone. 0 D

[I. 361/433]



TIZ·M' tizmä "Waistband *(nayfaqa)*" of trousers. Also anything that resembles it, such as the "mouth *(ra's)*" of a bag. It is made like a waistband, then a string is inserted to tie it up. 0 tizmä

TAK·MA' tägmä A word meaning "every one *(kull aḥad)*." Proverb: TAK·MA' KIŠY 'UVZ BUL·M'Ṣ YA'T YAΓUQ TUVZ BULM'S tägmä kiši öz bolmās, yät yaγuq tüz bolmās 0 "Every person is not like your self (that you should entrust your secret to him or rely upon him), nor are the foreigner and the kinsman equal." tägmä P

217 1. MS. *bi-l-γuziyya*, read *bi-l-'arabiyya*.

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TUKMA' tügmä "Button *(zirr)*" of a shirt. 0 Also the buttons of tunics and robes. 0 tügmä

TIK̲M' NA'NK· tikmä nä̲ŋ "Something sewn *(muxayyaṭ)*." tikmä

JAL·MA' čalma "Clod *(madar)*." "The dung *(kirs)* from sheep folds and camel stables which is cut up and dried for fuel in the winter" is called: JAL̲·M' čalma. 0 čalma

SATM' satma "A type of platform which the vineyard guard sets up in a tree to sit on at night ('*irzāl* [defined])." satma

SUZ·MA' süzmä "Curds *(ḫālūm)*." 0 süzmä

QAT̲·MA' YUVΓA' qatma yuvya "Folded bread cooked in butter *(yuṭbaxu fi samn)*." 0 qatma

QAR̲·MA' qarma "Plunder *(nahb)*." Hence :: NA'NK QAR̲·MA'LA'DIY nä̲ŋ qarmālādi "He plundered something." 0 qarma

QIR·MA' qirma Anything "turned on a lathe *(maxrūṭ)*." Thus :: QIRMA' TUBIQ qirma topiq "A turned ball." 0 qirma

KAS·MA' käsmä "A broad iron arrowhead *(al-mišqaṣ min an-niṣāl)*." 0 käsmä

KAS̲·MA' käsmä "Forelock *(nāṣiya)*." Verse: V

| | |
|---|---|
| TUNLA' BIL' BASTIMIZ̲· | tünlä bilä bastimiz |
| TAK̲·M' YNKAQ BUSTIMZ | tägmä yaŋaq bustimiz |
| KS̲·MA'LARIN KAS·TIMZ | käsmälärin kästimiz |
| MINK̲·LA̲Q 'A̲RIN BJTIMZ | miŋlaq ärin bičtimiz |

Describing their raid on the Uighur: "We attacked them at night; we lay in ambush on every side; then we cut their horses' forelocks, and killed the men of: MINK̲·LA̲'Q miŋlāq (a place name)." 0

[N]

BAK̲·NIY bägni "Beer *(šarāb)*" of wheat, millet or barley. 0 bägni

BAΓ̲·NA' baγna "Rung *(daraja)* of a ladder." 0 baγna

"A type of laserwort *(maḫrūṭ)*" is called: TAΓ·N' YWA' taγna yawa. Its medicinal juice[1] is mixed with curdled milk and added to the gravy of Tutmāč. taγna

TAK·NA' täknä "Trough *(naqīr)*." täknä

JURNY čurni "A laxative *(dawā' mushil)* compounded by the doctors of the Turks." čurni

218 1. MS. *ma'qūrun*, read *ma'qūruhu*, in the meaning *'aqqaruhu*.



JIKN' čignä "Harrow *(mimlaqa)*." Yaγma dialect. čignä D

XAS·NIY xasni An Indian medicine which is placed in the butter-skin of a baby, xasni

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who licks it in order to get fat.[1] 0

QUŠNIY qošni "Neighbor *(jār)*." The Oγuz put the *nūn* before the *šīn* and say: QU̲NŠIY qonši. Both of these are correct. 0 qošni D

Chapter: *fa'lān, fu'lān, fi'lān*, in its various vocalizations

B

TUR̲·BU̲N̲· torpun (?) "Inquiry, conjecture *(taḥarrī, qiyās)*." :: 'ANIK 'AFIN TUR-torpun (?) BIN·LA' anig äwin torpinla "Inquire where his house is *(taḥarra ayna baytuhu)*."

T

TRBYN tartīn "A band or retinue *(jamā'a, raht)* of people, under the command of a chief from among them." 0 tartīn

TARTIYN tartīn "Provisions *(mīra)*."[2] 0

:: 'AR̲· TAŠTIN BARDIY är taštin bardi "The man went outside *(xārijan)*." 0 taštin

JIK·T'N čiktān "Saddle cover *(γāšiya as-sarj)*." 0 čiktān

QAF̲·TA'N̲· qaftān "Robe *(qabā')*." qaftān

J

BARJA'N barčān Name of a place. barčān N

TABJA'N tapčān "A three-legged [stool] shaped like a tray *(xiwān)*, used to stand on when picking grapes." 0 It is for picking those bunches which cannot otherwise be reached. 0 tapčān

219 1. MS. *li-yatarayyala*, read *li-yatarabbala*.

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JUR·JA'N jurčān One of the frontiers *(ṯaγr)* of Islam, on the road to Ṣīn. jurčān N

X

BARXA'N barxān Name of Lower Ṣīn. It is a fortress *(ḥiṣn)* on a mountain top near Kāšγar. There are gold mines beneath it. 0 barxān N

BURXA'N burxān "Idol *(ṣanam)*." As a painted effigy *(dumya)* it is called: BḌAZ BURXA'N bāḍiz burxān. 0 burxān

TARXA'N tarxān A pagan word meaning "emir *(amīr)*." Arγu dialect. tarxān D

D

JIN·DA'N čindān "Sandalwood *(ṣandal)*." 0 JINDA'N 'AT čindān at "A reddish-bay *(ward)* horse." čindān

R

TAW·RA'N täwrān "Threads which are gathered and then twisted together *(xuyūṯ tujma'u ṯumma yuftalu)*" for trouser-bands and sling-ropes. 0 täwrān

SAB·RA'N sabrān Name of one of the cities of the Oγuz. The common people call it ṢAB·RA'N ṣabrān with *ṣād*, but there is no way for *ṣād* to come into Turkic. 0 sabrān N

SUY·RA'N subrān (?) Anything "long or tall *(ṭawīl)*," such as a minaret, or the like. Oγuz dialect. 0 subrān ? D

S

TUKSIYN tügsīn "A type of four-ribbed knot *(naw' min al-'uqad yu'qadu 'alā arba'a aḍlā')*. Verse [=408 boquq]: tügsīn

| | | |
|---|---|---|
| TAK·M' JAJ'K 'UKUL·DIY | tägmä čečäk üküldi | V |
| BUQUQLANIB BUKUL·DIY | boquqlanip bögüldi | |
| TUKSIYN TUKUVN TUKUL·DIY | tügsīn tügün tügüldi | |
| YAR·ΓA'LIMAT[3] YURKAŠVR | yarγālimat yörgäšür | |

Describing summer: "The flowers are heaped up; their calyxes are gathered like ribbed knots; they are entwined one in another, ready to burst asunder." 0

TUK·SIYN tügsīn Title of a commoner in the third rank N

2. Gloss above line in a later hand: *ṭa'ām* ("food").
3. First *sukūn* (·) changed from dot over R (indicates Z).





from the king. 0

TUQSUVN toqsōn The number "ninety *(tis'ūn)*." Its root is: TUQVZ 'UVN toqūz ōn meaning "nine times ten." 0 The two words were joined into one. 0 toqsōn

SAX·SIYN saxsīn A city near Bulγār. It is Suvār. 0 saxsīn N

SAKSUVN säksōn The number "eighty *(ṯamānūn)*." Its root is: SAKIZ 'UVN säkiz ōn meaning "eight times ten." The two words were joined into one. säksōn

KUB·SUVN köpsūn "Mattress, soft bedding *(ḥašiyya, firāš mawṭū')*." köpsūn

KIM·SA'N kimsān "Gold leaf *(ruqāqāt aḍ-ḍahab)*," used on caps, etc. kimsān

Š

KIR·ŠA'N kiršān "White lead *(isfidāj)*." 0 kiršān

KUKŠYN NA'NK kökšīn nāṇ "Anything of a sky-blue color *(ka-lawn as-samā')*." kökšīn

Γ

BAR·ΓA'N [sic] bazγān "A smith's hammer *(fuṭs)*." 0 bazγān

BAŠ·ΓA'N bašγān A large fish weighing 50-100 raṭls. A tribal chieftain *(kabīr al-qawm)* is likened to it and called: BUDUN· BAŠ·ΓA'NIY bodun bašγāni meaning "Chief of the people *(ra'īs al-qawm)*." 0 bašγān

TUTΓUVN tutγūn "Captive *(axīḏ, asīr)*." 0 tutγūn

TAD·ΓUVN tadγūn "River *(wādī)*," such as the Euphrates, etc. It is used like: 'UKUZ ögüz for any "flowing river *(wādī jārī)*." 0 tadγūn

TALΓ'N 'YK talγān īg "Epilepsy *(ṣar')*." talγān

SIJ·ΓA'N sičγān "Mouse *(fāra)*." Proverb [=562 qaši-]: 'ULDAJY SIJ·ΓA'N MUVŠ TAŠAQIY QAŠIYR· öldäči sičγān mīš tašaqi qašīr 0 "The mouse whose death is near will scratch at the cat's testicles." This is like the Arabic expression: *ka-l-bāḥiṯ 'an al-mudya* ("Like one who seeks the dagger"), coined about a person who hovers about that which will bring his death. 0 SIJ·Γ'N YILIY sičγān yili One of the twelve years in Turkic. sičγān P

SAR·ΓA'N sarγān A plant which grows in swamps. The place where it grows is called: SAR·ΓA'N YIYR sarγān yēr. "A thicket in which the cane has dried up *(yabisa)*" is called: SAR·ΓA'N QAMIYŠ sarγān qamīš. 0 sarγān

QRΓA'N YIYR qazγān yēr "Land that has erosion *(juruf)*, cracks *(axāqīq)* and furrows *(šuqūq)*." Proverb: qazγān

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| | | |
|---|---|---|
| QUŠ YAWZIY SAΓ̲:ZIΓ'N | quš yawuzi saγïzγān | P |
| YIΓ'A'J YAWUZY 'AZΓA'N | yïγāč yawuzi azγān | |
| YIYR· YAWUZY QAZ̲:ΓA'N | yēr yawuzi qazγān | |
| BUDN YAWUZY BARS̲:Γ'N̲· | bodun yawuzi barsγān | |

"The worst bird is the magpie. The worst tree is the (one called) Azγān." 0

221

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This is a shrub which has white and yellow rose-like blossoms and red berries like ear-drops; among us it is planted with the grazing-weeds (? *xuss*) of orchards, since it has no value as firewood: whenever it is kindled it crackles in the fire and sparks of it fly out and burn one's clothing and furniture. "The worst land is the eroded *(dāt al-juruf)*" – since it has no value for camping or sowing. "The worst people are those of Barsγān" – since they are unsociable and miserly. 0

QUZ̲:ΓUVN̲· quzγūn "Raven *(γudāf)*." Proverb: BUR̲ININK 'UR̲TAQ̲· QUZ̲:ΓUV-ÑUG̲·[1] YIΓ'A'J̲· BA'ŠIN̲·DA' börinin̲ ortaq quzγūnnug yïγāč bāšinda 0 "The raven shares with what the wolf hunts, but what the raven hunts is on top of the tree." [The wolf's is shared, the raven's is on the tree top.] This is like the Arabic saying: *yarbuḍu ḥajratan wa-yarta'ī wasaṭan* ("He lies down aside and pastures in the middle"). 0 — quzγūn P

QŠΓVN qušγūn "Tender cane *(qaṣab raṭb)* which is used as fodder." 0 — qušγūn

QŠΓVN qušγūn A variant of: 'UŠΓUVN ušγūn meaning "rhubarb *(rībās)*." 0 — D

QUM̲:Γ'A'N̲· qumγān "Flask *(qumquma)*." 0 — qumγān

MUN̲:Γ'A'N̲· KIŠIY munγān kiši "A loquacious person *(ṭarṭār)*." — munγān

Q

BAR̲:QIN KIŠIY barqïn kiši "A traveller whom nothing alters from his course *(ar-rajul al-musāfir allaḏī lā yaṭnīhi 'an 'azmihi šay')*." 0 — barqïn

TURQUVN̲· SUVW̲:[2] turqūn sūw "Still *(dā'im)* water." 0 — turqūn

TALQA'N̲· talqān "Barley gruel *(sawīq)*." — Verse: talqān

| | | |
|---|---|---|
| 'UΓLM 'U̲KUT̲· 'ALΓIL | oγlum ögüt alγïl | V |
| BILIK· SIZLIK KTA'R̲· | biligsizlik ketār | |
| TAL̲:QA'N KIM̲·NIK BUL̲:SA' | talqān kimnig bolsa | |
| 'ANGAR·[3] BAK·MAS̲· QATA'R̲· | anar bäkmäs qatār | |

221 1. *Tašdīd* (˜) and three dots of G by later hand.
2. The dots of the W by later hand.
3. Three dots of G by later hand.



"My son, take my counsel and drive off ignorance, for he who has barley gruel mixes it with syrup" – and similarly, he who has intelligence will accept advice. 0

JAL̲:QN čalqan "The spread of an infection *(ta'diya al-jurḥ wa-sirāyatuhu)* from one spot to another," such as a swelling of the leg which causes lumps in the groin. 0 — čalqan

QAL̲:QA'N qalqān "Shield *(turs)*." One of the two variants. [Cf. 612 qalqaŋ] — Verse: qalqān D

| | | |
|---|---|---|
| QIQ·RIB̲· 'ATIΓ̲· KAM·ŠALIM̲·[4] | qiqrip atiγ kämšälim | V |
| QAL·QAN· SU̲NKU̲VN· JU̲M·ŠALIM· | qalqan sünün čomšalim | |
| QAY·NAB· YANA' YU̲M·ŠALIM· | qaynap yana yumšalim | |
| QAT·ΓIY YAΓIY YU̲WIL·SU̲VN·[5] | qatγi yaγi yawalsün | |

[I. 368/441]

222

Describing the enemy: "We'll attack them screaming and shouting; we'll thrust with them with spear and shield; we'll be violent in the fray – then quiet (for the sake of peace, if it be sued for), so that the hard foe may relent."

K

TAR·KAN· tärkän An address *(xiṭāb)* of the Khāqāniyya for one who has sovereignty over a realm or province *(man kāna malikan 'alā l-wilāya)*. It is used only for those who belong to (? *'alā ṣadr*) the Khāqāniyya and the king. The word means: "You who are obeyed! *(yā muṭā')*." 0 — tärkän

:: TAR·KIN· KAL· tärkin käl "Come quickly *(asri' fī l-ḥuḍūr)*." Its root is: TAR·K· tärk meaning "speed *(sur'a)*." 0 — tärkin

TUR·KUN· törkün "Gathering-place of the clan *(majma' al-'ašīra)*; parents' house *(bayt al-umm wa-l-ab)*." :: QIZ· TUR·KUNIKA' KAL·DIY qïz törkünkä käldi "The daughter came to her father's house." — törkün

Verse [=371 čärgäš-]:

| | | |
|---|---|---|
| KAL·SA' 'ABNG·[1] TAR·KANIM· | kälsä apaŋ tärkänim | V |
| 'ATIL·KAMAT· TUR·KUNIM | etilgämät terginim | |
| YAḌIL·MAΓAY· TAR·KINIM | yaḍilmaγay törkünim | |
| 'AM·DIY JARIK· JAR·KASUVR | amdi čärig čärgäsür | |

4. Most *sukūns* (˚) in this stanza are apparently by later hand. This is not indicated in the transliteration beyond this point except in very striking cases.

5. All the U's in this stanza are apparently by later hand. This is indicated only sporadically beyond this point in the transliteration.

222 1. Three dots of G by later hand. Most of the vowels in this stanza are apparently by later hand.

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Calling the Khāqān to help fight the Yabāqu: "May the Khāqān but come! then my gathered goods *(jam'ī)* will prosper, my clan's houses *(buyūt 'ašīratī)* will not go to ruin; now the battle line is drawn up (may he reach me!)" 0

TAR·KIN· SUVW[2] tergin sūw "Stagnant *(mustanqa')* water." 0 TAR·KIN· SUV tergin sü "Gathered *(mujtama')* troops." Anything "gathered together *(mujtama')* is: TARKIN· tergin. tergin

TAŠ·KAN· taškän Name of Šāš. This is the home-town of Abū Bakr al-Qaffāl aš-Šāšī. Its root-form is: TA'Š· KAN·D· tāš känd meaning "City of stone *(balda min ḥijāra)*." 0 taškän N

TUŠKUN tüšgün "Goat's-thorn *(šajar al-kaṯīrā' ḏū šawk)*." tüšgün

JAT·KA'N· čätgän (čigän ?) "Bridle rein *('inān al-lijām)*."[3] 0 čätgän (čigän?)

JUMK'N [sic] čimgän "Meadow *(rawḍ)*; peat *(ṭīl)*." 0 čimgän

JIWKIN 'AŠ· čiwgin aš "Food that is wholesome and fattening *(nāji' musammin)*." :: JWKIYN 'UT· čiwgin ot "A fattening plant (for animals)." 0 čiwgin

SITKUVN sitkün A city of the Oγuz. sitkün N

SUZKUN süzgün A black thorny mountain tree. süzgün

KIR·KIN kirgin "Rut of a stallion *(qaṯm al-faḥl)*." :: BUΓ·RA' KIR·KINIY KIR·DIY buγra kirgini kirdi "The [camel] stallion was at rut *(daxala qaṯm al-faḥl)*." 0 kirgin

KAWKIN 'AŠ· käwgin aš "Unwholesome *(γayr nāji')* food." It is the opposite of: JIWKIN· čiwgin. Also of a plant. 0 käwgin

KAL·KIN· kälgin "Flood tide *(al-madd wahwa bi-manzil as-sayl)*." 0 kälgin

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LIM·KAN· limkän "Yellow plum *(ijjāṣ aṣfar)*." limkän

L

BAQ·LA'N QUZIY baqlän qozi "A young and fat *(ṭarī samīn)* lamb." baqlän

2. Two of the dots of W by later hand.

3. See ED, 402 for the suggestion that the definition is for tizgin which has dropped from the text. DTS, 145 (četgän) compares with čigän at QB, 6110 (hapax legomenon) with the same meaning. Since MSS. B and C of QB both clearly have čigän (JYK'N) and since this fits the meter (while čätgän would not), it must be genuine.



BK·LA'N baklän A man's name. 0 bäklän N

JUΓ·LA'N čoγlän Name of a Qarluq chieftain. čoγlän N

SUK·LYN süglïn "Pheasant *(tadruj)*." SUWKYN[1] süwlïn is a variant. süglïn süwlïn D

[M]

BAT·MA'N batmän "A *manā* [= 2 raṭls]." :: BIYR BAT·MA'N 'AT· bïr batmän ät "A *manā* of meat." 0 batmän

JUQMIYN čuqmïn A bread which is shaped like a biscuit and cooked by steaming in a kettle. It is the most wholesome type of bread. 0 čuqmïn

SUKM'N sökmän An honorific title for warriors *(abṭāl)*, meaning "He who breaks the battle line *(kāsir ṣaff al-ḥarb)*." It comes from the expression: SUK·TY MA'NK·NIY sökti nänŋni meaning "He broke through *(hataka)* the thing." 0 sökmän

SIQM'N siqmän "Grape pressing season *(awān 'aṣr al-'inab)*." 0 In the autumn. siqmän

QUR·MA'N· qurmän "Bow case *(miqwas)*." Oγuz and Qifčāq dialect. :: KIYŠ· QUR·-MA'N· kēš qurmän "Bow case and quiver." Its root is the expression: QUVR MA'N· qūr män meaning "Fasten the belt *(šudd al-minṭaqa)* (to your waist)." qurmän D

KAΓ·MA'N· ketmän "Hoe *(mi'zaq)* with which one breaks up the soil." ketmän

KUVZ·MA'N· közmän "Bread baked in hot ashes *(xubz al-malla)*." közmän

Chapters of Words with a *Madd* or *Lïn* Augment between the Second and Third Radicals

Chapter: *fā'ālā*, in its various vocalizations

T

?M'T' tamāta (?) Name of a thin batter *('ajïn raqïq)*, the consistency of *qaṭā'if* dough, which is spread on fat chickens or meat to retain the juices when roasting. 0 tamāta ?

J

QAR'JIY qarāči "A beggar *(sā'il)* who goes from door to door." qarāči

KALA'JUV kälāčü "Talking, speech *(ḥadïṯ, kalām)*." Oγuz dialect. 0 kälāčü D

KUMYJA' kömïčä "Gnat *(baqq)*." kömïčä

223 1. Stroke of K crossed out by a later hand making it L.

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R

:: 'UL MANIK TABA'RUV KAL·DIY ol mänig tapāru kāldi "He approached me *(ḥaḍara ilayya).*" 0 :: 'UL 'ANIK TABA'RUV BAR·DIY ol anig tapāru bardi "He approached him." 0 TABA' tapa is a particle meaning "toward *(ilā).*" The *rā'* and *vāv* are augments. 0 tapāru

XUM'RUV xumāru "Inheritance *(al-mīrāṯ bi-'aynihi).*" :: BUVNIY 'TAM· DAN XUM'-RUV BULDUM būni atamdan xumāru buldum "I received this from my father as an inheritance." 0 XUMA'RUV xumāru "Memorial property *(at-taḏkira min al-amwāl).*" It is a custom of the Turks xumāru



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that when a chief of the realm dies a valuable portion of his property is set aside for the king. This is called: XUMA'RUV xumāru meaning "a memorial from him *(taḏkira minhu).*" The word is used as a man's name or a woman's name. Also a traveller leaves behind with his kinsmen something to remember him by *(šay' taḏkirat^an)*, and this too is: XUMA'RUV xumāru. N

Z

NAMYZ' namīža "Wife's sister's husband (*silf* [defined])." Čigil dialect. namīža D

Š

ŠALA'ŠUV šalāšu A type of Ṣīnī fabric. šalāšu

ŠAMUVŠA' šamūša "Fenugreek *(al-ḥulba allatī yu'kalu).*" šamūša

Γ

QARA'ΓUV qarāγu "Vitriol *(zāj).*" 0 qarāγu

QARA'ΓUV qarāγu "Blind *(a'mā).*" 0

QURIYΓUV NA'NK qurīγu nāṇ "Something about to dry *('alā šaraf al-jafāf).*" Also, "the time in which a thing dries *(waqt jafāf).*" 0 qurīγu

QIRA'ΓUV qirāγu "Frost *(jalīd)* which drops from the sky when it is cold." 0 qirāγu

BUZA'ΓUV buzāγu "Calf *('ijl).*" Proverb: 'AWDA'KY BUZA'ΓUV 'UKUVZ BULMA'S· äwdäki buzāγu ökūz bolmās "The house calf never becomes a bull." 0 This is coined about a man who stands high in virtue and honor but whose kinsmen still regard him as though he were a child. 0 buzāγu P

BUZA'ΓUV TILIY buzāγu tili [lit. "calf's tongue"] "A rat *(jirḏawn).*" It is a small animal. 0



:: 'AT· BUŠUVΓUV BULDY at bošūγu boldi "It became time to let the horse loose from the tether *(awān iṭlāq . . . min al-waṭaq).*" The same for other things. bošūγu

:: 'AT· TUŠA'ΓUV BULDY at tušāγu boldi "It became time to put the shackle *(waqt waḍ' aš-šikāl)* on the horse." The same for other things. tušāγu

BUQA'ΓUV buqāγu "A fetter *(maqṭara)* which is placed on a thief." 0 buqāγu

TAQA'ΓUV taqāγu The generic word for "fowl *(dīk wa-dajāj).*" Then one distinguishes them by saying 'AR·KAK· TAQA'ΓUV ärkäk taqāγu for "cock *(dīk)*"[1] and TIŠIY TAQA'ΓUV tiši taqāγu for "hen *(dajāj).*" Proverb [cf. 449 yawaš V]: YAZYDA' QY SUW·LIYN· 'AḌAR·KALIY 'AW·DA'KIY TAQA'ΓUV 'IJ·ΓIN·MA' yazīdaqi süwlīn eḡärgäli äwdäki taqāγu ičγinma 0 "When you go out to hunt pheasant [in the field] do not let the hens in the house escape." 0 This is coined to advise a person to stop spending what he has to get what he does not have. 0 taqāγu P

TAQA'ΓUV YILIY taqāγu yili Name of one



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of the twelve years in Turkic. 0

TALA'ΓUV talāγu "Fatal poison *(summ mujhiz).*"[1] "Dysentery *(zaḥīr)*" is also called: TALA'ΓUV talāγu. 0 talāγu

TUMA'ΓUV tumāγu "A cold *(zukām).*" 0 tumāγu

QAN'ΓIV qanāγu "Lancet *(mibḍa').*" qanāγu

K

BUTUVKA' bütūgä "Eggplant *(bāḏinjān).*" bütūgä

BILA'KUV bilägü "Whetstone *(misann).*" 0 bilägü

TIRA'KUV tirägü "Anything that supports *(yu'tamadu 'alayhi wa-ya'midu bihi)* something else," such as a column, etc. tirägü

KAR'KV kärākü "Tent *(xibā').*" among the Türkmān; "winter house *(bayt šatwī),*" among the settled folk. Proverb [=203 kätän]: KUK KURDIY KARA'KV YUḌTY käk körди kärākü yüḡti "He saw trouble so he loaded the tent (on his back)." kärākü D P

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224 1. MS. *dajāj.*

225 1. MS. *mujahhaz.*

eğitim amaçlı çoğaltılmıştır

KUZ'KUV közägü "Fire poker *(miḥḍāt)*." Proverb: KUZ'KUV 'UZUVN BULSA' 'ALIK KUY'M'S közägü uzün bolsa älig köymäs 0 "If the poker is long the hand will not get burned." 0 This is coined about a man who has sons and servants looking after his affairs while he relaxes. 0 — közägü P

KUŠIYKA' köšigä "Slight shade *(ẓill ṣayīr)*." 0 — köšigä

KALA'KUV kälägü "Gerboa *(yarbū')*." — kälägü

KULIYK' köligä "Deep shade *(ẓill ẓalīl)*." — köligä

L

JUMA'LIY čümäli "Ant *(naml)*." Čigil dialect. 0 — čümäli D

One says of a man who is dazed *(sadira ṭarfuhu)* from the heat: JUMAIYLY[2] BULDY čümēli (?) boldi meaning "He became dizzy and sluggish *(sadira wa-fatara)*." 0 — čümēli ?

KABA'LIY käpäli "Butterfly *(al-farāša allatī taṭīru)*." 0 — käpäli

Chapter: *fa'ālān, fa'īlān*, in its various vocalizations

Z

QARIYZ'N qarïzän "Dotard *(šayx harim)*." — qarïzän

Q

JIYQA'N[3] čibiqän "Jujube *('unnāb)*." 0 JIYQA'N[3] čibiqän "Boil *(dummal)*" — likened to a jujube because of its redness. 0 — čibiqän

QAR'Q'N qaräqän A type of mountain tree. — qaräqän

M

JULYMA'N 'IYŠ čulïmän (?) ïš "An inextricable *(lā yu'rafu maxrajuhu)* affair." The root-meaning is "stagnant water *(mustanqa' al-mā')*." Känčäk dialect. — čulïmän ? D

Chapter: *fa'anlī*, in its various vocalizations

D

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2. I by a later hand (dark ink, thin point).
3. One dot of Y crossed out, making it BI.



TATINDY SUVT· tatindi süt "Remainder of milk in the udder *(al-ẓubr[4] min al-laban)*." 0 — tatindi

SAJIN·DIY NA'NK sačindi näŋ "Something thrown off, scattered *(maṭrūḥ manšūr)*." 0 — sačindi

TAḌIN·DY NA'NK· tiḍindi näŋ "Something inaccessible *(mumanna')*." 0 — tiḍindi

KADINḌY TUVN käḍindi tön "An often-worn *(malbūs kaṯīr[an])* garment." — käḍindi

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SURUN·DIY 'AR· süründi är "A man who has been cast out *(maṭrūd)* of every place." 0 — süründi

QIRINDIY qirindi "The peel or parings *(qušāra)* of a thing." — qirindi

Z

ZARNZ' zaranza "Safflower *('uṣfur)*." "Safflower seed *(qirṭim)*" is called: ZARNZ' 'UR·ΓIY[1] zaranza uryi. — zaranza

N

SUZUN·DIY SUVW· süzündi sūw "Water that has been much filtered *(alladī ṣuffiya kaṯīr[an])*." 0 — süzündi

QAZIN·DIY TUB·RA'Q· qazindi toprāq "Excavated earth *(nabīṯa at-turāb)*." 0 — qazindi

BUΓN·DIY boγundi "Bladder *(maṯāna)*," of animals, not of humans. — boγundi

SALIN·DIY 'UTUNG[2] salindi otuŋ "Firewood which the flood has thrown up *(lafaẓa)*[3] on the bank." 0 SALIN·DIY NA'NK salindi näŋ "Something thrown out *(maṭrūḥ)*." SULNDY salindi "The male member *('awf[4] ar-rajul)*." This comes from the expression: SALINDY NA'NK salindi näŋ meaning "The thing hung down *(tadallā)*," since it is always hanging. An inelegant word *(luγa γayr faṣīḥa)*. 0 — salindi

TAMIN·DIY SUVW[2] tamindi sūw "Drip water *(quṭāra al-mā')*." 0 — tamindi

KUMUN·DIY NA'NK kömündi näŋ "Something buried *(madfūn)*." — kömündi

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4. MS. *'ubr*.

226 1. *Sukūn* (·) changed to U (?).
2. Three dots of G and two of the dots of W by later hand; not indicated henceforth in our text.
3. MS. *laqaṭa*.
4. MS. *'arf*; cf. 451:10, and see Dozy II, 190. Possibly to be read *'ard*; cf. 168 sik.

eğitim amaçlı çoğaltılmıştır

When *nūn dāl yā'* are added to verbal roots they become nouns with the meaning of excess *(fuḍāla)* or of the passive participle *(al-maf'ūl)*. It is the same function as the Arabic form *fu'āla*. G

Another approach is to begin with the past tense form of the verb. When *nūn* is inserted between the final radical of the verbal root and the past tense marker *dāl yā'*, then the verb becomes a noun with the meaning of the passive participle. For example: SUW[5] NIY SUVZ·TIY [sic] suwni sūzdi "He filtered the water." When you insert *nūn* between the radical *zāy* and the past tense marker *dāl yā'* and say: SUZUN·DIY SUVW·[2] siizündi sūw, then the verb becomes a noun which is the object of the action, meaning "Filtered *(muṣaffā)* water." Other words follow this rule. 0

Chapter: *fu'lulī*

L

BUS·TULY bustuli "Mountain spinach *(as-sarmaq allaḍī yu'kalu)*." 0 bustuli

End of Triliteral Chapters

Chapters of Words of More than Three Radicals

Chapter: *fa'lal, fa'lāl, fu'lul*, in its various vocalizations

[I. 376/451] 227

T

BUŠΓUT· bošγut "Apprentice *(at-tilmīḏ fī l-ḥirfa)*." 0 bošγut

TARMUT· tarmut "Mountain ravines and streams *(fajāj al-jabal wa-talā'uhu)*." Thus :: TA'Γ· TARMUT KAJTIM tāγ tarmut käčtim "I crossed the mountain ravines and streams." 0 tarmut

TAK·ŠUT· tägšüt "Exchange *(badal)* of something in the way of compensation *('iwaḍ)*," such as the exchange of bad coin for good. 0 tägšüt

RABJAT rabčat[1] (?) "Forced labor *(suxriyya)*," as when an emir uses his subjects' pack-animals without recompense. Käncäk dialect. 0 rabčat ? D

JABΓUT čapγut "Mattress (stuffing) *(ḥašiyya)*." 0 čapγut

5. W changed from V (three dots by later hand).

227 1. See ED, 780. Note that this word is not in the correct alphabetical order, which requires the first letter to be T or J. Perhaps tapčut (< tapšut) or čapčut (< čapšut)?



QAR·ŠUT· qaršut "Opposite *(ḍidd)*," such as night and day. 0 qaršut

QIZΓUT qizγut "Exemplary punishment *(nakāl)*" — a man is disgraced *(yufḍaḥu)* before the people because of a crime, and he is punished for it, so that others will see him and be restrained thereby. qizγut

QAW·ŠUT· qawšut "Reconciliation *(muṣāfaḥa muṣālaḥa)* of two kings for the well-being of the state." From this comes the man's name: QAW·ŠUT· qawšut. qawšut N

LUJNT lučnut[2] (?) "Giving aid *(i'āna)* in the cleaning of wheat, etc." The villagers help one another by sending over a slave, or else an animal to thresh the grain. Käncäk dialect. lučnut ? D

J

BIJ·ΓUVJ· bičγüč "Shears (*miqrāḍ* [defined])." 0 bičγüč

BUD·RA'J budrāč Name of a chieftain of the Yabāqu. They fell into the hands of the Muslims in the time of Bäkäč Arslān Tegin. budrāč N

YAR·KUVJ· bürgüč "A broad piece of wood shaped like a sword, used to turn over bread in the oven." bürgüč

BUS·KA'J bösgäč "A flat loaf *(raγīf)*." bösgäč

TUT·M'J tutmāč A well-known food of the Turks. 0 It is one of the provisions of Ḏū-l-Qarnayn [remaining] among them. Thus: When Ḏū-l-Qarnayn emerged from the lands of darkness the people's food supply was short and they complained to him of hunger, saying: BIZ·NIY TUT·M' 'AJ· bizni tutma äč meaning "Don't keep us (here) hungry *(lā tumsiknā hāhunā jiyā'an)* — but let us go, that we may return to our homelands." He consulted with the wise men about this, and they came up with this food. It strengthens the body and reddens the cheeks, tutmāč

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and is not quickly digested. After eating 0 Tutmāč one then drinks the broth, double (? *aḍ'afahu*). When the Turks saw this they called it: TUT·M'J· tutmāč. Its root is: TUTM' 'AJ· tutma ač meaning "Don't leave hungry *(lā tujawwi')*." The two *alifs* were dropped for lightness. The sense is, "Don't leave yourself hungry, but take this food and eat it." 0

TUT·ΓUVJ tutγüč "Breakfast *(as-sulfa min aṭ-ṭa'ām)*." 0 tutγüč

TUD·RIJ[1] tudrič "Manure *(zibl)*." Aryu dialect. 0 tudrič D

2. Perhaps köčnüt (cf. 180 köčüt "horse")?

228 1. U changed to (or from?) A.

eğitim amaçlı çoğaltılmıştır

TAL·ΓUVJ· talγūč The name for a piece of wood which is inserted between an animal's bundle and the rope. The rope is twisted *(yuftalu)* with it several times so that the rope is stretched taut, the load is fastened securely, and the bundle does not go awry. 0 talγūč

TAW·Γ'J tawγāč The name for Māṣīn. It lies beyond Ṣīn a distance of four months' travel. 0 Ṣīn is originally threefold: "Upper," in the east, which is: TAWΓA'J tawγāč; "Middle," which is: XIAṬA'Y· xiṭāy ; and "Lower," which is: BAR·XA'N barxān, the vicinity of Kāšγar. 0 But now Tawγāč is known as Māṣīn, and Khiṭāy as Ṣīn. 0 tawγāč N

TAWΓA'J· tawγāč The name of a tribe of the Turks who settled in those regions. From this word comes the expression: TAT TAWΓA'J tat tawγāč meaning "Uighur (which is Tat) and Ṣīnī (which is Tawγāč)." 0 N

"Any manufactured item that is ancient and imposing *(iḏā kāna qadīman 'aẓīman)*" is called: TAW·ΓA'J 'AḌIY tawγāč äḍi. This is like the Arabic expression *šay' 'adī* ("something of 'Ād"). The word is also used as a name for kings: TAWΓ A'J· XA'N· tawγāč xān meaning "of great and inveterate rule *('aẓīm al-mulk wa-qadīmuhu)*." 0 N

They say, as a paired expression: TAT· TAWΓA'J· tat tawγāč. By "Tat" they mean "Persian *(al-fārisī)*," and by "Tawγāč" they mean "Turk." In my opinion the more correct usage is what I have mentioned [above]. The latter is used in the lands of Islam; the former in that place. Both are correct.

TAW·ΓA'J YUDA'SIY tawγāč yodāsi A shrub whose leaves are like leaves of the lily *(sūsan)* and are used as a medicine. 0

SAR·QIJ sarqič "Gum succory (*mārūra* [defined])." 0 sarqič

SURQIJ surqič "Resin *('uṣāra ṣibγ al-lukk)*" used to glue the tangs of swords, daggers and knives to their handles. 0 surqič

SAR·NIJ· sarnič "A leather milking pail *('ulba)*." 0 sarnič

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SAΓ·DIJ· saγdič "Friend *(ṣadīq)*." 0 saγdič

SUΓ·DIJ· soγdič Name of a feast *(ḍiyāfa)* that circulates among the people in winter, in succession *('ala t-tartib)*. 0 soγdič

SAWDIJ sawdič "A basket *(qafa)* woven from branches," used to carry fruit, etc. 0 sawdič

SANKAJ· sängäč A species of apple *(tuffāḥ)* the size of a hazelnut, sweet, red and white. 0 sängäč

QTQJ· qatquč (?) "Something that stings *(šay' yaldaγu)*," like a scorpion. Arγu dialect. 0 qatquč ? D



QIS·ΓA'J· qisγāč "Pincers *(kalbatān)*." 0 qisγāč

QIUS·ΓA'J· qisγāč A small black animal that bites people. Oγuz dialect. 0 D

QUŠ·ΓA'J· qušγāč "Sparrow *('usfūr)*." 0 qušγāč

KAR·BIJ· kärpič "Brick *(labin)*." 0 "Baked bricks *(ājurr)*" are called: BIŠIΓ KAR-BIJ· bišiγ kärpič. 0 kärpič

KIR·TUJ KIŠIY kirtüč kiši "A grudging and ill-natured *(ḥasūd šaris al-xulq)* person." kirtüč

R

BAŠTAR baštar "Scythe *(minjal)*." Arγu dialect. 0 baštar D

BAK·TUR· bäktür A man's name. Its root is: BAK· TUR· bāk tur meaning "Hold fast (to your place) *(uṯbut makānaka jaldan)*." 0 bäktür N

BUKTIUR[1] böktir "Hard depressed ground in a mountain *(al-ḥazan wa-l-wahada fī l-jabal)*." Verse: böktir

| | | |
|---|---|---|
| 'AΓA' BUKTIR 'Z' YURDIM | aγa böktir üzā yordim | V |
| BARIQ YA'QIB QYA' [sic] KURDM | yiraq bāqip qara[2] kördim | |
| 'NY BYLB TQY BARDM | ani bilip taqi turdim | |
| TUKAL YA'Γ'Y TURY [sic] TUΓDY | tükäl yāγi tozi toγdi | |

"I climbed a hard outcropping *(ḥazn)*[3] of the mountain, I saw a black spot from afar, I stayed in my place after I recognized (it), then the dust of the enemy rose up [completely]." 0

BALDIR bāldir "Mountain peak *(ra'n al-jabal)*." :: TA'Γ BALDIRIY tāγ bāldiri. 0 bāldir

BALDIR· 'UΓUL baldir oγul "Step-son *(rabīb)*." BALDIR· QIYZ baldir qiz "Step-daughter *(rabība)*." 0 baldir

BALDIR· TARIΓ baldir tariγ "A field that is tilled at the beginning of spring *(alladī ḥuriṭa fī btidā' ar-rabī')*." That is the best time for it. Similarly, "anything that occurs at the beginning of its season *(kull fi'l fī btidā' awānihi)*" is called: BAL·DIR· baldir. :: BALDIR· QUZIY baldir qozi "A lamb born at the beginning of the parturition season *(nutija fī btidā' annatāj)*." All four of these have *išbā'* of the *bā'*. 0

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229 1. Second U in red ink.

2. Read thus, to correspond to the translation (qara, Ar. *sawād*, here means "a form dimly perceived in the distance"; cf. WB,ii, 138). Qaya is also a good reading; the phrase would then mean, "I looked back from afar."

3. MS. *ḥazm*.

eğitim amaçlı çoğaltılmıştır

:: TA'Š QUḌΓQ' TUŠTY BULDUR BULDUR· 'ITIY tāš quḍuγqa tüšti buldur buldur etti "The stone fell in the well causing such a sound to arise." buldur

BILDIΨR· bildur "Last year *(al-'ām al-māḍī)*." 0 bildur

BUL·ΓA'R· bulγār A well-known city of the Turks. 0 bulγār N

TUL·FIR· tolwir (?) "Bridal pavilion *(as-sitr wahwa l-ḥijāl)*." It is stretched out *(yumaddu)* for women, and is made of brocade and silk. 0 tolwir ?

[I. 380/457]

230

:: 'UQ KIYS·TA' JAL·DIR· JAL·DIR· 'ITY oq kēstä čaldir čaldir etti "The arrow rattled *(taqalqala)*[1] in the quiver." Also for the [rustling] sound of dry grass blown by the wind. čaldir

JAΓMUR čaγmur "Turnip *(šaljam)*." 0 JAMΓUR čamγur The same, by metathesis. čaγmur čamγur 0

SAR·KAR· särkär "Bandit *(qāṭi' aṭ-ṭarīq)*." Qarluq dialect. 0 särkär D

QAN·DIR· qandir Name of the skin *(jild al-laḥm)* which remains after the hide which is suitable for tanning has been stripped off. 0 qandir

KAS·TAR kästär "Earthenware *(xazaf)*." Uč dialect. 0 kästär D

KAŠMIYR· käšmīr A city in the region of the Turks. It was built by Solomon, God's blessings be upon him. 0 käšmīr N

MANDA'R mandār A plant which winds around trees and causes them to dry up — "bindweed *('ašaqa)*." Oγuz dialect. mandār D

Z

YURDUZ borduz "Truck-garden *(fālīz)*." This word is not original. 0 borduz

BALDIZ· baldiz "Wife's younger sister *(uxt al-mar'a aṣ-ṣuγrā)*." "A man's sister *(uxt ar-rajul)*" is not called: BAL·DIZ baldiz, but rather: SINGIL· siṉil [604]. 0 baldiz

TARMAZ· tarmuz "Gherkin *(qaṭad)*." 0 tarmuz

QUT·SUZ· qutsuz "Luckless *(al-mudbir fī l-umūr)*." Proverb [cf. 545 qowi]: QUTSUZ QUḌUΓ·QA' KIR·SA' QUM· YAΓA'R· qutsuz quḍuγqa kirsä qum yaγār 0 "When a luckless one *(al-mudbir allaḏī lā jadd lahu)* falls in the well[2] it rains sand (on top of him)." This is like the qutsuz P

230 1. MS. *yuqalqilu*.

2. "in the well" added by a later hand above the line.



Arabic saying: *iḏā aqbala aqbala wa-iḏā adbara dammara* ("Going forward he brings fortune, going backward he brings misfortune"). 0

QIR·QIZ qirqiz A tribe of the Turks. 0 qirqiz N

QALBUZ qalbuz "Morsel *(luqma)*." :: QAL·BUZ LA'DIY NA'NKNY qalbuzlādi nāṉṉi "He took a bite *(iltaqama)* of the thing." 0 qalbuz

QUNDUZ· qunduz "Beaver *(al-quḍā'a waḥya kalba al-mā')*." 0 QUNDUZ QAY·RIY qunduz qayri "Castoreum *(xizmiyān)* (a medicine)."[3] 0 qunduz

KUNDUZ kündüz "Daylight *(ḍaw' an-nahār)*." 0 kündüz

MUNDUZ munduz "Simpleton *(al-ablah min an-nās)*." Proverb: NAJA' MUN·DUZ· 'ARSA' 'IYŠ· 'AḎ·KUV NAJA' 'K·RIY 'AR·SA' YUVL· 'AḎ·KUV näčä munduz ärsä ēš äḏgü, näčä ägri ärsä yōl äḏgü "Though your companion be a simpleton, that is better than being alone in the desert; though the road be twisted, travelling on it is better than going at random through the desert wastes, for at least by the road one may reach one's destination." [Lit.: "No matter how simple, a companion is good; no matter how crooked, a road is good."] 0 munduz P

MUNDUZ· 'AQIN munduz aqin "Sudden flood *(al-atī min as-sayl)*." 0 MUN·DUZ YURIYΓ· 'ĀAT· munduz yorīγa āt

[I. 382/458]

231

"A horse whose only pace is a jog-trot *(hamlaja)*."

S

BIJ·Γ A'S· bičγās "A contract or covenant *('ahd, mīṯāq)*" among people, etc. Verse: bičγās

| | | |
|---|---|---|
| BIJΓ'S BTIK QILURLAR· | bičγās bitig qilurlar | V |
| 'ND KAY YM' BIRUVRLAR· | and käy yemä berürlär | |
| X'NDIN BASUT TILAR·LAR· | xändin basut tilärlär | |
| BAS·MIL JUMAL TIRKAŠUVR· | basmil čömül tergäšür | |

Calling the Khāqān to help in battle with the Yabāqu: "My people write a pact of allegiance *(kitāb al-'ahd wa-l-bay'a)* not to go against the king; [they even take a firm oath; they seek aid from the Khān;] for now the tribes of Basmil and Čömül are gathered to do battle with us." Then the Khāqān overtook them and took them captive. 0

BAKMAS· bäkmäs "Syrup *(rubb)*." Oγuz dialect. 0 bäkmäs

QIRBA'S· 'AR· qirpās är "A man whose hair falls out *(yatanāṯaru)* of his head so that it is wispy not thick *(yaxiffu wa-lā-yakuṯṯu)*." qirpās

Š

3. MS. *al-xirmiyān fī l-awdiya*, read *al-xizmiyān fī l-adwiya*.

eğitim amaçlı çoğaltılmıştır

YURBA'Š 'IYŠ borbāš īš "A confused, inextricable *(muxtaliṭ lā yu'rafu maxrajuhu)* affair." borbāš

BATRUŠ SUVW batruš sūw "Muddy *(kadir)* water." Also "noodles *(aṭriyya)* that have too much dough and too little water." batruš

BUL·Γ A'Š bulγāš "Civil disorder *(fitna)* that befalls a people at the approach of an enemy." 0 bulγāš

TIR·K'Š tergāš "The press of a crowd preventing movement *(at-tamānu' fi s-sayr min az-zaḥma)*." 0 SUVF TIRK'ŠIY sūw tergāši "Stagnant water in a river channel *(mustanqa' al-mā' fi l-wādī min al-a'ḍād)*." tergāš

JULBUŠ čalpuš "The sticky substance *(luzūja)* of fruits that sticks to *(yuṣību)* one's clothes or hands." 0 čalpuš

SAR·MAŠ sarmaš "The winding of one thing around another *(iltifāf aš-šay' bi-š-šay')*." 0 When people "mingle in confused discord *(māja . . . ba'ḍuhum fi ba'ḍ fi fitna)*" one says: SAR·MAŠ BULDY sarmaš boldi. 0 sarmaš

SUWSUŠ suwsuš "What remains of beer after its alcoholic strength has gone out *(āxir mā' al-ḥinṭa ba'da mā ḍahaba quwwa šarābihi)*." Also "churned milk that has been watered down *(al-māxiḍ*[1] *yuṣabbu 'alayhi l-mā')*" is given this name. 0 suwsuš

QAT·LIŠ qatliš "The place where channels of a river come together *(mu'tarak al-miyāh 'inda tanāṭuḥ al-a'ḍād)*." :: SUVW QAT·LIS·TIY sūw qatlišti. 0 qatliš

QATMIŠ qatmiš A man's name. 0 qatmiš N

QIRTIŠ qirtiš "Face color or complexion *(lawn wajh)*" of a person, or other. qirtiš

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:: KUR·K·LK QIRTIŠ·LIΓ KIŠY körklüg qirtišliγ kiši "A person with a beautiful complexion." :: YYR QIRTIŠY yēr qirtiši "The surface *(adīm)* of the earth." Not every surface is called: QIRTIS qirtiš. 0

QAR·ΓIŠ qaryiš "Curse *(la'na)*." :: TANKRIY QAR·ΓIŠIY 'ANIK 'UZA' tängri qaryiši aniγ üzä "God's curse upon him!" It may be used as an adjective; thus: QARΓIŠ KIŠY qaryiš kiši "A damned *(mal'ūn)* person." 0 qaryiš

QULDAŠ qoldaš "Associate *(qarīn)*." This is used only among servants of the nobility (? *fi xidam al-kubarā'*). 0 qoldaš

231 1. MS. *māḥid*; cf. 73 ayrān.



KIR·DAŠ kirdäš "A neighbor who resides with you in a single dwelling *(al-jār allaḍī yuḥālluka fi dār wāḥida)*." 0 kirdäš

Γ

YURBA'Γ borbāγ "Postponing, procrastination *(al-maṭl wa-t-taswīf fi l-umūr)*." 0 borbāγ

BIR·QIΓ birqiγ "Snorting *(naxīr)* of a horse or donkey." :: 'ĀT BIR·QIΓIY āt birqiγi. birqiγ

BRQΓ burqiγ "A wrinkle *(inziwā')*" in the skin, etc. 0 burqiγ

BAŠ·LA'Γ NA'NK bošlāγ näŋ "Something left free or neglected *(muhmal)*." Thus :: BAŠLA'Γ YILQY bošlāγ yilqi "An animal that is left free." 0 bošlāγ

BIΓRIΓ boγruγ (?) "A bulge *(amt)*" in a straw sack, a milk skin, etc. 0 boγruγ ?

TAB·LA'Γ taplāγ "Satisfaction *(riḍā')*" with a thing." :: BUV 'IYŠ DA' SANIK TAB·LA'ΓINK BA'R MUV bu išda sänig taplāγiŋ bār mu "Do you have satisfaction in this matter?" 0 taplāγ

TAB·ZUΓ tapzuγ "Riddle *(al-ulγūza allatī yuḥājā bihā)*." :: TABUZ·ΓUQ TABUZDM tapuzγuq tapuzdum "I proposed (to him) a riddle *(uḥjiyya)*." 0 tapzuγ

TUT·SUΓ tutsuγ "Will or request *(waṣiyya)*." :: MAN 'ANKAR TUT·SUΓ TUTUZ·DUM män aŋar tutsuγ tutuzdum "I enjoined upon him a will or request *(awṣaytuhu bi-waṣiyya)*." 0 tutsuγ

TAR·TIΓ tartiγ "Saddle girth *(ḍafr ar-raḥl*[1] *wa-ḥizāmuhu)*." 0

TAR·TIΓ tartiγ "Summons *(du'ā')* of a king to his retinue because of a matter that has arisen." Hence :: BAK DAN TARTIΓJY KAL·DIY begdän tartiγči käldi "The summoner *(dā'ī)* of the king or emir has come." 0 tartiγ

TURQΓ turqiγ "Shame *(al-ḥayā' fi l-amr)*." :: 'UL MANDAN TRQΓ ol mändän turqiγ[2] "He was ashamed *(ṣāra . . . ḥayī)* before me over something he did." 0 turqiγ

TUΓRA'Γ tuγrāγ "The king's seal and signature *(tābi' al-malik wa-tawqī'uhu)*." Oγuz dialect. The Turks do not know this word and I do not know its origin. 0 tuγrāγ D

TUΓZA'Γ [sic] tuγrāγ "Any horse which the king gives his troops on the day of a parade or a battle *(yawm ar-rukūb aw al-ḥarb)* and which he takes back when they return." 0

TILDA'Γ tildāγ "Falsely accusing a person *(at-tajannī 'alā l-insān)*." tildāγ

232 1. MS. *ṣafr ar-rajul*.

2. Read turqiγlandi (402-3) or turqiγ boldi.

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Thus :: 'UL 'ANKAR· TILDA'Γ· QILUVR· ol anar tildāγ qilūr "He accuses him falsely *(yatajannā 'alayhi)*." This is equivalent to the Persian *bahāne*. 0

"The east *(šarq)*" is called: KUVN· TUΓSUΓ kün tuγsuγ. 0 KUVN BATSIΓ kün batsiγ is "the west *(γarb)*." 0 tuγsuγ (batsiγ)

TALQΓ talqiγ "A place where ropes collide *(muṣṭadam al-ḥibāl)*."[1] 0 TALQIΓ talqiγ talqiγ "An impediment *(ta'wīq)* in affairs." 0

TUMLΓ tumliγ "Cold (noun or adjective) *(bard, bārid)*." Verse: tumliγ

| | | |
|---|---|---|
| TUMLIΓ KLB QAB·SADIY | tumliγ kälip qapsadi | V |
| QUTLΓ YA'YΓ TAB·SADIY | qutluγ yäyiγ täpsädi | |
| QAR·LAB 'AŽUN YAB·SADIY | qarlap ažun yapsadi | |
| 'AT· YIN 'UŠB 'AMRIŠUVR· | ät yen üšip ämrišür | |

0 "Cold has come and covered the world. It is envious of blessed summer. It has snowed and nearly hidden the earth. Bodies shiver as though ants were creeping inside." 0 The root of: TUM·LUΓ· tumliγ is: TUM· tum. 0 :: 'ULUK· YUDIY TUM·LUΓ· ölüg yüzi tumliγ "The dead man's face is cold" — this means that his kinsmen draw back from him after death. P

SIR·TIΓ sirtiγ "The trace of a story *(aṯar kull ḥadīṯ)* of which one is only partially aware." Thus :: MAN BUV SUVZDAN SIR·TIΓ BULDUM män bu sözdän sirtiγ buldum "I got wind of this story *(wajadtu aṯar hāḏā l-kalām)*." 0 sirtiγ

SAJ·LIΓ· 'AR· sačliγ är "A hairy *(ša'rānī)* man." 0 sačliγ

SAR·SIΓ SUVZ sarsiγ sōz "Coarse *(xašin)* speech." The same for a coarse matter, or a coarse way of walking. 0 sarsiγ

SIZ·LA'Γ sizlāγ The word for "setting the teeth on edge *(kalāl as-sinn)*" from drinking freezing water or biting ice and feeling the cold. sizlāγ

SIΓZIΓ siγzaγ "A thong that is inserted between stitch-holes of a shoe or the like (*kalb* [defined])." 0 SIΓZIΓ siγzaγ "A patch holding two things together *(ar-ru'ba bayn aš-šay'ayn)*." 0 siγzaγ

"A toothpick *(xilāl al-asnān)*" is called: TIYŠ· SIΓZA'ΓIY tīš siγzāγi. 0

SAΓLΓ [sic] sanliγ Anything "counted *(ma'dūd)*." Its root-form is: SA'Γ·LIΓ· [sic] sānliγ. 0 sanliγ

233 1. MS. *jibal.*



SUW·LA'Γ suwlāγ "Watering place *(mašra'a al-mā')*." 0 SUWLA'Γ suwlāγ Name of a place. suwlāγ N

QUT·LΓ NA'NK· qutluγ nāŋ "Anything blessed *(mubārak)*." The man's name is after this word. qutluγ N

QAR·ŠA'Γ qaršāγ "Spanning of cloth *(šibr aṯ-ṯawb)*." · qaršāγ

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Thus :: 'ANIK QAR·ŠA'ΓIY KUVR· anig qaršāγi kör "Look at him spanning the cloth (or other)." 0

QURŠA'Γ quršāγ "Girding oneself with a belt *(aṯ-tanaṭṭuq bi-l-minṭaqa)*." QURŠ'Γ quršāγ "A coil *(ṭurra)* of woven wool that is wound around a tent *(waḥwa minṭaqa al-xibā')*." It is called: 'AW· QURŠA'ΓY äw quršāγi. quršāγ

QIŠLA'Γ qišlāγ "Winter quarters *(mištāt)*." Proverb: 'VZ KVZ 'YR QIŠLA'Γ öz köz īr (?) qišlāγ 0 "If a man does his own job and does not entrust it to someone else, he is like one who takes as his lot the winter quarters that are on the sunny side of the mountains *(mašraqa al-jibāl)*, for that side keeps green longer and has less snow in the winter." [Lit. "One's own eye is (like) winter quarters on the sunny side of the mountain" (?).] 0 MA'N· QIŠ·LA'Γ mān qišlāγ Name of a place in the country of the Oγuz. 0 qišlāγ P N

QUŠLA'Γ qušlāγ "Bird grounds *(maṭīra)*." It is a place where birds abound and are hunted. 0 qušlāγ

QRQA'Γ qirqāγ "Barren desert *(mart)*." It is a desert *(mafāza)*[1] that has no water and no vegetation. 0 qirqāγ

QUL·SIΓ 'AR· qulsiγ är "A slavish *(yušbihu xulquhu xulq al-'abīd)* man." qulsiγ

NIŽDA'Γ niždāγ "Whetstone *(mašḥaḏ)*." With *zāy* between the two points of articulation. niždāγ

Q

BATRAQ batraq "A lance *(miṭrada)* topped with a piece of silk, which marks the champion on the day of battle." 0 batraq

BUJΓ'Q bučγāq "One of the four quarters of the earth *(quṭr al-arḍ)*." :: YYR· BUJΓA'·QIY yēr bučγāqi. bučγāq

BUJΓA'Q bučγāq "Corner *(zāwiya)*," and the like. 0

234 1. MS. *mufaza.*

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BUJΓA'Q bučyāq "Skin from a camel's shanks *(jild akārī' al-juzur)*," used to make sandals. 0

BUXSUQ boxsuq "Manacles *(ɣull)*." 0 BUΓSUQ boɣsuq is a variant of the same word due to the alternation of *x̄* and *ɣ* as in Arabic *xatir* ~ *ɣadir* ("treacherous"). 0 boxsuq boɣsuq D

"One who is crippled and lame *(a'raj a'sam)*" is called: 'AX·SAQ· BUX·SAQ· axsaq boxsaq, pleonastically. boxsaq

BADRUQ· badruq A man's name. 0 badruq N

BARJUQ barčuq A city built by Afrāsiyāb. He imprisoned therein Bīzan son of Nebuchadnezzar. 0 barčuq N

BURJAQ· burčaq "Beans *(lūbiyā')*." 0 burčaq

BURJAQ burčaq "Beads of sweat *(ḥabbāt al-'araq)*." Hence :: TAR BUR·JAQ·LAN·DIY tār burčaqlandi "The sweat came out in beads *(taḥabbaba)*." 0

BUZLUQ buzluq "Icehouse *(majmada)*." 0 buzluq

BAS·RUQ basruq "What keeps anything weighted down *(ṭiqāl kull šay')*." Proverb: basruq

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YIYR· BAS·RUQY TA'Γ BUḌUVN· BAS·RUQY BA'K yēr basruqi tāy boḏūn basruqi bēg 0 "The underpinnings *(awtād)* of earth, what keep it weighted down *(ṭiqāl)*, are the mountains; similarly, what keep people weighted down are emirs." This means that the stability of the earth depends on the mountains, and similarly the stability of men depends on rulers who restrain them. 0 P

BAŠNAQ [sic] 'AR· baštaq är "An unarmed *(ḥāsir)* man (or other)." 0 baštaq

BAŠ·MAQ bašmaq "Shoe *(mik'ab)*." Oɣuz dialect. 0 bašmaq D

BUΓMAQ boɣmaq "Button of a shirt *(zirr al-qamīṣ)*." 0 BUΓMAQ boɣmaq "A necklace *(at-tiqṣār wahwa qīlāda. . . )* of gold or other material, studded with jewels and pearls and worn by brides." 0 boɣmaq

BAL·JIQ· balčiq "Mud *(waḥl)*." Oɣuz dialect. balčiq D

BUL·Γ A'Q· bulɣāq "Panic *(hazāhiz)* which befalls a people at the appearance of an enemy." 0 BUL·Γ A'Q· bulɣāq A man's name. bulɣāq N

Verse: V

BUL·Γ A'Q 'UKUŠ BUL·SA' QAJAN BILKINK· YITA'R·
YANK·ŠAQ· TALIM· SAY·RAB· 'ANY TAM·Γ AQ· QATA'R·
bulɣāq üküš bolsa qačan bilgin yitār
yanšaq tälim sayrap ani tamɣaq qatār



"When there is much disorder *(fitan)* among people your intellect goes astray and is not led to the right path; and when there is much vain talk the palate stiffens from dryness of the mouth." [This is coined] to advise continence in speech.

TUB·RA'Q· toprāq "Earth or soil *(turāb)*." toprāq

TAB·LUVQ· toplūq "Cracks *(šuqāq)* in the ground." 0 toplūq

TUT·Γ A'Q· tutɣāq "A detachment *(jarīda)* that sallies forth at night to capture enemy skirmishers and spies." 0 tutɣāq

TAR·TUQ tartuq Name of a city in Yaɣma. 0 tartuq N

TAR·Γ A'Q· taryāq "Comb *(mušṭ)*." 0 taryāq

TUR·LA'Q· turlāq "Emaciated *(naḥīf)*," of an animal. And if a person grows up weakly *(šubba . . . bi-ḍ-ḍa'f)* he is called: TUR·LA'Q· turlāq. 0 turlāq

TARMA'Q tarmāq "Claw *(mixlab)*." A certain kind of plant is called: QAR·Γ A'Q· TAR·MA'QY qaryāq tarmāqi.[1] 0 tarmāq

TUZ·LUQ· tuzluq "Salt container *(mimlaḥa)*." 0 tuzluq

TUΓ·RA'Q· toɣrāq "A type of willow *(al-ɣarab*[2] *wahwa šajar al-hamad* [?]*)*." 0 toɣrāq

TIΓRA'Q· 'AR· tiɣrāq är "A sturdy *(jald)* man." tiɣrāq

Verse: V

'UΓRA'Q 'ARIY TΓRA'Q — oɣrāq äri tiɣrāq
YYMY 'ANIK 'UΓL'Q — yēmi anig oɣlāq
SUVTY 'AZ' SAΓRA'Q — sūti üzä saɣrāq
YYRY TQY 'AΓLA'Q — yēri taqi aɣlāq

"The tribe[3] of Oɣrāq are sturdy, their food is kids, there is ever a cup over

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their koumiss, though their land is bare withal." He is describing them as generous and brave. 0

TUΓ·SA'Q· tuɣsāq "Widow *(armala)*." This is usually used in the paired expression: TUVL· TUΓ·SA'Q· tūl tuɣsāq. 0 tuɣsāq

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235 1. Clauson (ED, 550) suggests qarɣa tarmāqi "crow's foot."

2. MS. *ɣarb*. According to Lane (p. 2242) *ɣarab* is generally held to be the willow, *salix Babylonica*; *ɣarb* is a different tree, from which pitch is extracted, and this might relate it to *hāmid* which can mean "black and stinking (of a fruit)"; but *hamad* is unattested. Perhaps the balsam poplar; see ED, 472.

3. MS. *qatīla*, read *qabīla*.

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TAW·RA'Q· tawrāq "Speed *(sur'a)*." Hence :: TAW·RA'QIN KAL tawrāqin kāl "Come quickly." It may be used as an adjective; thus :: TAW·RA'Q· 'YŠJY tawrāq īšči "A fast *(musri')* worker." tawrāq

TUQ·LUQ· toqluq "Satiety *(šiba')*." 0 toqluq

TUQ·LUQ· toqluq "Baldness, of a man; hornlessness, of an animal (*jamam* [defined])."

TALΓUVQ· talγūq "A peg *(watid)* that is inserted in the handle of a spade or a pickaxe in order to fasten the blade to it." 0 talγūq

TUM·ŠUQ· tumšuq "Bird's beak *(al-minqār li-ṭ-ṭayr)*." 0 tumšuq

TAM·ΓA'Q· tamγāq "Throat, larynx *(ḥalq, ḥanjara)*." 0 tamγāq

JAX·ŠA'Q· čaxšāq "Stony ground on mountain peaks *(ar-raḍrāḍ fī qulal al-jibāl)*." Proverb: JAX·ŠA'Q· 'UZA' 'UT· BUL·MA'S· JAQ·RAQ· BILA' 'UWUṬ· BUL·MA'S· čaxšāq üzä ot bolmās čaqraq bilä uwut bolmās 0 "There is no grass on stony mountain ground, there is no shame with a scabby-headed man." 0 čaxšāq P

JAX·SA'Q· čaxšāq "Dried apricots or raisins *(falīq al-mišmiš wa-z-zabīb)*." Qarluq dialect. 0 D

JA'R JARMAQ čār čarmaq "Children *(ad-darādiq wa-l-atfāl)*." One word follows closely on the other [i.e. a pleonasm]. A variant is: JAMR·Q čamraq. 0 čarmaq čamraq D

JΓRUQ YIYR· čiγruq yēr "Ground that is trampled down hard *(murakkala ṣulba)*." čiγruq

JAQ·MA'Q· čaqmāq "The fire-stick *(zand)* used to strike a fire." It is a simple noun and also a verbal noun [i.e. "striking a fire"], just as one says [in Arabic] *ḥamd*[1] ("praise, praising") from *ḥamidtu*[2] ("I praised") or *jamd*[3] ("ice, freezing") from *jamada*[4] *l-mā'* ("the water froze"); they are both simple nouns and verbal nouns. 0 čaqmāq G

JAL·BAQ· čalpaq "Dirt, filth *(qaḍar, wasax)*." 0 JAL·BAQ· 'IYŠ· čalpaq īš "A confused *(muxtalit)* affair." 0 čalpaq

JUMΓUQ čumγuq "A white-footed crow *(al-a'ṣam min al-γirbān)*." The Oγuz leave off the *γayn* and say: JUMQ čumuq. They do the same for every quadriliteral word having *γayn* or *kāf* [preconsonantally]. čumγuq (čumuq D)

"A slanderous *(nammām, muxranbaq)* man" is called: JAM·ΓUQ 'AR· čamγuq är. 0 čamγuq

236 1. MS. *jamd*.
2. MS. *jamidat*.
3. MS. *jamida*.
4. MS. *jamd*. These emendations follow EP and Tercüme I, 469.



BAŠΓA'Q· sapγāq [Waist] "What is above the hips *(mā fawq al-warikayn)*."[5] sapγāq

SAB·LIQ· sapliq "Anything that is to be made into the hilt *(miqbaḍ)* of a sword or knife, or the handle *(niṣāb)* of a thing" is: SAB·LIQ· sapliq.

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"One who squanders his wealth *(man yubaḍḍiru mālahu)*." is called: SAJ·ΓA'Q· KIŠIY sačγāq kiši. 0 sačγāq

SIJ·ΓA'Q· sičγāq "One who moves his bowels frequently *(ya'tarīhi l-γā'iṭ kaṯīran)*." This is an exception to the rule, according to which the *qāf* in this word should be *nūn*, since that is how to form adjectives indicating habitual action. For example: 'UZ·ΓA'N 'AT· ozγān at "A horse which continually runs ahead *(sabbāq)*." 0 :: 'UL 'IYŠ QIL·ΓA'N 'L ol īš qilγān ol "He is one who works much *(kaṯīr al-'amal)*." 0 sičγāq G

SUS·Γ'Q susγāq "Anything used to ladle *(yuγrafu bihi)* water, or other." Dialect of Qarluq, Qifčāq, and all nomadic peoples. 0 susγāq D

SUΓ·DA'Q· soγdāq A people who have settled in Balāsāγūn. They are from Soγd which is between Bukhara and Samarqand, but their dress and manner is that of Turks. 0 soγdāq N

SAΓ·RA'Q· saγrāq "Drinking cup *(al-qa'b wa-l-ka's alladī yušrabu fihi)*." 0 Proverb [cf. 216 tergi]: SA'WIN· SAΓRA'Q· QA' TAKIYR· sāwin saγrāqqa tägīr 0 "By (gracious) speech one attains the cup (of emirs in their drinking)" — meaning that one is honored thereby. 0 saγrāq P

SIR·MA'Q· sirmāq "Pack-saddle cloth *(barḍa'a)* for asses." 0 sirmāq

SUΓ·NA'Q· suγnāq A city of the Oγuz. 0 suγnāq N

SAΓ·LIQ saγliq "Ewe *(na'ja)*."[1] Its root-meaning is "milch *(ḥalūb)*." saγliq

SUW·LUQ· suwluq "Towel *(mindīl)*." 0 suwluq

SAQ·LIQ· saqliq "Alertness *(al-yaqaẓa fī l-umūr)*." 0 saqliq

SUQ·LUQ suqluq "Greediness *(ḥirṣ, jasā'a)*" for food, or other. 0 suqluq

QAB·ΓA'Q· qapγāq "Quiver cover (*'ifāṣ* [defined])." 0 qapγāq

QA?·JAQ· qatčaq "The place where channels of a river come together *(al-mawḍi' alladī yatanāṭaḥu l-miyāh min as-sawā'id)*." 0 qatčaq

5. See ED, 786; G. Clauson, "The Turkish-Khotanese Vocabulary Re-edited," *Islâm Tetkikleri Enstitüsü Dergisi* V.1-4 (1973), pp. 37-45, line 184.

237 1. MS. *naj'a*.

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QADRQ qadraq "Windings and folds of mountains *(ma'āṭif al-jibāl wa-maḳānīhā).*" Thus :: QAT·QADRAQ qat qadraq "A winding and fold *(ma'ṭaf wa-maḳniya).*" 0 qadraq

QUD·RUQ· qudruq The generic word for all "tails *(aḏnāb).*" :: QUVY·QUD·RU̲QIY qōy qudruqi "The fatty tail *(alya)* of sheep." 0 'AT·QUD·RUQIY at qudruqi "A horse's tail *(ḏanab).*" qudruq

Verse:

| | | |
|---|---|---|
| QUD·RU̲Q· QATIΓ TUK·DUMIZ | qudruq qatiγ tügdümiz | V |
| TANK·RIYK· 'U̲KUŠ· 'U̲K·DUMIZ | täŋrig ükiš ögdümiz | |
| KAM·ŠIB· 'ATIΓ· TAK·DIMIZ | kämšip atiγ tägdimiz | |
| 'ALDAB· YANA' QAJ·TIMIZ· | aldap yana qačtimiz | |

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"We tied the horses' tails securely; we praised God Most High greatly (meaning the cry *allāhu akbar* among the heathen ranks), we attacked them and drove the horses, then feigned flight (so that they would come after us and we might round on them and rout them)." 0 QUŠ QUD·RUQY quš qudruqi "Bird's tail." Proverb: TUQUM· BUZU̲B· QUD·RU̲Q·TA' BIJAK SIYMA' toqum yüzüp qudruqta bičāk sīma 0 "After you skin the horse do not break the knife on its tail." This is like the Arabic saying: *šawwā axūka ḥattā iḏā anḍaja rammada* ("Your brother roasted the meat so much that when it was done he put it in the ashes"). P

QUD·RQ qudruq "Anal aperture (by allusion) *(yuknā bihi 'an al-faqḥa).*" Thus :: QUD·RUQY 'TK'N KŠIY qudruqi ötgān kiši "A much-farting *(nabbāj al-faqḥa)* person." 0

QAR·SA'Q· qarsāq "The fennec or corsac fox *(fanak).*" qarsāq

QAR·LUQ qarluq A tribe of the Turks. They are nomads, not Oγuz, but they are also Turkmān. 0 qarluq N

QUR·LUQ qorluq "A skin *(šann)* for keeping koumiss." 0 qorluq

QARN'Q qarnāq A city of the Oγuz. qarnāq N

QARNA'Q· 'AR· qarnāq är "A large-bellied *('aẓīm al-baṭn)* man." 0

QIRNA'Q qirnāq "(Slave-)girl *(jāriya).*" Dialect of Yabāqu, Qāy, Čömül, Basmil, Oγuz, Yemāk, Qifčāq. 0 qirnāq D

KUTY QZLA'Q köti qizlāq "A red-tailed bird *(al-ḥummara min aṭ-ṭayr wahwa aḥmar aḍ-ḍanab).*" 0 qizlāq

QIS·RA'Q· qisrāq "Young mare *(ramaka fatiyya)*"; or, according to the Oγuz, "any mare *(ar-ramaka kā'inᵃⁿ mā kānat).*" Proverb: QIYZ· BIR·LA' KURAŠMA' QIS·RA'Q BIRLA' YARIŠMA' qīz birlä küräšmä qisrāq birlä yarišma 0 "Do not wrestle a virgin (for she is strong and will bring you down), and do not race against a young mare (for she is stronger and more impetuous than an older horse *(faras)* and so will beat you)." This is one of the proverbs of the Khāqāniyya which pertain to the wedding night of Sultan Mas'ūd, when she tripped him with her foot and brought him down. 0 qisrāq D P



QIS·MA'Q· qismāq "Lasso *(wahaq).*" 0

QUŠ·LUQ qušluq "Forenoon *(ḍaḥwa).*" Oγuz dialect. 0 qušluq D

QIŠ·LIQ qišliq qišliq

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"Winter house *(bayt šitwī)*; something made for the winter *(šay' u'idda li-š-šitā').*" 0

QUΓ·ŠA'Q NA'NK· qoγšāq nān "Something feeble and weak *(fīhi futūr wa-wahn).*" 0 qoγsāq

QIF·JA'Q· qifčāq A tribe of the Turks. 0 qifčāq N

QIF·JA'Q· qifčāq Name of a place near Kāšγar.

QUL·BA'Q· qulbāq Name of an ascete of the Turks who used to frequent the mountains of Balāsāγūn. They say that he used to write with his hand on hard black stone: TANK·RIY QULIY QUL·BA'Q· täŋri quli qulbāq meaning "God's slave Qulbāq," and the writing would show forth on it in white; and the same on white stone, where the writing would show forth in black. Traces of it are found to this day. 0 qulbāq N

QALTUQ qaltuq "Horn of the wild ox [i.e. yak] *(qarn baqar al-waḥš).*" It is perforated and used to drink koumiss, etc. qaltuq

QULTIQ qoltiq "Armpit *(ibiṭ).*" 0 qoltiq

QLTQ qiltiq "Dandruff, scurf on the head *(ibriyya ar-ra's wa-ḥazāzatuhu).*" 0 qiltiq

QAMΓA'Q qamγāq "Panic grass *(ṭumām).*" 0 qamγāq

QUM·LA'Q qumlāq [Hops] A plant similar to bindweed *(lablāb)* which grows in the Qifčāq country. They prepare a drink from it mixed with honey. When this plant is brought on board ship the sea becomes so agitated that the passengers nearly drown. 0 qumlāq

QAN·JIQ qančiq "Bitch *(kalba).*" 0 To curse out a woman one likens her to this and calls her: FYNJIQ [sic] qančiq. qančiq

MUN·JUQ monču̲q "Bead, trinket *(kull xaraza min al-ḥulī).*" 0 MUN·JUQ monču̲q "Anything that is hung to a horse's neck, such as gems, lions' paws, or amulets *(tamā'im).*" 0 monču̲q

MANJUQ mančuq "Anything that is hung *(yu'allaqu)* on a saddle, such as a provisions bag or nose bag *(ḥaqība, mixlāt).*" 0 mančuq

MUNΓA'N KIŠIY munγāq kiši "A loquacious *(ṭarṭār)* person." munγāq

QIS·MA'Q qismāq "The two broad straps on either side of the stirrup *(sayray ar-rikāb al-'arīḍayn yakūnu r-rikāb baynahumā).*" qismāq

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K

BUR·JAK bürčäk "Forelock *(nāṣiya)*, of a man; hair of the forelock or mane or tail *(sabība)*, of a horse." 0 — bürčäk

BITRIK bitrik "Clitoris *(baẓr al-mar'a)*." 0 — bitrik

BITRK bitrik "Pistachio *(fustuq)*." Arγu dialect. 0 — D

BISTK bistäk "Cotton that is carded and ready to be spun *(qaṭ'a quṭn mandūf mu'add li-l-γazl)*." Čigil dialect. 0 — bistäk D

BSTK bistäk "Wick *(fatīla)*." Arγu dialect. — D

BUK·SAK böksäg "Woman's bosom *(tarība al-mar'a)*." BUK·SAK· böksäg "Upper part of the chest *(naḥr)*." 0 — böksäg

TUT·SUK KIŠY tütsüg kiši "A quarrelsome *(mušāḥin)* person." 0 — tütsüg

[I. 396/476] — 240

TḤJK taxčäk (?) A type of Ṣīnī silk. 0 — taxčäk ?

TURBK· törpig "Adz or file *(safan)*." They also say: TURBKUV törpigü. 0 — törpig

TARLIK· tärlik "The saddle felt *(miršaḥa)* which is put under the saddlecloth." 0 — tärlik

TUR·LUK türlüg An expression for "the different types *(anwā')*" of a thing. Thus :: QAJ· TURLK NA'NK· qač türlüg nāṇ "Different kinds *(aṣnāf)* of a thing." 0 :: QAJ TUR·LUK· SUVZ· 'AY·ḌIM qač türlüg sōz aydim "I said all sorts of things *(qultu anwā'an min al-kalām)*." 0 — türlüg

TUR·MA'K· türmāk "Rolled bread *(zumāward)*." 0 — türmāk

TIRNA'K ternāk "An assembly of the people who agree on a course of action *(miḥfal al-qawm ijtama'ū t-tadbīr)*." 0 — ternāk

TUŠ·LK 'UVḌIY tüšlük ōḍi "Time to halt for a rest *(waqt at-ta'rīs)*." 0 — tüšlük

TAKRAK· tägrāk "Rim *(ḥitār)*" of anything. Thus :: QUḌUΓ TAK·RAKIY quḍuγ tägräki "Rim of a well." 0 — tägrāk

TUK·LUK· täglük "Blind *(ḍarīr)*." Thus :: TUK·LUK· KUZLK täglük közlüg "A blind man." 0 — täglük

TAW·LUK· täwlüg "Deceiver *(muḥtāl, xaddā')*." 0 — täwlüg

JAK·RAK· čäkrāk "A single layered gown *(qabā' ṭāq)* of wool, worn by slaves." 0 — čäkrāk



"A weak-sighted person *(axfaš)*" is called: KUVZIY JAR·LIK kōzi čärlig. — čärlig

JALBAK čälpāk "Bleariness of the eye *(γamaṣ al-'ayn)*." 0 — čälpäk

JIL·DAK čildāg "A sore *(qarḥ)* that appears on the upper chest of a horse." It flows with pus and afterwards must be cauterized. 0 — čildäg

SUR·TUK 'IŠL'R· sürtük ešlār "Lesbian *(al-mar'a al-mashūqa wa-s-sāḥiqa kaḍālika)*." Anything "rubbed *(insaḥaqa)*" is called: SUR·TUK sürtük. 0 — sürtük

SAḌ·RAK·[1] BUVZ· sädrāk bōz "Loosely-woven *(muhalhal an-nasj)* cloth." 0 SAD-RAK QABUΓ sädrāk qapuγ "A grated or latticed door *(as-sanjūra wahwa bāb mušabbak)*." 0 — sädrāk

SUR·JUK sürčük "Evening conversation *(samar)*." The Oγuz have *fatḥa* on the *jīm* and say: SUR·JAK sörčak. 0 — sürčük D

SALJUK sälčük Name of the grandfather of the present Sultans. He was called: SAL·JUK SUV BA'ŠIY sälčük sü bāši. 0 — sälčük N

SIKRIK sekrik "Any place in the mountains that is crossed by jumping *(kull mawḍi' fī l-jabal yu'baru 'anhā bi-l-waṯb)*." 0 — sekrik

SUKRUK sökrük "Female organ *(matā' al-mar'a)*." 0 — sökrük

KUBRUK köprüg "Bridge *(qanṭara)*." 0 — köprüg

KUT·LUK· kötlük A word of abuse meaning "You effeminate one! *(yā muxannaṯ)*." Its real meaning is "You catamite! *(yā man 'umila bihi 'amal qawm lūṭ)*." 0 — kötlük

TUM·RUK·[2] tümrüg "Tambourine *(duff)*." Oγuz dialect. 0 — tümrüg D

KUB·JUK· köpčük "Saddle cushion *(miṭara)*." Oγuz dialect. 0 — köpčük D

KIR·BIK kirpik "Eyelash *(al-hudb fī jafn al-'ayn)*." 0 — kirpik

[I. 398/478] — 241

KAR·TUK kärtük "A notch *(ḥazz)* in wood." :: KARTUK KAM·RUK kärtük kämrük "Notches and furrows *(ḥuzūz wa-axādid)*." 0 KARTIK kärtik "A notch *(ḥazz)* cut in wood to keep tally of bread and the like." — kärtük kärtik

KURŠA'K kürsāk Name of a food. It is made by boiling millet kernels in water or milk, then butter is put on it, and it is eaten. 0 — kürsāk

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240 1. Dot of Ḍ by later hand (?).
2. Second U changed from A (?).

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KAZLIK käzlik "A small knife *(sikkīn ṣayīr)* which a woman keeps with her fastened to her robe." käzlik

KUZLUK közlük "Something woven from horse tails and put on the eye if it is bleared or dazzled." 0 közlük

KUS·RUK· TUŠA'Γ kösrük tušāγ "Shackle for the forelegs of a horse *(šikāl yaday al-faras)*." kösrük

KWRIK käwrik "A thorny tree *(al-'arfaj min aš-šajar)*." 0 käwrik

KUWRUK· küwrüg "Kettledrum *(al-kūs wa-ṭ-ṭabl alladī yuḍrabu bihi)*." 0 küwrüg

KAW·RAK NA'NK käwrāk nāṇ "Any pliant shrub *(kull šay' xirw min aš-šajar)*," such as the castor oil plant, etc. 0 käwrāk

KAW·ŠAK NA'NK· käwšāk nāṇ "Anything soft and pliant *(fīhi līn wa-futūr)*," such as a thin garment, etc. käwšāk

KUWŠAK 'AT· köwšāk ät "Tender *(fīhi raxāwa)* meat." KUWŠAK 'AT·MA'K köwšāk ätmāk "Bread made from fine-yeasted dough *('aǰīnuhu min xamīr ḥasan)*." 0 köwšāk

KUW·LUK· küwlük "A clay pellet *(bunduqa min aṭ-ṭīn)*," which may be shot before or after drying. 0 küwl ük

KAK·LIK· käklik "Partridge *(qabj)*."[1] 0 käklik

KAKMAK 'AR· käkmäk är "A man hardened by troubles *(ḥārasathu l-umūr wa-qāsā l-miḥan fa-štadda fīhi)*." Its root is: KK käk meaning "Hardship *(miḥna)*." Adjectives of this sort are exceptions to the rule, according to which this word should be: KAK·MA'N· *käkmān. 0 käkmäk G

KAM·DUK SUNKUVK· kämdük sünük "A bone stripped of the flesh *(al-'urāq min al-'iẓām)*." kämdük

KUNJUK· könčük "Opening at the collar *(jayb)*." The Oγuz have *fatḥa* on the *jīm* and say: KUNAJAK· könčäk. 0 könčük 'könčäk D

KAN·JA'K känčäk A tribe of the Turks. känčäk N

KAN·J'K SANKIR känčäk sänir Name of a city near Ṭarāz. It is a frontier of Qifčāq. 0 N

KANDUK kändük "A vat-shaped container for flour, etc. (*kandūj* [defined])." Känčäk dialect. 0 kändük D

241 1. MS. *qayḥ*.



KUN·LUK künlük "A daily matter *(amr muyāwama)*." 0 KUNLK YIM künlük yem "Daily bread *(rizq)*." However, this [expression] is rarely used. 0 künlük

MAR·DAK· märdäk "Young of the bear *(walad ad-dubb)*." :: 'DIΓ MAR·DAKY aḍiγ märdäki "Bear cub *(daysam)*." Some of the Turks call "a suckling pig *(xinnawṣ)*": TUNKUZ MAR·DAKY toŋuz märdäki. 0 märdäk D

[I. 399/480] 242

MALDAK NA'NK mäldäk nāṇ "Anything felted *(mutalabbad)*," such as the depilated pudendum. mäldäk

L

BJΓIL bičγil "Cracks *(šuqāq)*" in the hand or foot;[1] also cracks in the gound. 0 bičγil

BAS·BAL basbal "A single coil of spun thread *(jaḍba min γazl)*." 0 basbal

YAS·MIL· basmil A tribe of the Turks. 0 basmil N

"A quadruped with a white head *(ibyaḍḍa ra'suhu)*" is called: BAŠΓIL YLQY bašγil yilqi. 0 bašγil yilqi

BTMUL bitmül "Long pepper *(ad-dār fulful)*." 0 bitmül

BUŠKA'L bošgāl "Flat bread *(ar-ruqāqa min al-xubz)*." Khāqāniyya dialect. 0 bošgāl D

BUΓ·RL boγrul "A bulge *(amt)*" in a full bag, a milk-skin,[2] and the like. 0 boγrul

BUΓRUL QUVY boγrul qōy "A white-throated *(ibyaḍḍa ḥalquhu)* sheep."

BUKTAL 'AR· büktäl är "A middle-sized *(rab'a)* man." 0 :: BUKTAL 'AT· büktäl at "A blat-backed *(adakk)* horse." 0 büktäl

BUKRUL 'AT· bögrül at "A horse white in the flanks *(axṣaf)*." Also a sheep with white spots *(aškal)*, etc. 0 bögrül

BND'L bandāl (?) *al-karb* [defined as] Something which comes out of a tree in the shape of a shoulderblade, and which boys take and burn, then beat its coals, at night. They call it: 'UVT· BNDA'L öt bandāl. This is in polo [sic]. bandāl ?

TAR·ΓIL YIL·QIY taryil yilqi "Any animal that has white and black stripes on its back *(fī ẓahrihi xuṭūṭ bīḍ wa-sūd)*," such as "a speckled one *(namiš)*" is: TAR·ΓIL taryil. This adjective may modify all animals except horses. 0 taryil

242 1. MS. *rajul*, read *rijl*.

2. MS. *ṭabb*, correct to *waṭb*; cf. 232 boγruγ.

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TUΓRIL· toγril A bird of prey. He kills a thousand geese and eats one. The man's name: TUΓ·RIL toγril is after this. 0 toγril N

TΓRL toγril "Gut-wurst *(am'ā')* stuffed with meat and spices." Kānčāk dialect. 0 D

JAŠKA'L čäškāl "Earthenware, broken pots *(xazaf*,[3] *burma a'šār)*." Kānčāk dialect. 0 čäškāl D

SANKIL [sic] säpgil "A freckle *(kalafa)* which appears on the face." 0 säpgil

SAR·SA'L sarsāl "Weasel *(dalaq)*." It is a small animal resembling the sable *(sammūr)*. sarsāl 0

QAR·TA'L 'AT· qartāl ät "Meat in which are whiteness and redness *(mujazza')*." QAR·TA'L QUVY qartāl qōy "A spotted *(arqaṭ)* sheep." 0 qartāl

QIR·ΓIL 'AR· qirγil är "A grey-haired *(kahl)* man." 0 qirγil

QIZ·ΓUL 'AT· qizγil at "A horse between ash and grey *(bayn al-aṭḥal wa-l-aškab)*." qizγil

M

BAJ·KAM· bäčkäm "A badge *(sawm)* in the form of a piece of silk or the tail bäčkäm



of a wild ox (yak), which marks the warrior during battle." The Oγuz call it: BAR·JAM· bärčäm. bärčäm D

Verse: V

| | |
|---|---|
| BAJ·KAM· 'URUB· 'AT·LAQA' | bäčkäm urup atlaqa |
| 'UY·ΓUR·DAQIY TAT·LAQA' | uyγurdāqi tatlaqa |
| 'UΓ·RIY YAWUZ· 'IT·LAQA' | oγri yawuz itlaqa |
| QUŠ·LAR· KIBIY 'UJ·TUMIZ· | quślar kepi učtimiz |

"We put badges on the horses; we headed for the Uighur dogs (meaning 'people') [lit.: towards the Tats among the Uighur; toward the hidden evil dogs;] we flew (toward them) like birds (until we fell upon them)." 0

BAJ·KUM bäčküm "Hall of a house *(saqīfa al-bayt)*." 0 bäčküm

BAḌ·RAM· baḍram "Joy and laughter among the people *(as-surūr wa-ḍ-ḍaḥika bayn al-qawm)*." The ground, when it has blossomed forth with flowers, is called: BAḌ·RAM· YIYR· baḍram yēr meaning "Pleasant ground *(arḍ naziha)*." I do not know the origin of this word, since I have heard it from the lips of Persians. However the Oγuz call a "festival day *(yawm al-'īd)*": BAY·RAM· bayram, since it is a day of joy and pleasure. The *dāl* has been changed to *yā'* according to their custom. From this point of view the word must be pure Turkic *(luγa maḥḍa)*. 0 baḍram (bayram D)

3. MS. *jazaf*.



:: 'UL YUMUŠ·QA' BIR·TAM BAR·DIY ol yumušqa birtām bardi "He went off on the mission whole-heartedly and for a long time *(munqaṭi'an ṭawīlan)*, as if he did not intend to come back." 0 birtäm

BAΓ·RAM· QUM· baγram qum "Sand dune *(raml 'ālij jubayl)*."[1] A certain sandy tract *(raml)* between Kāšγar and Yārkänd is called: BAΓRAM QUVMIY baγram qūmi. 0 baγram N

BUXSUM buxsum "Millet beer (*mizr* [defined])." 0· buxsam

TUM·RUM· YIΓA'J· tomrum yiγāč "A piece of wood that is cut *(maqṭū')*," such as a shoemaker's last *('ālat al-iskāf)*, and the like. 0 tomrum

TUŠ·RUM tüšrüm "A ball of spun thread *(kull dajāja min al-γazl)*."[2] Arγu dialect. 0 tüšrüm D

ZUNKM züngüm A type of Ṣīnī brocade. 0 züngüm

SID·RIM sidrim "Strap *(qidd)*." Oγuz dialect. 0 :: SID·RIM 'IYŠLIΓ 'AR· sidrim īšliγ är "A man who completes a job and leaves nothing over for someone else." 0 sidrim D

SAR·QIM·[3] sarqim "Hoarfroast *(ṣaqī')*." 0 sarqim

KUTRUM kötrüm "Bench *(dukkān)* on which one sits." 0 kötrüm

KUJRM köčrüm "Panic *(faza'a)*." It is when villagers flee into the city. 0 köčrüm

KD·RIM 'AT· kädrim ät "Skinned *(maslūx)* flesh." 0 kädrim



KAS·TAM kästäm "A feast *(ḍiyāfa)* which one prepares for drinkers who come to him without formal arrangements." 0 kästäm

Words Having Two Letters the Same

R

TAR·TAR·[1] tartar (turtur ?) A bird like the turledove *(qumrī)*. tartar

:: TAWY 'AM·KY JURJUR tewe ämgi čurčur [lit. "the camel's teat čurčur"] Onomatopoeic for the fall of milk into the milking dish. 0 čurčur

243 1. MS. *ḥabīl*.
2. MS. *daḥāja min al-'azl*.
3. Second *sukūn* (·) changed from U (?).

244 1. *Sukūns* (·) changed from U (first one is unclear).

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:: QARIN QURQUR ’T̃Y qarin qurqur etti “The belly growled *(taqarqara)*.” qurqur

K

SUKSUK süksük “Tamarisk *(γaḍā)*.” süksük

M

SUM·LIM TAT· somlim tat “A Persian who does not know any Turkic.” Anyone who does not know Turkic is called: SUM·LIM somlim. 0 somlim

KUR·KUM kürküm “Saffron *(za‘farān)*.” This word agrees with Arabic, since the Arabs too call it *kurkum*. kürküm

Verse: V

| | |
|---|---|
| BAK·LAR ’TIN ’AR·Γ̃URU̲B· | beglär atin aryurup |
| QAḌΓ̃UV ’ANY TUR·Γ̃U̲RUB· | qaḍyu ani turyurup |
| MANKZIY YUZIY SAR·Γ̃ARIB· | mäŋzi yüzi saryarip |
| KUR·KUM ’ANKAR· TURTU̲LUVR· | kürküm aŋar türtüllür |

Eulogizing Afrāsiyāb: “The emirs have jaded their horses, and grief has emaciated them; their faces [have turned yellow] as though smeared with saffron.” 0

Chapter: *fa‘āl*, in its various vocalizations

J

SARA’Γ̃UJ sarāγuč “A woman’s veil *(ximār al-mar’a)*.” sarāγuč

R

SIPA’QUR sipāqur “Nosebag *(mixlāt)*.” Its root is: SIB̃ ’AQURY sip aquri meaning “Manger of a foal in its second year *(mi‘laf aṭ-ṭanī min al-xayl)*.” sipāqur

Z

QULA’Þ(W̲)UZ·[2] qulābuz “Guide *(dalīl)*.” The *bā’* is an alternant of *vāv*. Proverb [cf. 214 čuwγa]: QALIN QA’Z QULA’VUZ SUVZ BULM’S· qalin qāz qulāvuzsūz bolmās 0 “A flock of geese do not fly without a guide.” This is coined to advise someone to follow one who is better guided[3] than himself. qulābuz qulāvuz D P

Q

JIJA’LAQ·[4] čičālaq “The little finger *(xinṣir)*.” 0 čičālaq

2. B altered to W by later hand.
3. MS. *aḥḍā*, read *ahdā*.
4. *Sukūn* (·) changed from U; originally JJ’LUQ (?).



JIJA’MUQ čičāmuq “The ring finger *(binṣir)*.” This is a little-known word.[5] 0 čičāmuq

SULA’MUQ solāmuq “A left-handed *(a‘sar)* man.” 0 solāmuq

QAR’JUQ· qarāčuq A name for al-Fārāb. It is one of the cities[6] of the Oγuz. 0 qarāčuq N

QAR’MUQ qarāmuq “Corn cockle *(zuwān aṭ-ṭa‘ām)*.” 0 qarāmuq

[I. 404/487] 245

QAMIYJA’Q qamīčāq “Tadpole *(du‘mūṣ)*.” qamīčāq

K

TUN’RIK YIYR· tünārig yēr “Any dark *(muẓlim)* place.” Also “the grave *(qabr)*” is called: TUN’RIK tünārig. :: ’AR TUN’RIK·K’ KIRDY är tünārigkä kirdi “The man entered the grave.” 0 tünārig

JUM’RUK KŠY čömārük kiši “A blear-eyed *(a‘maš)* man.” 0 čömārük

XUJVNA’K [sic] čüčünāk (?) “A melon which is sweet-smelling and streaked *(ḥadaja* [defined]).” 0 čüčünāk ?

BAJ’NAK bäčänāk A tribe of the Turks dwelling near Rum. BAJ’NK bäčänāk A clan of the Oγuz; BJAN·K bäčänāk is a variant. 0 bäčänāk N

Chapter: *fa‘al‘al*, second and fourth radicals vowelled; *fa‘allū*

J

TAFIL·Γ̃UVJ tawilγūč “Jujube *(ṭabarxūn)*.”[1] tawilγūč

D

BUΓ̃UR·DA’ SAJ· buγurda sač “Curly *(ja‘d)* hair.” buγurda

S

JI’AXSY činaxsi (?) An embroidered S̱īnī silk. činaxsi ?

5. *qalla mā yu‘rafu*, last word changed to *ya‘rifu* by later hand.
6. MS. *ism bilād*, read *min bilād*, or (Tercüme I, 487n.) *ism balda min bilād*.

245 1. MS. *ṭayarxūn*.

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Γ

TABUZ·ΓUV NA'NK tapuzγu nāŋ "Riddle *(alγūza)*." 0 tapuzγu

TUTUR·ΓUV NA'NK tutuzγu nāŋ "Something to be recommended *(ḥaqquhu an yū'aza fīhi)*." 0 tutuzγu

SIBIZ·ΓU sibizγu "Flute *(mizmār)*." sibizγu

SIRIJ·ΓA' siričγa "Glass *(zujāj)*." 0 siričγa

SAIRIJ·ΓA' saričγa "Locust *(jarād)*." An indolent *(raxw)* man is likened to it and called: S AIRIJ·ΓA' 'AR· saričγa är. 0 saričγa

QUBUR·ΓA' qoburγa "Owl *(al-hāma min aṭ-ṭayr)*." qoburγa

Q

TRRQUV [sic] YIYR· tatirqu (?) yēr "Ground with sparse vegetation *(nabtuhā γayr multaff)*." 0 tatirqu ?

TATIR·ΓA' tatirqa "A white tanned skin (*qaḍam* [defined])." 0 tatirqa

TAWILQUV tawilqu A variant of: TAWIL·ΓUVJ· tawilγūč meaning "jujube *(ṭabarxūn)*." 0 tawilqu D

'AWIL·QUV awilqu Type of plane tree *(šajar al-qarm)*. It has red berries, the juice of which is added to the gravy of Tutmāč. Its bark is used as a medicine for ophthalmia. It is also used to dye clothing. 0 awilqu

TUQUR·QA' toqurqa "The spigot *(ṣunbūr)* on vats or ablution vessels." 0 TUQUR·QA' toqurqa Name of a place in the summer pastures of Kāšγar. toqurqa N

SAQAIRQUV saqirqu "Tick *(qurād)*." 0 saqirqu

QASIR·QUV qasirqu "Whirlwind *(i'ṣār)*."

K

TUŠR·KUV tüšürgü "The outlet *(fūha)* of water into a canal; the place where the run-off from a mill pours *(mafraγ)* into another stream; etc." 0 tüšürgü

JAKUR·KA'[2] čäkürgä "Locust *(jarād)*," in Oγuz dialect; "locust before it can fly *(qabl an yaṭīra)*," in Turk dialect. Crowded households and armies are likened to them, thus: JUKURK' TAK SUV čäkürgä täg sü "An army as thick as locusts." 0 čäkürgä D

2. First A changed from U (?).



SUBUR·KUV süpürgü "Broom *(miknasa)*." 0 süpürgü

KTUR·KUV kötürgü "Conveyance *(minqala)*." 0 kötürgü

KASUR·KUV käsürgü "Leather bag *(jirāb)*." 0 käsürgü

KUSUR·KA' kösürgä "A type of rat *(naw' min al-jirḏan)*."[3] 0 kösürgä

DUNUŠKA' dünüšgä "Hoary cress *(qunābarī)*." Käncäk dialect. 0 dünüšgä D

[I. 406/490] 246

KIMIŠ·KA' kimišgä "An embroidered Kāšγar felt." kimišgä

M

TAKIRMA' NA'NK tägirmä nāŋ "Anything round *(mudawwar)*," such as a flat-bread, a hand-mill, or a dirham. 0 tagirmä

SAKIR·MA' säkirmä Name of a small town on the Khotan road. 0 säkirmä N

QUTUR·MA' BUR·K quturma börk "A cap that has two wings *(janāḥān)*,[1] in front and in back." 0 quturma

KUJUR·MA' 'UJUQ· köčürmä očaq "A stove or fireplace which is portable *(yunqalu)* from place to place." KUJUR·MA' 'UYUN köčürmä oyun The game called "Fourteen." You draw four lines on the ground to make the fortress, and ten more for the gates; then you play, using hazelnuts, or the like. 0 köčürmä

Those with Quiescent Second Radical and Vowelled Third Radical

T

MINDATUV mindatu "Silken canopy *(? qazzīna)*."[2] mindatu

J

QUL·NAJIY QIS·RA'Q· qulnači qisrāq "A mare that is about to foal *('aqūq)*." qulnači

Γ

QAR·NAΓUV 'AR· qarnaγu är "A potbellied *(baṭīn)* man." 0 qarnaγu

3. MS. *jirdān*.

246 1. MS. *janāḥā*.

2. Cf. 247 mandiri and 264 mundaru; ED, 768.

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SAΓ·NAΓUV saγnaγu "A dried gourd *(qar' yābis)*." 0 saγnaγu

QUN·DIΓUV qondiγu "Polishing stone *(midwas)*." 0 qondiγu

QAM·JIYΓUV qamčīγu "A pustule *(baṭra)* that appears on the lips or fingers, with much pain, and with itching and fever." qamčīγu

K

TUR·BIKUV törpigü "Adz *(safan)*" with which to smooth wood. 0 törpigü

TAM·RAKUV tämrägü "Tetter (skin disease) *(qūbā')*." 0 tämrägü

SUK·NAKUV sögnägü "A pustule *(baṭra)* that appears between the nail and the skin." 0 sögnägü

KAR·ŠAKUV 'AT· käršägü at "A horse with sores on his withers *(bihi dabar bi-minsajihi)*." käršägü

M

BUL·ΓAMA' bulγama "Gruel *('aṣīda)* that is unsweetened and unbuttered." 0 bulγama

JUQRAMA' YUL· čoqrama yul "An abundantly-flowing *(fawwāra γazīra*[3] *al-mā')* spring." čoqrama

N

BUL·ΓUN' bulγuna A shrub *(šajar)* which is red, pliant, and shaped like tamarisk *(ṭarfā')*. Camels feed on it. MALΓUN' malγuna is a variant. bulγunà malγuna D

Chapter: *fu'lulī*

N[4]

BULDUNY bulduni (?) Name of a thick mixture of sour and fresh milk *(raṭiyya)* which has grapes or raisins thrown in and is eaten. Kānčāk dialect. bulduni ? D

R

SUNDIRIY sondiri (?) "Sea *(baḥr)*." Proverb: 'Š·YA'K 'AYUR· BAŠIM BUL·SA' SUNDURIY DA' SUVF· 'IJ·KA'Y· MAN äšyāk ayur bašim bolsa sondurida sūw ičgāy mān 0 "The ass says, 'My head must be sound so I may drink sea water.' " This is coined for one who wishes a long life in order to sondiri ? P

3. MS. *γarīza*.

4. Cf. ED, 335; error for T? therefore bulduti?



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gain his hopes.

MAN·DIRIY mandiri – Čigil dialect – name of the room *(majlis)* where the bride and groom are brought together at night and people shower them with coins *(niṯār)*. mandiri D

L

BUSTALY bustuli A name for "mountain spinach *(sarmaq)*" which is eaten. bustuli

N

KUZKNY közkäni (?) "A type of beetle which flies about at night with a buzzing sound *(quṭrub* [defined]*)*." közkäni ?

Chapter: *fu'lundī*, in its various vocalizations

D

SUBURN·DIY süpründi "Sweepings *(qumāma)*." 0 süpründi

SAR·QIN·DIY SUVW· sarqindi sūw "Drip water *(al-quṭār min al-mā')*." 0 sarqindi

QUJ·ΓUN·DIY qučγundi "Onion *(baṣal)*." Čigil dialect. qučγundi D

End of Quadriliteral Chapters

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

J

SUQAR·LAJ BUR·K soqarlač börk "A tall *(ṭawīla)* cap." 0 soqarlač

QAΓUR·MA'J[1] qaγurmāč "Fried wheat *(ḥinṭa maqliyya)*." 0 QAWURMA'J qawurmāč – with thin *fā'* – is a variant. qaγurmāč qawurmāč D

YUUΓR·ΓUVJ· yoγuryūč "Pastry roller *(miṭmala)*," for flattening noodle dough, etc. 0 yoγuryūč

R

247 1. First A changed to U (?).

eğitim amaçlı çoğaltılmıştır

JĄIΓIL·WA'R· 'UQY čiγilwār oqi "Short arrows (*ḫusbāna* [defined])." Verse: čiγilwār

'UTRV TURIŲB· YAΓDIY [sic] 'ANKAR KIYŠ 'UQY JĄIΓILWA'R· V
'AY·DIM 'ASIΓ QILΓUV 'AMAS· SAN TAQIY YALWA'R·
utru turip yaydim aŋar kēš oqi čiγilwār
aydim asiγ qilγu ämäs sän taqi yalwār

Describing the enemy: "When he confronted me I rained down on him short arrows from the quiver, then said, 'Your flattery and cries for mercy will not help you now.' " 0

Γ

:: SAMŲR·TŲΓ· 'IYŠ samurtuγ īš "A confused, inextricable *(muxtaliṭ lā yudrā maxrajuhu)* affair." 0 samurtuγ

QŲRUT·LUΓ KIŠY qurutluγ kiši "One who has dried curds *(ḏū aqiṭ)*." 0 This is like the Arabic expression: *rajul tāmir wa-lābin* ("a man be-dated and be-milked"), meaning: *ḏū tamr wa-laban* ("who has dates and milk"). 0 qurutluγ

:: TATIR·LIΓ YIYR· tatirliγ yēr "Smooth hard *(ḏāt jadad wa-ṣalāba)* ground." tatirliγ

:: QATIR·LIΓ 'AR· qatirliγ är "A man with a mule *(ḏū baγl)*." 0 qatirliγ

:: BASAR·LIΓ TA'Γ basarliγ tāγ "A mountain overgrown with garlic *(ḏū ṯūm)*." basarliγ

BAΓIR·LIΓ 'AR· baγirliγ är "A man who submits to no one *(lā yanqādu li-aḥad)*." This is like the Arabic expression: *innā la-naḥnu aʿẓam akbādan min al-ibil* ("Indeed we are bigger-livered than camels"). 0 baγirliγ

:: JAΓIR·LIΓ 'AR· čaγirliγ är "A man who has juice *(ḏū 'aṣīr)*." 0 čaγirliγ

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SUΓUR·LUΓ· TA'Γ· suγurluγ tāγ "A mountain overrun with weasels *(ḏū wabr)*." suγurluγ

:: SIΓIRLIΓ 'AR· siγirliγ är "A man who has cattle *(ḏū baqar)*." 0 siγirliγ

TAWAR·LIΓ 'AR· tawarliγ är "A man of wealth *(ḏū māl)*." 0 tawarliγ

JAWA'R·LIΓ YIYR· čawārliγ yēr "Ground that has kindling *(ḏāt ḍarm)*." 0 čawārliγ

BAQIRLIΓ baqirliγ Name of a place near Balāsāγūn. 0 BAQIR·LIΓ TA'Γ baqirliγ tāγ "A mountain having copper *(ḏū nuḥās)*." 0 baqirliγ N

TAMIΨR·LUΓ 'AT· tamurluγ ät "Flesh which has veins and sinews *(ḏū 'urūq wa-aʿṣāb)*." 0 tamurluγ

:: QUBZLΓ KIŠY qopuzluγ kiši "One who has a lute *(ḏū 'ūd wa-mizhar)*." 0 qopuzluγ



QUTUZLUΓ 'AR· qotuzluγ är "A man who owns a wild ox (yak) *(ṣāḥib baqar al-waḥš)*." qotuzluγ

SAΓIZLIΓ 'AR· saγizliγ är "One who has chewing gum *(ḏū 'ilk yumḍaγu)*." 0 SAΓIZ-LIΓ YYR· saγizliγ yēr "Ground having pure clay *(ḏāt ṭīna ḫurra)*." 0 saγizliγ

SAQIZLΓ TVN saqizliγ tōn "A garment with something viscous stuck to it *(fīhi taʿalluq al-luzūjāt)*." 0 saqizliγ

QAMIŠ·LIΓ YIYR· qamišliγ yēr "A canebrake or reed-bed *(maqṣaba)*." 0 qamišliγ

TABUΓ·LŲΓ 'AR· tapuγluγ är "A man of inveterate service *(ḏū ẋidma qadīma)*." 0 tapuγluγ

QABUΓ·LŲΓ 'AW· qapuγluγ äw "A house with a door *(ḏū bāb)*." 0 qapuγluγ

TATIΓ·LIΓ NA'NK tatiγliγ nāŋ "Something tasty *(laḏīḏ)*." Its root-form is: TA'TI·Γ·-LIΓ· tātiγliγ. 0 tatiγliγ

TUTUΓ·LUΓ YIYR· tutuγluγ yēr "A land haunted by jinn who injure anyone that passes through *(majanna* [defined]*)*." tutuγluγ

TIḌIΓ·LIΓ NA'NK tiḍiγliγ nāŋ "Something to which access is prevented *(mamnūʿ ʿan al-wuṣūl ilayhi)*." 0 tiḍiγliγ

:: QIḌIΓ·LIΓ BUR·K· qiḍiγliγ börk "A cap with a brim sewn on *(ḏāt ḥitār muxayyaṭ)*." 0 qiḍiγliγ

QUḌUΓ·LUΓ 'AW· quḍuγluγ äw "A house with a well *(biʾr)*." 0 quḍuγluγ

TARIΓ·LA'Γ tariγlāγ "A sown field *(mazraʿa)*." 0 tariγlāγ

TURUΓ·LA'Γ YYR turuγlāγ yēr "Place of residence *(mawḍiʿ al-iqāma)*." 0 turuγlāγ

TARIΓ·LIΓ YIYR tariγliγ yēr "Land that is seeded *(ḏāt zarʿ)*"[1]; also, "granary *(hurī)*." tariγliγ

SARIΓLΓ 'AR· sariγliγ ar "A bilious *(mamrūr)* man." 0 sariγliγ

QURUΓLUΓ YA' quruγluγ ya "A strung *(muwattar)* bow." 0 quruγluγ

BUSUΓ·LUΓ YAΓY busuγluγ yaγi "The enemy in ambush *(ḏū l-kamīn)*." 0 busuγluγ

QABIQ·LΓ QIYZ· qapaqliγ qīz "A virgin *('aḏrā')*." 0 qapaqliγ

QAΓIΨIQ·LI·Γ[1] 'AR· qatiqliγ är "A man who is a mongrel or half-breed *(hajīn)*"; also, "one who has a condiment with which to season his food *(lahu idām yuʾtadamu bihi)*." 0 qatiqliγ

BARAĄQ·LIΓ KIŠY baraqliγ kiši "A man who has a shaggy dog *(ḏū kalb ahlab)*." 0 baraqliγ

248 1. Final *sukūn* (·) changed from U (originally QITUQLUΓ ?).

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JARUQLUΓ 'AR· čaruqluγ är "A man with sandals *(muḥtaḍī)*." JARUQLΓ čaruqluγ A clan of Oγuz. 0 — čaruqluγ N

QARAQ·LIΓ· qaraqliγ "Any animal which has an eyeball *(lahu muqla)*." :: QARAQ·SIYZ· TAK KUR·VR·[2] qaraqsïz tāg körür "He blinks *(yataγāmazu)* in battle, etc., as though he does not recognize[3] — qaraqliγ

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the combatants and their outfits."

QASUQLUΓ 'AR· qasuqluγ är "A man who has a skin of koumiss *(lahu rāwiya al-āmiṣ)*." 0 — qasuqluγ

QUSIQ·LΓ 'AR· qusiqliγ är "A man who has hazels *(ḏū jillawz)*." 0 — qusiqliγ

:: BAŠAQ·LIΓ SUNKV bašaqliγ siŋü "A pointed *(ḏāt sinān)* spear." Also, an arrow if it has an arrowhead *(ḏū naṣl)*. 0 — bašaqliγ

:: TAŠAQ·LIΓ 'AR· tašaqliγ är "A man with testicles *(ḏū xuṣya)*." 0 — tašaqliγ

QAŠUQLUΓ 'AY'Q qašuqluγ ayāq "A bowl with a spoon *(ḏāt mil'aqa)*." — qašuqluγ

BUQUQ·LUΓ 'AR· boquqluγ är "A man with goiter *(ḏū ḥawṣala)*." 0 — boquqluγ

TAQUQLUΓ 'AR· taquqluγ är "A man who has chickens *(ḏū dajāj)*." Oγuz dialect. — taquqluγ D

SUQAQ·LIΓ TA'Γ suqaqliγ tāγ "A mountain overrun with antelope *(ḏū 'ufr min aẓ-ẓibā')*." 0 — suqaqliγ

BALIQLΓ 'UKUZ baliqliγ ögüz "A river with fish *(ḏū samak)*." Also, land that has mud *(fīhā waḥl)*, in Arγu dialect. 0 — baliqliγ D

:: QULA'Q·LIΓ NA'NK qulāqliγ nāŋ "A thing with an ear *(ḏū uḏun)*." 0 — qulāqliγ

QUNUQLUΓ 'AW qonuqluγ äw "A house with guests *(ḏū aḍyāf)*." 0 — ḳonuqluγ

TURUM·LUΓ 'AR· torumluγ är "A man who has a newborn camel *(lahu ibn maxāḍ)*." 0 — torumluγ

QURUMLUΓ TA'Γ qorumluγ tāγ "A rocky *(ḏū janādil)* mountain." 0 — qorumluγ

TULUM·LUΓ 'AR· tulumluγ är "An armed man *(mudajjaj)*." Verse: — tulumluγ

2. First *sukūn* (·) changed from U.

3. *lā yadrī*; corrected, below the line, to *lā yarā*, "does not see" (later hand).



'UNKDUN NALK YALWARMADINK QAJ QATA' BIR·DINK TAW'R TULUMLUΓ BULUB· QATIN·DINK QA'NIK 'AMDY YIYR· SUWA'R — V
öŋdüin nälük yalwarmadiŋ qač qata berdiŋ tawār tulumluγ bolup qatindiŋ qānig amdi yēr suwār

"Why did you not beg mercy before you paid the tax several times? Now that you are armed you are stubborn. (Go back to paying the tax; if not,) your blood will water the ground." 0

TABAN·LIΓ TAWAY tabanliγ tewe "A camel with hooves *(ḏāt al-xuff)*." 0 — tabanliγ

TUBUN·LUΓ TARIΓ topunluγ tariγ "A corn stalk with knobs *(al-burr ḏū l-ku'-bura)*." 0 — topunluγ

:: BUDUNLUΓ BUQUNLUΓ KIŠY bodunluγ boqunluγ kiši "One who has kinsmen *(ḏū raḥṭ wa-'aširа)*." 0 — bodunluγ boqunluγ

:: BAQANLIΓ QAḌIŠ· baqanliγ qaḍiš "A strap with a ring *(ḏū ḥalqa)*." 0 — baqanliγ

BADUK QARINLIΓ 'AR· bädük qarinliγ är "A potbellied *(baṭīn)* man." 0 — qarinliγ

QURUN·LUΓ 'AW· qurunluγ äw "A house blackened with soot *(muswadd min ad-duxān al-mutarākim)*." 0 — qurunluγ

SAΓIN·LIΓ 'AR· saγinliγ är "A man who has milch-ewes *(ḏū ḥalā'ib)*." 0 — saγinliγ

:: SUΓUNLUΓ TA'Γ· soγunluγ tāγ "A mountain overgrown with wild onions *(ḏū 'unṣul)*." 0 — soγunluγ

:: SAMAN·LIΓ 'AR· samanliγ är "A man who has straw *(ḏū tibn)*." 0 — samanliγ

QAΓUNLUΓ 'AR· qaγunluγ är "A man who has a melon *(ḏū baṭṭīx)*." 0 — qaγunluγ

QUQUN·LUΓ 'UVT qoqunluγ öt "A fire with sparks *(ḏāt šarara)*." 0 — qoqunluγ

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QULUNLUΓ QIS·RA'Q qulunluγ qisrāq "A mare with her foal following her (*mutliya* [defined])." — qulunluγ

The principle is that : LIΓ· -liγ added to these nouns denotes the owner *(ṣāḥib)* of the object named; or else the passive participle *(maf'ūl)*, which then takes on a variety of nuances that cannot be known in advance; 0 or again, it may indicate nouns of place. The first of these usages is illustrated in the phrase: BADUK QARINLIΓ 'AR· bädük qarinliγ är meaning "a potbellied *(baṭīn)* man, one who possesses a large belly *(ḏū baṭn 'aẓīm)*"; also in: SAMNLIΓ 'AR· samanliγ är meaning "a man who owns some straw *(ḏū tibn)*." The second is illustrated in the phrase: SARIΓLIΓ 'AR· sariγliγ är meaning "A bilious *(mamrūr)* man"; 0 also in: QURQLUΓ YA' quruqluγ ya meaning "a strung *(muwattar)* bow." The third is illustrated in the phrase: TARIΓLA'Γ tariγlāγ for "sown field *(mazra'a)*"; and in: TURΓL'Γ turuγlāγ for "place of residence *(mawḍi' al-iqāma)*." — G

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Know that most of the words in the quinquiliteral chapter are compounds made from simple triliteral roots.

The suffix with *ɣayn* has a different connotation from that with *qāf*. The *ɣayn*[1] is used as I have just shown. The *qāf*[2] is only used for locations *(talzamu l-amākin)*. Example :: TARIΓ·LIΓ 'AW tariɣliɣ äw means "a house having corn *(ḏū ḥinṭa)*," 0 but: TARIΓ·LIΓ [sic] tariɣliq is "a granary *(hurī)*." 0 QURΓ·LUΓ YA' quruɣluɣ ya is "a strung *(muwattar)* bow," 0 and QURΓ·LUΓ [sic] quruɣluq is "a bowcase *(miqwas)*." 0 This is what obliged me to mention several of them, so that they might be known.

In writing the word you may separate the *lām* and *ɣayn* as long as they are not part of the basic noun. For example, in the phrase: BALIQ·LIΓ 'UKUZ baliqliɣ ögüz you may separate the: BALIQ· baliq from the: LIΓ ·liɣ. 0 [Another example:] BARAQ· LIΓ 'AR· baraq liɣ är "a man who has a shaggy dog *(ḏū l-kalb al-ahlab)*." However, the system employed in this book *(? hāḏihi l-jiha)* is better, since it serves for conciseness, both in the patterning *(mīzān)* and in the transcription *(kitba)*.

Q

BURNDUQ burunduq "Halter or nose-rope *(zimām)*." 0 burunduq

BASINJAQ 'AR· basinčaq är "An oppressed *(mustaḍ'af)* man." 0 basinčaq

SƛIΓIR·JIQ siɣirčiq "Starling *(ṭayhūj)*." 0 siɣirčiq

QABIR·JA'Q·[3] quburčāq "A wooden case *(tābūt)*." It is usually used to mean "coffin *(tābūt al-mayyit)*." 0 quburčāq

QUḌUR·JUQ qoḍurčuq [Doll] *(al-kīd* [?])[4] They are figures *(tamāṯīl)* which little girls make[5] to play with, in the shape of people. 0 qoḍurčuq

QARINJAQ· qarinčaq "Ant *(naml)*." Oɣuz dialect. qarinčaq D

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They also say: QARIN·JA' qarinča [608]. 0

?ΓRJAQ bayirčaq "Pack-saddle *(akāf)* for asses." bayirčaq

250 1. MS. *qāf*.
2. MS. *ɣayn*.
3. Altered from QUBURJA'Q.
4. Possibly to be read *al-libd* ("felt") or, perhaps, *al-lu'ab* ("dolls").
5. MS. *taṯḍuh*, read *tattaxiḍuhu*.



TUḶAR·SUQ·[1] tolarsuq (?) "Heel *('aqib)*," usually of an animal. 0 tolarsuq ?

BAΓIR·SAQ KIŠY bayirsaq kiši "A compassionate, kindly *('aṭūf ḥafī)* person." 0 bayirsaq

BAΓIRSUQ bayirsuq "Intestines *(mi'ā')*." 0 bayirsuq

BAΓIR·DAQ bayirdaq "A woman's bodice *(ṣudra al-mar'a)*." 0 bayirdaq

QUṚUΓ·SAQ quruɣsaq "Stomach *(ma'ida)*." "A bird's gizzard *(qāniṣa aṭ-ṭayr)*" is also called: QURUΓ·SA'Q quruɣsāq. 0 quruɣsaq

BUTURΓA'Q buturɣāq [Burr] "A thorn *(šawk)* shaped like a pistachio, with hooks that catch on clothing, etc." 0 buturɣāq

TABUZ·ΓUQ tapuzɣuq "Riddle *(alɣūza)*." 0 tapuzɣuq

TUḶBUL·ΓA'Q topulɣāq "Sedge *(su'd)*." TUBLΓA'Q topulɣāq "Colic *(qūlanj)*." 0 topulɣāq

SIDIR·ΓA'Q sidirɣāq "Cloven hoof *(ẓilf)*." 0 sidirɣāq

QUDR·ΓA'Q· qudurɣāq "One of the two tails of a gown *(aḥad ḏaylay al-qabā' xalfan)*." qudurɣāq 0

QAḌIZ·ΓA'Q· qaḍizɣāq "A blister *(majl)* on the hand, from working." 0 qaḍizɣāq

BADIJ·LIQ YΓA'J· badičliq yiɣāč "A piece of wood to make into a vine trellis *('arīš al-karm)*." 0 badičliq

J?AJLAQ čanačliq "Awkwardness, effeminacy *(xurq, taxnīṯ)*." 0 čanačliq

BAΓIR·LAQ bayirlaq "Sandgrouse *(qaṭāt)*." bayirlaq

TAWAR·LUQ· tawarluq "Pantry *(xizāna)*." 0 tawarluq

TURUQ·LUQ· turuqluq "Emaciation *(huzāl)*." 0 turuqluq

TARIΓ·LIQ tariɣliq "Granary *(hurī)*." tariɣliq

JUBULMAQ čubulmaq (?) "Dried apple *(falīq at-tuffāḥ)*." Utluq[2] dialect. 0 čubulmaq ? D

JUMUŠLUQ čomušluq "Privy *(kanīf)*." čomušluq

JARUQLUQ čaruqluq "A strip of leather to be made into sandals *(u'idda . . . li-l-ḥiḍā')*." čaruqluq 0

251 1. First *sukūn*(·) changed from U; originally TLURSUQ.
2. Spelled 'TLIQ — see 62, n. 1.

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TANUQLUQ tanuqluq "Testimony *(šahāda)*." 0 tanuqluq

TUΓA'Q·LIQ tuγāqliq "A piece of wood to be made into a strainer *(fidām)*." 0 tuγāqliq

SATIΓ'LIQ NA'NK satiγliq nāⁿ "Something ready for sale *(mu'add li-l-bay')*." 0 satiγliq

SARIΓ'LIQ[3] sariγliq "Yellowness *(ṣufra)*" of things. 0 sariγliq

SIRUQLUQ· YIΓA'J· siruqluq yiγāč "A piece of wood to be made into a tent pole *(ṣaqb)*." 0 siruqluq

SUΓIQLIQ NA'NK soγiqliq nāⁿ "Anything prepared for the cold *(mu'add li-l-burūda)*." 0 soγiqliq

QBAQLQ qabaqliq "A squash patch *(manbit al-qar')*." 0 qabaqliq

QAḌAŠ·LIQ[3] qaḍašliq "Brotherhood, kinship *(uxuwwa, qarāba)*." 0 qaḍašliq

QURUΓ·LUQ quruγluq "Dryness *(jafāf)*" of a thing. 0 quruγluq

QRUΓ'LQ quruγluq "Bowcase *(miqwas)*." Thus :: KYŠ QRUΓ'LUQ kēš quruγluq "Quiver and bowcase."

QAŠIQLIW·Q· MUNKUZ· qašuqluq müŋüz "A horn to be made into a spoon *(mil'aqa)*." 0 qašuqluq

SARAN·LIQ saranliq "Miserliness *(buxl)*." Verse: saranliq

NAKIN TUTAR BAK·LAYUV 'UVZY Y²MA'S V
SARANLIQIN· SIΓ·TAYUV[3] 'ALTUN· YIΓ'R[3]
nägin tutar bäklāyü özi yēmäs
saranliqin siγtayu altun yiγār

Describing human nature:

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"Man hoards up his wealth and holds on to it tightly, crying over it out of miserliness, while he piles up gold; then he leaves it to someone else!" 0
[He holds tight to his wealth and does not eat
Crying because of miserliness, he piles up gold.]

QAΓUNLUQ qaγunluq "Melon patch *(mabṭaxa)*." 0 qaγunluq

3. Waterstained, text unclear.



QUNQLUQ 'AV· qonuqluq äv "Guest house *(bayt aḍ-ḍiyāfa)*." 0 qonuqluq

TAΓUZMQ 'AR· taγuzmaq är "A short and stout *(b uḫtur qaṣīr)* man." There is also a variant with *qāf* [i.e. taquzmaq]. Also for other things. 0 taγuzmaq (taquzmaq D)

MUΓUZ·ΓAQ muγuzγaq "A fly *(dubāb)* that resembles the bee *(naḥl)*." Arγu dialect. muγuzγaq D

This suffix has five usages: (1) To form a noun in the meaning of a verbal noun *(maṣdar)*. Example: U·ULUΓLUQ uluγluq "Deeming oneself great *(kibriyā')*," derived from : 'ULΓA'D·TIY ulγāḍti meaning "he became great *(kabura)*"; :: QURUΓLUQ quruγluq "Dryness *(jafāf)*," derived from: QURINDIY NA'NK qurindi nāⁿ meaning "the thing dried *(jaffa)*." (2) To form a noun denoting that one thing has been prepared *(mu'add)*, or is in store *(muddaxar)*, for something else. Example: SURUQ·LUQ YIΓA'J siruqluq yiγāč "a piece of wood prepared to be made into a tent pole *(mu'add li-yuttaxaḍa minhu ṣ-ṣaqb)*"; :: TUQA'Q·LIQ [sic] YIΓA'J· toγāqliq yiγāc "A piece of wood in store to be made a strainer." (3) To form a noun denoting the place where something grows. Example: QABAΓLIQ [sic] qabaqliq "squash patch *(manbit al-qar')*"; 0 QAΓUNLUQ qaγunluq "melon patch." (4) To form a simple noun, unconnected with these other meanings. Example: BAΓIR·LAQ baγirlaq "sandgrouse *(qaṭāt)*"; SIΓIRJUQ siγirčuq "starling *(ṭayhūj)*." This is a guide to form words which are not enumerated. They follow the explanation given here. If you regard the matter from this point of view you will find nothing that deviates from the rule. (5) to form a verbal noun *(maṣdar)*. Example: TURUQ·LUQ turuqluq "Emaciation *(huzāl)*." G

K

KIRIT·LK kiritlik "Lock *(γalaq)*." KRIT·LK QABUΓ kiritlig qapuγ "A locked *(muγlaq)* door." kiritlik kiritlig

KUZAT·LIK NA'NK közätlig nāⁿ "Something preserved *(maḥfūẓ)*." 0 közätlig

JUKUT·LUK· čökütlük "Shortness of stature *(qaṣr al-juṯṯa)*." 0 čökütlük

SUKUT·LUK· sögütlük "Willow orchard *(manbat šajar al-xilāf)*," with the hard *kāf*. The owner *(ṣāḥibuhu)* would be with the thin *kāf* [sögütlüg]. 0 sögütlük (sögütlüg)

KUZJ·LUK·

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TITIK küzäčlik titig "Clay to be made into a pot *(bastūqa)*." The owner would be with the thin *kāf* [küzäčlig]. 0 küzäčlik (küzäčlig)

TAMURLK tämürlük "The place where iron ore is smelted *(al-mawḍi' allaḍī yuḍābu fīhi ḥijāra al-ḥadīd wa-yuxallaṣu minhā l-ḥadīd)*." The owner would be with the thin *kāf* [tämürlüg]. 0 tämürlük (tämürlüg)

KMURLK kömürlük "A tree, or a place, for charcoal *(šajar al-faḥm wa-mawḍi' al-faḥm)*." The owner would be with the thin *kāf* [kömürlüg]. 0 kömürlük (kömürlüg)

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TABIZ·LIK täpizlik "Envy *(ḥasad)*." Thus :: 'NIK TBZLIKY KIM·KA' TAL·QA'R· anig täpizliki kimkä talqār "To whom does his envy do harm?" 0 täpizlik

TTIZLIK titizlik "Bitterness *('afūṣa)*," as with the taste of myrobalan. titizlik

BUŠINJAK büšinčäk "A cluster of grapes *('unqūd al-'inab)*." Känčäk dialect. 0 büšinčäk D

TKIRMAK tägirmäk "Camel litter *(hawdaj)*." The Oγuz sometimes call it: 'UKUR·MAK ügürmäk. tägirmäk (ügürmäk D)

ŠAKIRTUḴ· šäkirtük "Pistachio *(fustuq)*." 0 šäkirtük

KABAZLK käbäzlik "Cotton field *(maqṭana)*." To describe the person you say: KBAZLK 'AR· käbäzlig är meaning "A man who has cotton *(ḏū quṭn)*." 0 käbäzlik käbäzlig

BAḌIZ·LIK 'AW bäḏizlig äw "An ornamented *(muzaxraf)* house." 0 bäḏizlig

KIḌIZ·LIK YUVNK kiḏizlik yün̡ "Wool prepared for making felt *(libd)*." The owner would be with the thin *kāf* [kiḏizlig]. 0 kiḏizlik (kiḏizlig)

TAKUZLK tögüzlük "A horse's having a blaze *(kawn al-faras aγarr)*." Proverb: 'AT· TAḴUZLKY 'ĀY· BUL·M'S at tögüzlüki āy bolmās 0 "The horse's blaze is not (a substitute for) the moon." This is coined when one wishes something small to take the place of something big. 0 tögüzlük P

SAMIZ·LIK sämizlik "Fatness *(siman)*." 0 sämizlik

KUWAZ·LIK küwäzlik "Insolence *(baṭar)*." Verse: küwäzlik V

'ŠTIB· 'TA' 'NA'NK NIK SAWLARNY QADIR·MA'
NANK· QUB· BULUB· KUWAZ·LIK QILNB· YAN' QUTURMA'
eštip ata anān̡ig sawlarini qadirma
nän̡ qut bulup küwäzlik qilnip yana quturma

"When you hear the words of your parents do not turn (their words against them); when you find wealth and fortune[1] (do not boast) nor let insolence seize hold of you and do not overstep your limit." 0

JAJAKLK čečäklik Name for "a place where flowers grow *(mawḍi' yanbut fīhi z-zahr)*." 0 čečäklik

KABAKLK käpäklik "The place where bran is made *(al-mawḍi' alladī yuf'alu fīhi n-nuxāla)*." The owner would be with the thin *kāf* [käpäklig]. käpäklik (käpäklig)

253 1. MS. *jidd*, read *jadd*.



TUWAK·LIK tüwäklik "A branch that is to be made into a blowgun *(mā kāna min al-γuṣn mu'add li-yuttaxaḏa minhu marmā l-banādiq*

[I. 419/508] 254

*bi-n-nafas)* for shooting at small birds." tüwäklik

BTIK·LIK· N'NK bitiglik nān̡ "Something suitable to be written upon *(mu'add li-yuktaba 'alayhi)*." The owner would be with the thin *kāf* [bitiglig]. 0 bitiglik (bitiglig)

KADUKLK KIḌIZ· kädüklük kiḏiz "Felt which has been prepared for making a raincoat *(mimṭar)*." The owner would be with the thin *kāf* [kädüklüg]. kädüklük (kädüklüg)

:: 'YŠLIΓ KUḌKLK 'AR· ĩšliγ köḏüglüg är "A man who has toil and trouble *(ḏū ɜuγl wa-'amal)*." One does not say: KUḌKLK köḏüglüg alone. köḏüglüg

TIRAIKLK teräklik "A poplar orchard *(manbit al-ḥawr)*." The owner would be with the thin *kāf* [teräklig]. 0 teräklik (teräklig)

:: BUV NA'NK· 'UL BIZK' KARAKLK bu nān̡ ol bizkä käräklig "This is something that is necessary *(yanbaγī)* for us." 0 käräklig

BAŠIK·LIK 'URA'ΓUT bešiklig urāγut "A woman who has (a baby and) a cradle *(ḏāt raḍī' wa-mahd)*." 0 bešiklig

TUŠAK·LIK BAR·JIN töšäklik barčin "Brocade (or other) to be made into bedding *(firāš)*." The owner would be with the thin *kāf* – I mean the owner of the bedding [töšäklig]. 0 töšäklik (töšäklig)

:: KUŠIK·LIK· YYR· köšiklig yēr "A shaded *(muẓallal)* place." köšiklig

TIKIKLK TUVN tikiglig tōn "A sewn *(muxayyaṭ)* garment." 0 tikiglig

TUKKLK TARIΓ töküklüg tariγ "Poured *(maṣbūb)*[1] wheat," or other. töküklüg

:: KVJ·LK BIĹAK·LIK KŠY kūčlüg biläklig kiši "A person with a strong arm *(qawī ḏū sā'id)*." 0 biläklig

"One who is knowing, intelligent, and wise *('ālim 'āqil ḥakīm)*" is called: BLIKLK KŠY biliglig kiši. biliglig

BALIK·LK KBA'Z biliklik käbāz "A piece of cotton to be made into a wick *(quṭna mu'adda li-l-fatīla)*." 0 biliklik

KULUK·LK 'AR· kölüklüg är "A man who has a beast of burden *(lahu ḥamūla wa-ẓahr)*." 0 kölüklüg

254 1. MS. *maṣūna*.

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KULIKLIK YYR· köliklig yēr "A shaded *(muẓallal)* place." 0 köliklig

BURN·JUK bürünčük "A woman's veil *(ximār al-mar'a)*." bürünčük

BILIN·JAK· NA'NK bilinčäk nāṇ The name for "anything stolen *(masrūq)* which is later found in the hands of the stealer or of someone else." Thus :: BILIN·JAK· BY̰IL·DY bilinčäk bildi "He recognized[2] the stolen article in the hands of the stealer." 0 bilinčäk

TARINJAK tärinčäk "A thin cloak *(rayṭa)*." Oγuz dialect. tärinčäk D

This suffix has five usages: G

(1) To form a noun denoting the place where something grows. Example: SUKUT·LUK sögütlük "willow orchard *(manbit al-xilāf)*." Or denoting the place where something is put. Example: KABAK·LIK kapaklik "A place for bran *(mawḍi' an-nuxāla)*."

(2) To form a noun denoting that something has been prepared *(udduxira)* to be made into the thing mentioned. Example: TUŠAK·LIK BAR·JIN· töšäklik barčin

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"brocade prepared for making bedding"; :: BUV YΓA'J 'UL QABUΓ·QA' TIRAK·LIK bu yiγāč ol qapuγqa tirāklik "This is a piece of wood that is to be made into the bar of a gate *(mu'add li-lizāz al-bāb)*." 0

(3) To form a noun denoting abstract verbal nouns *(bi-ma'nā l-maṣdar fī ṭ-ṭabāyi')*. 0 Example: KUWAZLK küwäzlik "insolence *(baṭar)*"; YKITLIK yigitlik "youth *(ṣabāb)*."

If the word falls in one of these three categories it has the strong, genuine *kāf*, no other, in all dialects.

(4) To form a noun denoting the owner of the thing named. Example: BILAK·LIK 'AR· biläklig är "A strong-armed *(ḏū sā'id qawī)* man"; :: BITK·LIK 'AR· bitiglig är "A man who has an amulet *(ḏū ruq'a)*." This corresponds to the Arabic pattern in: *rajul tāmir wa-lābin* ("a man be-dated and be-milked)." 0

(5) To form a noun denoting the passive participle. Example :: BLIK KIŠY 'ARA' 'ULK·LK 'UL bilig kiši ara ülüglüg ol "Intelligence is divided *(maqsūm)* among people"; 0 :: TUŠAK·LIK TUŠA'K töšäklig töšäk "bedding that is spread out *(mafrūš)*." 0

If it is in one of these two categories it has the thin *kāf*, no other.

All these words are composed of simple triliteral nouns plus the suffix, with the hard or thin *kāf*, in this chapter, or with the *qāf* in the last section, with the meanings that I have mentioned.

2. *'arifa wa-wajida*; perhaps *wajada* "He found," thus buldi .



As for quadriliterals and quinquiliterals, etc., beyond the simple stem, in the sound pattern, one adds the *lām* and *qāf* to those roots of the *qāf* or *išbā'* variety, but *kāf* to those roots of the *kāf* or *rikka* variety, in all of the five meanings. This rule holds in all cases, without any exception in any of the dialects.

Chapter: *fa'allān,*[1] second radical vowelled, third unvowelled

J

BAL·IQ·JIN baliqčin Name of a white bird which hunts fish and is called "heron *(mālik al-ḥazīn)*." baliqčin

D

JUΓUR·DA'N čuγurdān čuγurdān

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"water-bank or cliff *(juruf)*."

Z[1]

QURΓŽIYN qoruγžīn "Lead *(usruf)*," with *zāy* between the two points of articulation. The Oγuz drop several letters and say: QUŠUVN· qušūn. qoruγžīn (qušūn D)

S

BUDUR·SIYN budursīn "Quail *(salwā)*." Verse: budursīn

'UZUM MANIK BUDUR·SIYN· özüm mänig budursīn V
'UVTIY 'ANIK JAQ·LANUVR öti anig čaqlanūr

0 Describing his love: "My soul is (like) a quail *(summānā)*, tossing and turning over the fire of (love for) him." 0

Γ[2]

TWIŠΓ'N tawišγān "Rabbit *(arnab)*." 0 TWIŠΓ'N YLY tawišγān yili One of the twelve years in Turkic. 0 tawišγān

TAWU̲Š̲·Γ̲A'N 'UKUZ· tawišγān öglüz Name of a river which flows by the city of Učˇ. 0 N

255 1. MS. *fa'lalān.*

256 1. MS. R.

2. MS. ' *('ayn).*

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:: BUV 'IT· 'UL KIŠIY K' JABIT·ΓA'N bu it ol kišikā čapityān "This is a dog which always attacks *(abadan yaḥmilu 'alā)* a person (to bite him)." JABIT·ΓA'N 'AR· čapityan är "One who strikes necks *(ḍarrāb li-l-a'nāq)*," in Uighur dialect. 0 čapityān D

:: BUV 'AT· 'UL QUḌ·RUQ SABIT·ΓA'N· bu at ol quḍruq sapityān "This is a horse which always moves *(abadan yuḥarriku)* its tail." Also of a dog who wags *(tabaṣbaṣa)* his tail when he wants some bread or when he sees his people and fawns on them. 0 sapityān

QAḌIT·ΓA'N 'AR· qaḍityān är "A man who obeys no one *(lā yanqādu li-aḥad)*." The same for an animal that is refractory *(ḫarūn)*. 0 qaḍityān

:: BUV 'AR· 'UL TALIM TARIΓ TARIT·ΓA'N bu är ol tälim tariγ taritγān "This is a man who often has his fields sown *(kaṯīran mā ya'muru bi-z-zirā'a)*." 0 taritγān

:: BUV 'AR· 'UL TALIM· 'UZUM· QURIT·ΓA'N· bu är ol tälim üzüm qurityān "This is a man who often dries *(kaṯīran mā yujaffifu)* grapes (or other)." 0 qurityān

:: BUV 'AT· 'UL TALIM· TUB·RA'Q· TUZIT·ΓA'N bu at ol tälim toprāq tozityān "This is a horse that often raises dust *(kaṯīran mā yuhayyiju l-γubār wa-yuṯīruhā)*." tozityān

:: BUV 'UT· 'UL QARIN· BUĄŠUT·ΓA'N bu ot ol qarin bošutγān "This is a medicine which relaxes *(yushilu)* the bowels." The same for anything that often weakens something strong by loosening *(yuhīnu quwwa aš-šay' bi-l-ḥall)*. 0 bošutγān

:: BUV 'AR· 'UL 'AWINK' TALIM TAWA'R· TAŠIT·ΓA'N bu är ol äwiṇä tälim tawār tašityān "This is a man who often has goods conveyed *(naql)* to his house (or other)." 0 tašityān

:: BUV 'UVT· 'UL 'AŠYJ TAŠIT·ΓA'N bu öt ol ešič tašityān "This is a fire that makes the kettle overflow *(mufawwira)*." 0

:: BUV 'AR· 'L 'ATIN QAŠIT·ΓA'N bu är ol ätin qašityān "This is a man who often has his body scratched *(ḥakk)*." 0 qašityān

:: BUV 'AR 'UL MANY TUVT·JIY QAQIT·ΓA'N· bu är ol mäni tūtči qaqityān qaqityān



"This is a man who always rouses my anger and annoyance *(abadan yūqi'unī fī l-γaḍab wa-ḍ-ḍajar)*." 0

:: BUV 'AR· 'UL 'ATIN· TALIM QALIT·ΓA'N bu är ol atin tälim qalityān "This is a man who always makes his horse jump *(yuwaṯṯibu)*." 0 qalityān

:: BUV KUN 'UL KUVZ QAMAT·ΓA'N bu kün ol kōz qamatγān "This is a sun which is dazzling *(muḥayyira)* to the eye." 0 qamatγān

:: 'UΓUL· MANIY 'AWK' QUMIT·ΓA'N 'L oγul mäni äwkä qomitγān ol "My son makes me long *(mušawwiq)* for home (or other) always." 0 qomitγān



:: BUV 'UT· 'UL BURUN· QANAT·ΓA'N bu ot ol burun qanatγān "This is a medicine which always makes the nose bleed *(mura"if)*." qanatγān

:: 'UK·DIY 'UL 'ARIK QANIT·ΓA'N ögdi ol ärig qanitγān "Praise ever gladdens *(muhizza abadan)* a man." 0 qanitγān

:: BUV KIŠY 'UL SUVZ BATUR·ΓA'N bu kiši ol sōz baturγān "This is a man who is in the habit of keeping a secret *(min 'ādatihi kitmān al-kalām)*, etc." 0 baturγān

:: BUV 'AR· 'UL 'AŠ· TATUR·ΓA'N bu är ol aš taturγān "This is a man who habitually feeds *(min 'ādatihi iḍāqa aṭ-ṭa'ām)* (guests, or others)." Verse [cf. 306 qatar-]: taturγān

| | | |
|---|---|---|
| 'AR·DIY 'AŠIN TATUR·ΓA'N | ärdi ašin taturγān | V |
| YAWLAQ YAΓIΓ QAJURΓA'N | yawlaq yaγiγ qačurγān | |
| 'UΓRAQ SUVSIN QAY·TARΓA'N | oγraq sūsin qaytarγān | |
| BAS·TIY 'ULM 'AX·TARUV | basti ölüm axtaru | |

Eulogizing a man: "He was a feeder *(miṭ'ām)* of guests, a repeller of enemies, one who used to drive back the army of Oγraq (by his firmness), till death brought him down." 0

TUBR·ΓA'N YYR· topuryān yēr "Soft bare ground from which the dust rises when it is trod (*layna, baṭna* [defined])." 0 topuryān

SUBUZ·ΓA'N [sic] suburyān "Sepulchral vault *(nāwūs)*; tombs of the infidels *(maqābir al-kafara)*." Proverb: SUBUZ·ΓA'N DA' 'AV· BUL·M'S TUBR·ΓA'N DA' 'AW BULM'S suburyānda äv bolmās topuryānda aw bolmās "There is no house (for the living) in old tombs *(maqābir qadīma)*; (similarly) game does not inhabit bare ground *(baṭina)*" – it only frequents places where there are water and vegetation. 0 suburyān P

QABAR·ΓA'N qaparyān "A pustule *(baṭra)* that appears on the body, with itching and fever." qaparyān

:: BUV 'AR· 'UL 'KUŠ QATURΓ'N bu är ol üküš qaturyān "This is a man who is very jovial *(kaṯir aḍ-ḍaḥk wa-s-surūr wa-l-faxr)*." qaturyān

:: BUV 'AR· 'UL TA'ŠIΓ YYR· DAN QUBUR·ΓA'N bu är ol tāšiγ yērdän qopuryān "This is a man who quarries *(qallā')* rocks from the earth." Also of other things. qopuryān

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BUV 'AR· 'UL 'ĀJIΓ TUḌUR·ΓA'N· bu är ol äčiγ toḍuryān "This is a man who fills *(mušabbi')* the hungry always." Its root-form is: TUḌ·ΓURΓA'N toḍγuryān. toḍuryān

:: BUV 'AR· 'UL SIḌRIM· SIḌIR·ΓA'N bu är ol siḍrim siḍiryān "This is a man who is always cutting strips of leather from a hide and peeling off the hair *(yattaxiḍu l-qidd wa-yaqudduhu min al-jild wa-yaqšuru 'anhu š-ša'r)*." The same for anyone who is characterized by peeling *(qašr)* something. 0 siḍiryān

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:: BUV 'AL·B· 'UL YAΓIYNY QAY̲·TAR·ΓA'N[1] bu alp ol yaγïni qataryān "This is a warrior who always drives back the enemy batallion *(yaruddu l-xamīs abadan)*." 0 qataryān

:: BUV 'AR· 'UL QUNUQ·NIY QAJUR·ΓA'N bu är ol qonuqni qačuryān "This is a man who always drives away *(ṭarrād naffār)* guests (or other)." qačuryān

:: BUV 'AR· 'UL KŠIYK'(Y)[2] QJUR·ΓA'N bu är ol kišïkä qičuryān "This is a man who, when he sees someone alighting at his place, always becomes ill-mannered and condescending *(yasū'u xuluquhu wa-yubayyinu min nafsihi l-kibr wa-l-faxr dā'iman)*." qičuryān

:: BUV 'AR· 'UL 'ARAN BUY·NIN QAḌIRΓ'N bu är ol ärän boynin qaḍirγān "This is a man who always bends *(yalwī)* men's necks." 0 qaḍirγān

:: BUV 'UVT 'UL 'IŠYJ TAŠUR·ΓA'N· bu öt ol eşïč taşuryān "This is a fire that makes the kettle overflow *(mufawwira)*." The same for a torrent that always causes the cistern to overflow and disperse *(afāḍa mā' al-ḥawḍ wa-hazamahu abadan)*. 0 taşuryān

QAQUR·ΓA'N [sic] qaγuryān A bread that is kneaded with butter and cooked in the oven. 0 qaγuryān

:: BUV BILA'ZUK 'UL BILAK QAWUR·ΓA'N bu bilāzük ol bilāk qawuryān "This is a bracelet that always squeezes *(yaḍyaṭu)* the wrist." 0 qawuryān

:: BUV 'UΓUL· 'UL BURUNIY TAMUR·ΓA'N bu oγul ol burni tomuryān "This is a boy whose nose is always bleeding *(yar'ufu)*." 0 tomuryān

SAΓIZ·ΓA'N saγïzγān "Magpie *('aq'aq)*." 0 saγïzγān

QUDUZ·ΓUVN· quduzγun "Crupper of the saddle *(ṭafar as-sarj)*." 0 quduzγūn

:: BUV 'AR· 'UL KIŠY BRLA' TUTJY TURUŠ·ΓA'N bu är ol kiši birlä tutči turušγān "This is a man who always opposes *(yuqāwimu)* people." 0 turušγān

:: 'ULA'R 'IK̆Y TAWA'R· SATIŠ·ΓA'N 'ALIŠ·ΓA'N LA'R 'UL olār ekki tawār satišγān ališγānlār ol "The two of them are always selling and buying *(yatabāya'āni. . .wa-yaštariyāni)* merchandise." Another way of saying this is: SATIŠ·ΓA'N TAWIŠ·ΓA'N satišγān tawišγān, from the verbs: SAT̄IY satti meaning "he sold *(bā'a)*" and: TAW·DIY tawdi (täwdi ?) meaning "he disposed (of merchandise) *(taṣarrafa)*." 0 satišγān

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:: 'UL KIŠY BIRLA' BAQIŠ·ΓA'N 'UL· ol kiši birlä baqišγān ol "He customarily regards people with glances *(min 'ādatihi abadan yunāẓiru l-insān bi-l-liḥāẓ)*." 0 baqišγān

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258 1. Y· added by a later hand.

2. Y (or NY) written below K' (thus: kišïni).



:: 'UL 'AR· 'UL YAWLA'Q TUQUŠ·ΓA'N ol är ol yawlāq toqušγān "He is a man who is warlike and belligerent *(min 'ādatihi l-ḥarb wahwa miḥrāb wa-mis'ar)*." toqušγān

SUWUS·ΓA'N sowušγān "Tapeworm *(ṣafar)*" – it is a snake in the belly. sowušγān

BIJILΓA'N bičilγān "Cracks *(ṣuqāq)*," in the hands or feet, or in the ground. 0 bičilγān

KUVK· TUBUL·ΓA'N kök topulγān "Mountain swallow *(sumām)*." This is the name of a bird which is said to have steel in its feathers and to bore through *(yaḍribu . . . fa-yanfuḍu)* mountain peaks to the other side. I was told this by someone to whom I am beholden for some favors. 0 :: BUV 'AR· 'UL JARIK· TUBUL·ΓA'N· bu är ol čärig topulγān "This is a man who breaks *(hattāk)* the battle line." Its root-meaning is in the expression: TAMUR TUBL·DY tämür topuldi "He bore through the iron with force *(ṭaqaba l-ḥadīd bi-šidda wa-ṣalāba)*." 0 topulγān

:: BUV 'AR· 'UL KŠIY BRLA' TUTJY QATIL·ΓA'N QARIL·ΓA'N bu är ol kiši birlä tutči qatilγān qarilγān "This is a man who meddles in people's affairs *(mixlaṭ mizyal)*." 0 qatilγān qarilγān

:: BUV 'AR· 'L SINKIRIY QURULΓA'N bu är ol siŋïri qurulγān "This is a man who always has muscle cramp *(ya'tarīhi t-taššannuj)*." qurulγān

:: BUV 'AR· 'L YAΓIYDIN QUTUL·ΓA'N bu är ol yaγïdin qutulγān "This is a man who always escapes *(abadan yanjū)* from the enemy (or other)." 0 qutulγān

:: BUV NA'NK 'UL QABUΓ·DA' QABUL·ΓA'N [sic][1] bu nāŋ ol qapuγda qawulγān "This is a thing which always gets squeezed *(yanḍaγiṭu)* in the door (or other)." 0 qawulγān

:: BUV QUZIY 'UL SAΓ·LIQ BRLA' QUŠUL·ΓA'N bu qozi ol saγliq birlä qošulγān "This is a lamb that is always joined *(yuqārinu)* to the ewe." The same for other things. qošulγān

:: BUV SUVF 'UL· TAWRA'Q· SUΓULΓA'N bu sūw ol tawrāq suγulγān "This is water which always sinks into the ground quickly *(sarī'an mā yaγūru abadan)*." The same for a spring whose water dries up quickly *(sarī'a al-γu'ūr)*. 0 suγulγān

:: BUV 'AR· 'UL TALIM QAQILΓA'N SUQULΓA'N bu är ol tälim qaqilγān soqulγān "This is a man who gets buffetted by men's fists *(ḍalūl bi-ajmā' ar-rijāl mulakkad)*."[2] qaqilγān soqulγān

Q

TUTUR·QA'N· tuturqān "Rice *(uruz)*." 0 tuturqān

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TAŠIR·QA'N KUVZLUK tašïrqān közlüg "A boggle-eyed man *(jāḥiẓ)*." 0 tašïrqān

---

259 1. B changed from T (?).

2. MS. *mulkadd.*

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SIQIR·AQ'N siqirqān "A type of rat *(naw' min al-jirḏān)*." siqirqān

K

:: BUV 'AR· SUVKA' BTILK'N 'UL bu är sükä bitilgān ol "This is a man who is always reenlisting *(yuktabu smuhu)* in the army." 0 bitilgān

:: BUVLA'R BUVḌUN 'UL TUTJY TIRL·K'N bulär bōḏun ol tutči terilgān "These are people who always meet together or agree in a matter *(abadan yajtami'ūna fi amr)*." The same for anything that customarily withdraws and assembles *(fi 'ādatihi l-inziwā' wa-l-ijtimā')*. 0 terilgān

:: BUV BUΓ'RA' 'L YUK KUTURKA'N bu buγra ol yük kötürgān "This is a camel stallion that carries *(ḥammāl)* loads (or other)." kötürgān

:: BUV BA'K 'UL YA'ZUQ· KAJURKA'N· bu bēg ol yazuq käčürgān "This is an emir who forgives *(ṣafūḥ)* offenses." 0 käčürgān

:: BV 'R 'L TLM 'IYŠ KAJURKA'N· bu är ol tälim īš käčürgān "This is a man who is skilled and decisive in affairs *(ḥuwwul qullab faṣṣāl xuṭṭa)*." Another way of saying this is: 'AWUR·KA'N TAWUR·KA'N äwürgān täwürgān. käčürgān

Verse:

| | | |
|---|---|---|
| YAΓ'Y 'UVTIN 'UJURKA'N | yaγi ōtin öčürgān | V |
| TUVY·DUN 'ANY KUJURK'N | tōydun ani köčürgān | |
| 'IŠLAR 'UZUB KAJURK'N | išlar üzüp käčürgān | |
| TKDY 'UQY 'ULDURUV | tägdi oqi öldürü | |

Recounting the virtues of the dead man: "He was one who put out the fire of battle-foes,[1] one who drove them from their camp, but a decisive business-man withal *(faṣṣāl xuṭṭa)*; then a deadly arrow of fate struck him down."

:: BUV 'AR· 'UL TALIM 'UQ JAWURK'N bu är ol tälim oq čäwürgān "This is a man who tests *(naqqār)* arrows" — this is done by turning them on one's nail. čäwürgān

KUSUR·KA'N· kösürgān "A type of mole *(naw' min al-xuld)*." 0 kösürgān

TUŠUR·KUVN tüšürgün "Goat's-thorn *(šajar al-kaṭīrā')*." In one variant [cf. 222 tüšgün]. 0 tüšürgün D

KUWRK'N köwürgān "Wild onion (*'unṣul* [defined])." The Oγuz call it: KUMUR-KA'N· kömürgān. 0 köwürgān kömürgān D

TAMURK'N tämürgān "Arrowhead *(naṣl as-sahm)*." Oγuz dialect. tämürgān D

:: BUV 'AR· 'L 'IYŠIΓ 'AḌA'QA' TAKUR·K'N bu är ol išiγ aḏāqqa tägürgān "This is a man who always brings an affair to its end *(yuballiγu l-amr āxirahu)*." tägürgān

260 1. MS. *ḥurūf al-aqtāl*, read *ḥurūb al-aqtāl*.



:: BUV 'AT· 'UL KULAR·K'N bu at ol kölärgān "This is a horse whose belly always swells and who lies down flat *(yantafixu baṭnuhu[2] wa-yanbaṭiḥu)*." 0 kölärgān

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:: BUV 'AR· 'UL SUVTUK· SUMUR·KA'N· bu är ol sütüg sümürgān "This is a man who gulps down *('abbā')* milk (or other)." 0 sümürgān

:: BUV 'AR· 'UL TAKMA' YIYR·DIN TUTJY SURUL·K'N bu är ol tägmä yērdin tutči sürülgān "This is a man who is driven out *(mudaffa')* from every place." 0 sürülgān

:: BUV NA'NK· 'UL· KARIL·KA'N· bu nān ol kärilgān "This is something that is always stretched out *(yamtaddu)*," such as a stretched skin, or clouds stretched over the mountain tops. 0 :: BUV 'AR· 'UL TALIM KARIL·K'N bu är ol tälim kärilgān "This is a man who is always yawning and stretching *(ya'tarīhi ṯ-ṯu'abā' wa-t-tamaṭṭī)*." 0 kärilgān

:: BUV 'AR· 'UL 'AḌKUV SA'WIN TIRIL·KA'N· bu är ol äḏgü sāwin tirilgān "This is a man who will always live with a good reputation *(ya'īšu fī ḥusn ṣīt wa-ṯanā')*." 0 tirilgān

:: BUV NA'NK 'UL BIYR· BIYR·K' TARIL·KA'N· [sic] bu nān ol bīr bīrkä tizilgān "This is something which is always arranged part to part *(yantaẓimu ba'ḍuhu ba'ḍan)*." 0 tizilgān

:: BUV YIB· 'UL KASIL·KA'N· bu yip ol käsilgān "This is a string which always snaps *(yanqaṭi'u)*." 0 käsilgān

:: BUV TUKUVN 'UL SAŠIL·K'AN bu tügün ol säsilgān "This is a knot which always comes loose *(tanḥallu)*." säsilgān

:: BUV YB· 'UL TUKUL·K'N bu yip ol tügülgān "This is a thread that always gets knotted *(mun'aqid)*." :: BUV 'AR· 'UL TUTJIY QA'ŠIY KUVZIY TUKUL·K'N bu är ol tutči qāši kōzi tügülgān "This is a man who always wrinkles *(munzawī)* his brow (because of his meanness)." 0 tügülgān

This suffix (lit. chapter) — both (the section) with *γayn* and with *kāf* — has five usages. 0 G

(1) To indicate continuity or habituality of the action. Example: BUV 'ΓUL 'UL BUR:NY YUMUR·Γ'A'N· [sic] bu oγul ol burni tomurγān "This is a boy whose nose is always bleeding *(dā'iman ya'tarīhi r-ru'āf)*"; 0 :: BUV 'AR· 'UL 'AḌKUV SA'WIN TIRIL·K'N bu är ol äḏgü sāwin tirilgān "This is a man who will always enjoy a good reputation *(dā'iman ya'īšu fi ṣīt ḥasan)*."

(2) To form a transitive adjectival indicating continuity of the action. Example: BUV 'AR· 'UL TUVNIN QURITΓA'N bu är ol tōnin quritγān "This is a man who often dries *(kaṯīr at-tajfīf)* his clothes"; 0 :: BUV 'AR· 'UL SUVWUΓ SUMUR·KA'N· bu är ol sūwuγ sümürgān G

2. MS. *baṭnahu*.

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"This is a man who gulps down *('abbā')* water (or other)."

The simple nouns in this section have the hard *kāf*; all of the adjectivals have the thin *kāf*.

(3) To form an adjectival with the meaning of the passive participle. Example: BUV 'AR· 'UL QAQIL·ΓA'N SUQUL·ΓA'N bu ār ol qaqilγān soqulγān "This is a man who is frequently pushed and shoved *(kaṯīr^an mā yudfa'u wa-yuḍallu)*"; :: BUV 'AR· 'UL YIYR·DIN YIYR·K' SURUL·KA'N bu ār ol yērdin yērkā sürülgān "This is a man who is driven *(mudaffa')* from place to place." 0

(4) To form an adjectival of an unwilled action. Example: BUV KIŠY 'UL SUVZUK 'UNIT·ΓA'N· bu kīši ol sözüg unitγān "This is a man who always forgets *(dā'im^an yansā)* words"; :: BUV TUKUVN 'UL SAŠIL·K'N bu tügün ol sāšilgān "This is a knot which always comes loose *(tanḥallu dā'im^an)*."

(5) To form simple nouns, with none of the above meanings. Example: KAWUR·-KA'N· köwürgän "Wild onion *('unṣil)*"; TAWUŠ·ΓA'N· tawišγān "Rabbit *(arnab)*."

The Oγuz, and all nomadic peoples from Rūm up to Ṣīn, elide the *γayn* or *kāf* which is the sign of the continuity of the action, for the sake of lightness. D

There is no distinction in speech between masculine and feminine adjectivals. Gender is known only from the context.

None of the adjectival forms or of the rules which I have explained is confined to this chapter. Rather, each rule holds for all the verbs in each book, including those with four or more radicals. You will soon become acquainted with them, God willing.

Chapter: *fa'lalāl*,[1] second radical unvowelled, in its various vocalizations

J

SUN·DILA'J· sondilāč "Bullfinch *(ṣa'wa)*." Proverb: SUNDILA'J· 'IYŠIY 'RM'S 'UR·T·KUVN· ?TM'K sondilāč īši ärmäs örtgün täpmäk "It is not the finch's job to thresh hay." 0 This is coined about a weak man ṣondilāč P

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263

who wishes to do the job of a strong man but cannot. 0

QAR·ΓILA'J· qarγilāč "Swallow *(waṭwāṭ)*." QAR·LIΓAJ qarliγač is a variant, by metathesis. qarγilāč qarliγač D

262 1. MS. *fa'lalālal*.



Γ

QAR·ΓALIΓ qarγaliγ Name of a fortress near Ṭarāz. Its root-form is: QAR·ΓA'LIΓ qaryāliγ. qarγaliγ N

Q

TAMΓALQ tamγaliq "A small ewer *(ibrīq ṣaγīr)*." 0 TAMΓALIQ tamγaliq "A small table, reserved for one man *(mā'ida ṣaγīra yaxuṣṣu bihā r-rajul)*." Its root is: TAMΓA'LIΓ tamγāliγ meaning "stamped *(dū ṭ-ṭābi')*." The reason is that the king used to stamp with a seal his ewer and his private table, and they would contain enough wine and food for one man. Later every small ewer and every small table were called: TAM·ΓALIQ· tamγaliq meaning "a table prepared to be stamped with a seal *(mā'ida mu'adda li-yūḍa'a 'alayhā l-xātam)*" in order to prevent other than the king from eating thereon. It would be correct to say that the *γayn*[1] was changed to *qāf* because of the closeness of their points of articulation. tamγ_liq

SRMJUQ sarmačuq "A type of noodles *(naw' aṭriyya)*." The dough is cut up into small pieces the size of chickpeas; it is fed to sick persons, and the like, in a broth. 0 sarmačūq

SAR·MUSAQ sarmusaq "Garlic *(ṯūm)*." SAMURSAQ· samursaq is a variant, by metathesis. 0 sarmusaq· samursaq D

QUR·ΓULUQ quryuluq "Lightheadedness *(ṭayš, nazaq)*."[2] quryuluq

QIZ·LA'MUQ· qizlāmuq "Measles, or a similar eruption *(al-ḥaṣba wa-buṯūr miṯluhā)*." qizlāmuq

QAŠ·ΓALAQ qašγalaq A type of water bird, smaller than the duck. Verse: qašγalaq

TNKDA' BL' KURSA' MINY 'UR·DAK 'AT'R· V
QALW' KRUB· QAŠ·ΓALAQIY SUWQA' BAT'R
tanḍa bilā körsā mini ördäk ötär
qalwa körüp qašγalaqi suwqa batär

Describing his hunting of birds: "When the duck sees me in those mornings[3] [it quacks; when the qašγalaq sees me with] a headless arrow this bird dives into the water."

BAL·KULK NA'NK bälgülüg nän "Something evident *(bādī ẓāhir)*." Proverb: BULDA'-JIY BUZA'ΓUV 'UKUVZ· 'ARA' BAL·KUVLUK boldāči buzāγu ökūz ara bälgülüg 0 "A calf that is expected to become a bull is evident among the bulls." 0 This is coined about a strong and clever lad from whom every virtue is expected. 0 bälgülüg P

263 1. MS. *qāf*.
2. MS. *az-zaq*, read *an-nazaq*; cf. 13:9.
3. MS. *γudar* ("ponds"), read *γudā* (pl. of *γudwa*, "dawn, morning"); cf. 131:2.

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KUZKUNAK· közkünäk A bird which resembles the sacer falcon and the lizard [sic] and lives on wind *(ṭā'ir yušbihu ṣ-ṣaqr wa-l-'aẓāya wa-yataballaγu bi-r-rīḥ)*. közkünäk

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N

"Inlaws *(al-aḥmā' wa-l-aṣhār)*" are called: QAḌIN QAḌ·NA'Ī·UN qaḍin qaḍnāγun, qaḍnāγun pleonastically.

Another type.

SAN·DU·VA'J· sanduvāč "Nightingale *('andalīb)*." Verse [= 523 sanduvāč]: sanduvāč

| | | |
|---|---|---|
| SAN·DA'[1] QAČR SUNDILA'J | sändä qačar sondilāč | V |
| MAN·DA' TINAR QAR·Ī·ILA'J | mändä tinar qarγilāč | |
| TAT·LIUĪ 'UTAR SAN·DUVA'J | tatliγ ötär sanduvāč | |
| 'RKAK TŠLY JARŠVR [sic] | ärkäk tiši učrušūr | |

Describing the Quarrel of Summer and Winter; Summer says to Winter: "The bullfinch flees from you, the swallow *(xuṭṭāf)* rests in me, the nightingale sweetly sings his songs, male and female couple" – that is to say, in summer.

R

MUNDARUV mundaru "A silken bridal canopy *(al-ḥajala min al-ḥarīr)*." 0 mundaru

End of Quinquiliteral Chapters

Chapters of Sextiliterals

Chapter: *fa'al'alal*, in its various vocalizations

K

TIZIL·DURUK tizildürük "Copper coins placed on the tip of a shoe *(fulūs ru'ūs al-xuff)*." 0 tizildürük

KUZUL·DURUK· közüldürük "Something woven from horse tails and put on the eye if it is bleared or dazed." A variant of: KUZLUK· közlük. 0 közüldürük (közlük D)

JANIŠTURK čäništürük "A berry *(ḥaml šajar)* similar to the hazelnut, white and red, that ripens at the beginning of summer and is eaten." 0 čäništürük

264 1. Two A's over the D added by later hand (indicate nunnation, thus: sändän)



KUMUL·DURK kömüldürük "The breast-girth on a saddle *(al-labab fī s-sarj)*." kömüldürük

Q

SAQAL·DURQ· saqalduruq Name for "the thread woven from silk which is attached to caps in order to fasten the cap underneath the chin so it does not fall off." 0 saqalduruq

QALLDURUQ· qalalduruq A man's name. qalalduruq N

Chapter of Septiliterals

ZAR·Ī·UN·JMUVD zarγunčmūd "A type of basil *(sinjilāṭ)*." It is what is called in Persian *palang mušk*. zarγunčmūd

End of the Book of Nouns of Sound Words

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

B

:: QUL TANKRIY KA' TAB·DIY qul täŋrikä tapdi "The slave (worshipper) worshipped *('abada)* God Most High." tap-

::

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'UL XA'N·QA' TAB·DIY ol xānqa tapdi "He served *(xadama)* the king (or other)."

:: 'UL NA'NK·NIY TAB·DIY ol nāŋni tapdi "He found *(wajada)* the thing (which was lost)." TABA'R TAB·MA'Q tapār tapmāq. 0

:: 'UL QULIN· TAB·DIY ol qulin täpdi "He kicked *(rakala . . . bi-rijl)* the slave." täp-
TABA'R· TAB·M'K täpār tapmāk.

:: 'AR· SUWDA' JAB·DIY ar suwda čapdi "The man swam *(sabaḥa)* in the water." čap-

:: 'UL 'AT·NIY JIBIQ· BIR·LA' JAB·DIY ol atni čipiq birlä čapdi "He struck the horse lightly *(ḍaraba . . . xafīfan)* with a stick."

:: JUMAQ TAT· BUY·NIN JAB·DIY čomaq tat boynin čapdi "The Muslim struck *(ḍaraba)* the neck of the unbeliever." Uighur dialect. 0 D

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:: 'AR· 'AWIN· JAB·DIY är äwin čapdi "The man plastered his house with fresh mud *(laṭaxa . . . bi-ṭīn ḥurr).*" JABA'R· JAB·M'Q čapār čapmāq.

:: YYJY YKNA' SAB·DIY yīčī yignä sapdi "The tailor threaded *(daxxala . . . s-silk fi)* the needle." sap-

:: 'UL QUŠ QANTIN· SAB·DIY ol quš qanatin sapdi "He bound *(waṣala)* the bird's wing." The same for anything defective which one mends or binds *(jabara, waṣala).* SABA'R SAB·MA'Q· sapār sapmāq. 0

:: 'AR· TUVN QAB·DIY är tōn qapdi "The man stole *(xalasa)* the garment (or other)." :: 'UГLA'NIГ YIYL· QAB·DIY oγlāniγ yēl qapdi "The baby suffered a stroke *(aṣāba . . . sa'fa)* from the jinn." QABA'R QAB·MA'Q qapār qapmāq. Also used of a breeze that flutters *(habba bi-)* a garment, or the like. qap-

:: 'AR· YUQA'RUV QUB·DIY är yoqāru qopdi "The man rose from his place *(qāma . . . min makāniḥi).*" :: TUBIY QUB·DIY tüpi qopdi "The wind blew up *(habbat).*" :: QUŠ QUB·DIY quš qopdi "The bird (or other) rose upward *(nahaḍa).*" QUBA'R QUB·M'Q qopār qopmāq. qop-

J

:: 'AR· 'AT· BIJ·DIY är āt bičdi "The man cut *(qaṭa'a)* the meat (or other)." BIJA'R BJMA'Q bičār bičmāq. bič-

:: MAN YBA'R SAJ·TIM män yipār sačtim "I scattered *(naṭartu)* musk (or other)." :: 'UL 'AWKA' SUVW SAJ·DIY ol äwkä sūw sačdi "He sprinkled *(rašša)* water in the house (or other)." SAJA'R SAJ·M'Q sačār sačmāq. sač-

:: 'AR· SIJ·DY är sičdi "The man defecated *(taγawwaṭa).*" SIJ'R SIJMA'Q sičār sičmāq. The same for other [animals]. 0 sič-

:: 'AR· QAJ·DIY är qačdi "The man (or other) fled *(haraba).*" QJ'R QJM'Q qačār qačmāq. 0 qač-

:: 'UL MINY QUJ·DIY ol mini qučdi "He embraced *('ānaqa)* me." QUJA'R QUJMA'Q· quč-ququčār qučmāq. 0



:: 'ĀY· KUVN KAJ·TY āy kün kāčti "The month and the day have passed *(maḍā).*" :: 'AR· SUVW KAJ·TY är sūw kāčti "The man crossed *('abara)* the water (or other)." :: 'AR· KAJ·TY är kāčti "The man passed *(maḍā)*, i.e. died *(māta).*" KAJ'R· KAJ·M'K käčär käčmāk. 0 käč-

:: SUV KUJ·TIY sü köčti "The troops (or other) set out *(raḥila).*" KUJA'R KUJM'K köčär köčmāk. 0 köč-

With regard to hard letters, it is preferable to change the *dāl* of the preterite into *tā'*, for the sake of euphony. The hard letters are: the hard *bā'*,[1] the hard *jīm, qāf*, the hard *kāf*. With G



the exception of these letters, the correct pronunciation of the preterite is with *dāl* [see 281-2 G].

Verse:

| | | |
|---|---|---|
| TUNLA' BLA' KUJA'LIM | tünlä bilä köčälim | V |
| YAMAR· SUWIN KAJ'LIM | yamar suwin käčälim | |
| TARNKUVK· SUWIN '?JA'LM[2] | tärŋük suwin ičälim | |
| YUWГA' YAГY 'UWLSUVN | yuwγa yaγi uwulsün | |

"We'll set out *(nartaḥilu)* at night; we'll cross the Yamar water – (it is a river); we'll drink seepage water; so that the enemy, swerving from us, will crumble in our hand."

R

:: 'UL 'AWKA' BAR·DIY ol äwkä bardi "He went *(ḏahaba)* to the house (or other)." BARIYR· BAR·MA'Q barīr barmāq. 0 bar-

:: 'UL YANJUQ 'AГZIY BUR·DIY ol yančuq aγzi bürdi "He drew together *(zawā)* the mouth of the bag." The same for anything that resembles this, such as the waistband of trousers, etc. BURA'R· BURMA'K bürār bürmāk. bür-

:: YIBA'R· BUR·DIY yipār burdi "The musk fragrance spread *(fāḥat).*" The same for any sweet fragrance that spreads out *(taḍawwa'a).* :: SUVW· BUR·DIY sūw burdi "The steam (or other) rose up *(irtafa'a).*" BURA'R· BURMA'Q burār burmāq. 0 bur-

:: 'AR· YUQA'RUV TUR·DIY är yoqāru turdi "The man (or other) stood up *(qāma).*" :: TUM'N TUR·DIY tumān turdi "The mist rose *(hāja).*" TURUR· TUR·MA'Q turur turmāq. tur-

TURUR· turur. This is an aorist verb, with no preterite or infinitive. It means (turur)



"is" *(huwa).* For example: :: 'UL TA'Š TURUR· ol tāš turur "It *is* a stone *(annahu ḥajarun huwa).*" :: 'UL QUŠ TURUR· ol quš turur "It *is* a bird." This is a copula *(ṣila)* in speech. It is similar to Arabic *yanbaγī* ("it is necessary") in not having a preterite or infinitive. 0 G

:: 'UL BITIK TUR·DIY ol bitig türdi "He rolled up *(ṭawā)* the book (or other)." TURA'R· TUR·MA'K türār türmāk. 0 tür-

:: 'UL SAR·DIY ol särdi "He was patient *(ṣabara)* about something." SARA'R· SAR·MA'K särār särmāk. 0 sär-

:: 'UL 'AT· SUR·DIY ol at sürdi "He drove *(sāqa)* the horses (or other)." sür-

---

266 1. MS. *yā'*.

2. Later hand, in margin: 'IJA'LIM.

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:: 'AR· 'ITIΓ SUR·DIY ăr itiγ sürdi "The man drove away *(ṭarada)* the dog (or other)." SURA'R SUR·MA'K sürăr sürmāk. Also when an emir banishes someone *(ajlā)* from the country you say: SUR·DIY sürdi. 0

:: XA'N SUVSIN· QUR·DIY xān sūsin qurdi "The (emir or) king mustered *(jama'a)* his army." :: X'N JUVA'J· QUR·DIY xān čuvāč qurdi "The king unfurled *(ḥalla, našara)* the royal pavillion."[1] QURA'R· QUR·MA'Q· qurār qurmāq. qur-

:: 'AR· YIYRIK QIR·DIY ăr yērig qirdi "The man scraped *(qašara)* the ground (or other)." QIRA'R· QIR·MA'Q qirār qirmāq. 0 qir-

:: 'AR· YA' QUR·DIY ar ya qurdi "The man strung *(wattara)* the bow." QURA'R· QUR·MA'Q qurār qurmāq. 0 qur-

:: 'AR· YIB· KAR·DIY ăr yip kărdi "The man stretched *(madda)* the rope (or other)." :: BAK YUVL KAR·DIY beg yōl kărdi "The emir[2] stretched *(madda)* the road." This means that he has men strationed in look-outs so that no one can pass without his knowledge. 0 This is done from fear of the enemy. kăr-

:: 'IT· KARDIY it kărdi "The dog barked *(nabaḥa)*." Qarluq dialect. KARA'R· KAR·MA'K kărăr kărmāk. D

:: 'L MNY KRDIY ol măni kördi "He saw *(ra'ā)* me." KUR'R KURM'K körăr körmāk. Proverb [=506 yŭz]: YUVZKA' KUR·MA' 'AR·ḌAM TILA' yŭzkä körmä ärdäm tilä 0 "Look not[3] at the face (and its pale color, but) look for virtue and breeding (in a man)." kör- P

:: 'UL 'AWK' KIR·DIY ol äwkä kirdi "He entered *(daxala)* the house (or other)." KIRUR KIR·MA'K kirür kirmāk. kir-

Z

:: 'AR· TUM·LIΓ·DIN BAZ·DIY ăr tumlıγdin bāzdi "The man shivered *(irta'ada)* from the cold (or other)." BAZA'R· BAZ·MA'K· bāzăr bāzmāk. bāz-



[II. 8/8]

:: 'UL 'AW· BUZ·DIY ol äw bozdi "He tore down *(hadama)* the house (or other)." BUZA'R· BUZMA'Q bozār bozmāq. 0 boz-

:: KAYIK TAZ·DIY käyik täzdi "The wild animal (or other) fled *(farra)*." TAZ'R· TAZMA'K täzăr täzmāk. 0 täz-

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267 1. "the royal pavillion" added in margin by later hand.

2. MS. *ar-rajul al-amīr*.

3. MS. *lā yunẓar*, read *lā tanẓur*.



:: BAK 'IYLIN TUZDIY beg ēlin tüzdi "The emir organized *(sawwā)* the realm or province." :: 'UL YIYRIK· TUZDIY ol yērig tüzdi "He levelled *(sawwā)* the ground (or other)." TUZ'R TUIZMA'K tüzăr tüzmāk. 0 tüz-

:: 'UL YINJUV TIZDIY ol yinčü tizdi "He strung *(naẓama)* pearls." Also for stringing together *(naẓama)* words :: 'UL SUVZ TIZDIY ol sōz tizdi. TIZA'R TIZMA'K tizăr tizmāk. 0 tiz-

:: YAΓIR·LIΓ 'AT· JIŽDIY yaγirliγ at čižđi "The galled horse sank down *(inxafaḍa)*"[1] when someone wished to mount it, in order to protect its back. Any galled animal will do this when someone wishes to place a load on it. JIŽA'R JIŽMA'Q čižār čižmāq. With *zāy* between the two points of articulation. čiž-

:: 'URA'Γ·UT YIB· JUŽDIY urāγut yip čöždi "The woman stretched *(jaḍabat)* the yarn." The same for anything that can be lengthened by stretching, such as rope or sheep gut. JUŽ'R· JUŽMA'K čöžăr čöžmāk. With *zāy* between the two points of articulation. 0 čöž-

:: 'UL SUVW SUŽDIY [sic] ol sūw süzdi "He strained *(ṣaffā)* the water (or other)." SUZA'R· SUZMA'K süzăr süzmāk. 0 süz-

:: YA'Γ SIZ·DIY yāγ sizdi "The butter (or other) melted *(ḍāba)*." :: KUVN SUZ·DIY kŭn sizdi "The first rays of the sun appeared *(badā qarn aš-šams)*." :: SUKAL SIZ·DIY sökäl sizdi "The sick man became thin *(indaqqa, taḍā'ala)*." SIZA'R· SIZ·MA'Q sizār sizmāq. 0 siz-

:: 'AR· 'ARIQ QAZDIY ăr ariq qazdi "The man dug out *(ḥafara)* the canal (or other)." :: 'AT· QAZDIY at qazdi "The horse was restive and dug *(ḥafara)* at the ground with his forefeet." QAZA'R· QAZ·MA'Q qazār qazmāq. qaz-

:: 'UL YIYRIK KAZ·DIY ol yērig käzdi "He toured the country *(naqqaba l-arḍ wa-ṭāfa fīhā)*." KAZA'R· KAZMA'K käzăr käzmāk. käz-

S

:: 'ANY BUR·T· BAS·DIY ani bürt basdi "The nightmare pressed *(jaṭama)* upon him." :: BAK 'IYL BAS·DIY beg ēl basdi "The emir subjected and organized *(qahara, sawwā)* the realm or province," bas-



[II. 10/10]

as though he "pressed *(jaṭama)*" upon it. :: BAKNIY YAΓ'Y BAS·DIY begni yaγi basdi "The enemy (or other) made a night attack *(bayyata)* on the emir." :: 'AR· QIYZIΓ BAS·DIY ăr qizıγ basdi "The man mounted *(tasannama)* the girl." :: 'IT· KAYIK·NIY BAS·DIY it käyikni basdi "The dog felled *(axaḍa . . . fa-ṣara'a)* the game." BASA'R· BAS·MA'Q basār basmāq. 0

:: 'AR· QULIN BUS·DIY ar qulin bösdi "The man beat his slave severely *(ḍaraba . . . mubāliγan fīhi)*." BUSA'R· BUS·MA'K bösăr bösmāk. 0 bös-

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268 1. MS. *'lxfaḍ*.

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:: BAK YAΓΊYQA' BUS·DIY beg yaγïqa busdi "The emir lay in ambush *(daxala fī kamīn)* for the enemy." BUSA'R· BUS·MA'Q busār busmāq. 0 bus-

:: 'AR· QUS·DIY är qusdi "The man (or other) vomited *(qā'a)*." QUSA'R· QUS·MA'Q qusār qusmāq. Also :: BUḎUΓ QUS·DÍY boḏuγ qusdi "The dye faded *(naṣala)*." 0 qus-

:: QABUΓ 'NIK 'ḌA'QIN QIS·DIY qapuγ anig aḏāqin qisdi "The door squeezed *(ḍaγaṭa)* (the man's) foot." Also for anything that squeezes a thing. QISA'R· QIS·MA'Q qisār qismāq. qis-

:: 'UL 'ANIK TUVN·LUQIN QIS·DY ol anig tōnluqin qisdi "He cut down his clothing allowance *(naqaṣa min ijrā'ihi l-marsūm li-ṭ-ṭawb)*." The same for anything of which the allowance is cut off *(muni'a min marsūmihi)*.

:: 'UL YIΓA'J KAS·DY ol yïγāč käsdi "He cut *(qaṭa'a)* the wood (or other)." KASA'R· KS·MA'K käsār käsmāk. Proverb: 'UY·ΓUR YΓA'J 'UZUVN· KAS· TAMUR QIS·Γ A' KAS· uyγur yïγāč uzūn käs tämür qisγa käs 0 "[Uighur!] when you cut wood cut it long and when you cut iron cut it short" – since iron can be lengthened. They [the Uighur] have a public crier who cries out every day and teaches wise sayings.[1] 0 käs- P

:: 'UL 'ANDIN KUS·DIY ol andin küsdi "He was offended with him *('ataba 'alayhi wa-a'raḍa 'anhu)*." KUSA'R· KUS·MA'K küsār küsmāk. Oγuz dialect. küs- D

Š

:: MAN BUV 'IYŠDIN BUŠ·DUM mān bu ïšdin bušdum "I was annoyed *(ḍajirtu)* at this business." BUŠMA'Z MAN BUŠMA'Q bušmāz mān, bušmāq. Proverb: BUŠMASA'R[2] BUVZ QUŠ TUTA'R· 'YW·MASA'R[2] 'URVNK QUŠ TUTA'R bušmasa bōz quš tutār, ēwmäsä ürüŋ quš tutār 0 "One who does not get annoyed will catch the white falcon; one who does not hurry will catch the best falcon."[3] buš- P

[II. 11/12] 270

This is coined to advise someone to act patiently in order to reach his goal. 0

:: 'AŠAJ· BIŠ·DIY ešič bišdi "The pot (of soup) was done cooking *(adrakat al-qidr wa-ṭubixat al-maraqa)*." :: Y?MIŠ BIŠ·DIY yēmiš bišdi "The fruit ripened *(naḍijat)*." :: 'AR· QMIZ BIŠ·DIY är qimiz bišdi "The man stirred the koumiss so that it reached the proper consistency *(ḫarraka . . . li-yudrika)*. BIŠ·MA'Z BIŠMA'Q bišmāz bišmāq. biš-

:: 'ŠIJ TAŠ·DIY ešič tašdi "The pot boiled over *(fārat . . . wa-fāḍat)*." Also :: SUVF TAŠ·DIY sūw tašdi "The water (of a river or a vessel) overflowed *(fāḍa)*." TAŠA'R TAŠMA'Q· tašār tašmāq. 0 taš-

269 1. MS. *ḫukm* (vowel marks by later hand), read *ḫukam*.

2. R added later; there is a red circle above S.

3. Bōz means "gray"; "white falcon" should refer to ürüŋ quš as at 166:17. (But cf. 53 aq at "gray horse.")



:: 'UL MANK' TUŠDIY ol maŋa tušdi "He confronted *(laqiya . . . wa-ra'ā)* me." TUŠA'R· TUŠMA'Q· tušār tušmāq. tuš-

:: 'AR· 'AṮIN· TUŠ·DIY är attin tüšdi "The man got off *(nazala)* the horse." :: 'AR· TA'M·DIN TUŠ·DIY är tämdin tüšdi "The man fell *(saqaṭa)* from the wall." Also for falling from a horse, or of anything that falls from a place. TUŠA'R TUŠMA'K tušār tüšmāk. tüš-

Verse [=336 käwil-]:

| | | |
|---|---|---|
| TAK·RA' 'ALIB· [sic] 'AK·RALIM | tägrä awip ägrälim | V |
| 'ATIN TUŠB· YUK·RA'LIM | attin tüšüp yügrälim | |
| 'ARS·LAN LAYUV KUK·RALIM | arslanlayu kökrälim | |
| KUVJY 'ANIN KAWLSUVN | küči anin käwilsün | |

"We'll surround the enemy; we'll get down from our horses and advance on foot; we'll roar like lions; that the enemy's strength become weak thereby." Proverb: 'IYWAK SINKA'K SUVTK' TUŠUVR· ēwäk siŋäk sütkä tüšür 0 "The hasty gnat falls in the milk," and dies. This is coined to advise someone to stop acting hastily. 0 P

:: 'AR· 'AṮIN KIŠAN SAŠ·DIY[1] är attin kišän säšdi "The man loosened *(ḫalla)* the shackle from his horse." The same for anything that you loosen from its bond. SAŠ'R SAŠMA'K säšār säšmāk. 0 säš-

:: 'UL QUVY·QA' 'AJ·KUV QUŠ·DIY ol qōyqa äčkü qošdi "He joined *(qarana)* the goat to the sheep." Also for anything that you join to something else. 0 :: 'UL YIYR· QUŠ·DIY ol yïr qošdi "He composed *(naẓama)* the poem." QUŠA'R· QUŠ·MA'Q· qošār qošmāq. qoš-

Γ

:: 'UL 'AR·NY BUΓ·DIY ol ärni boγdi boγ-

[II. 13/14] 271

"He strangled *(xanaqa)* the man (or other)." BUΓA'R BUΓM'Q boγār boγmāq. 0

:: KUVN TUΓ·DIY kün tuγdi "The sun rose *(ṭala'at)*." :: 'UΓUL TUΓ·DIY oγul tuγdi "The child was born *(wulida)*." Proverb: MUVŠ· 'UΓLY MUYA'VU TUΓA'R· müš oγli muyāvu tuγār "The kitten miaows like its mother" [lit. "The kitten is born miaowing"]. This is coined about a boy who takes after his father. TUΓA'R TUΓMA'Q tuγār tuγmāq. tuγ- P

:: 'UQ[1] BŠAQIN TA'Š TIΓ·DIY oq bašaqin tāš tïγdi "The stone blunted *(kallala, aḏhabat ḥidda)* the arrowhead (when it struck it)." TIΓA'R· TIΓ·MA'Q tïγār tïγmāq. 0 tïγ-

270 1. Entire word by later hand in margin.

271 1. 'UQ added in red (original hand).

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:: 'UL TURKA'K JIΓ·DIY ol türgäk čiγdi "He tied up *(šadda)* the bundle (or other)." JIΓA'R JIΓM'Q čiγār čiγmāq. 0 — čiγ-

:: 'AR· QUVY· SAΓ·DIY är qōy saγdi "The man milked *(ḥalaba)* the sheep (or other)." SAΓA'R SAΓM'Q saγar sāγmāq. — saγ-

:: 'UL QUVY· DAN QURUT SAΓ·DIY[2] ol qōydan qurut suγdi "He made dried curds *(ittaxaḍa . . . l-aqiṭ)* from the sheep['s milk]." SUΓA'R SUΓ·MA'Q suγār suγmāq. Its root is: SUΓUR·DIY[3] suγurdi [309]. — suγ-

:: BUV SUVZ KUNKUL·KA' SIΓ·DIY bu sōz könülkä siγdi "These words touched *(naja'a . . . fī)* the heart." — siγ-

:: 'UVN· QA'B·QA' SIΓDIY ūn qāpqa siγdi "The flour fit *(wasa'a)* into the container." The same for anything. SIΓA'R· SIΓM'Q siγār siγmāq. — siγ-

W

:: 'UL 'ATIK SIYŠ·QA' TAWDIY ol ätig sīšqa täwdi "He arranged *(naẓama)* the meat on the spit (or other)." TAW'R TWM'K täwār täwmāk. — täw-

:: 'UL MANY SAW·DIY ol mäni säwdi "He loved *(aḥabba)* me." SAW'R SAWM'K säwār säwmāk. Proverb [=521 tayγān]: TAY·ΓA'N YUKUR·KAÑI[4] TIL·KUV SAWM'S tayγān yügrükin tilkü säwmäs "The fox loves not the swift-running hound" – since it will catch him. This is coined about one who is outstanding among his fellows, while they envy and despise him. 0 — säw- P

:: 'IT· KAYIK·NY QUWDIY it käyikni qowdi "The dog chaséd *(ṭarada)* the game." The same for anyone who chases something — qow-



[II. 14/16]

or runs in its tracks *(ṭarada . . . wa-ya'dū fī aṯar)*. QAWA'R· QAW·MA'Q qowār qowmāq. 0

:: 'AR· SUVZUK KAW·DIY ar sözüg käwdi "The man stammered *(talajlaja . . . fī kalām)*." Its root-meaning is in the phrase: TAN·JUVNIY KAW·DIY tančūni käwdi "He chewed on the morsel (in his mouth) without swallowing *(lāka . . . wa-lam yabtali')*." KAWA'R· KAW·MA'K käwār käwmāk. — käw-

Q

:: 'UL MANKA' BAQ·DIY ol maŋa baqdi "He looked *(naẓara)* at me." BAQA'R BAQMA'Q baqār baqmāq. 0 — baq-

2. A changed from U.
3. U's changed from (or to?) A.
4. *Tašdīd* (˜) by later hand.



:: 'UL 'AḌA'QIN· BUQDIY ol aḍāqin boqdi "He drew in his foot after it had been stretched out *(ḍamma ilā nafsihi . . . ba'da mā kāna mabsūṭan)*." BUQA'R BUQM'Q boqār boqmāq. 0 — boq-

:: 'UL QA'B·QA' 'UVN· TIQ·DIY ol qāpqa ūn tiqdi "He pressed *(šadda)* the flour into the container." The same for anything that is forced into a vessel by kicking or pressing *(udxila . . . bi-šidda rakl wa-ḍaγṭ)*. Hence, "grapes that are densely clustered *(mutarākim al-ḥabbāt)*" are called: TIQ·MA' 'UZUM· tiqma üzüm. — tiq-

:: 'AR· BURUN·DUQ BUT·LUVQA' TAQ·DIY är burunduq butluqa taqdi "[The man] tied *(šadda)* the camel's nose-rope to the nose-plug."[1] Oγuz dialect. Also for tying a string to something. TAQA'R TAQM'Q taqār taqmāq. — taq- D

:: 'UL SUVZUK· 'ANIK QULA'QA' JAQ·DIY ol sözüg anig qulāqqa čaqdi "He drummed *(ballaγa)* the words into his ear. Oγuz dialect. :: 'UL 'IKY KŠIY 'ARA' JAQ·DIY ol ekki kiši ara čaqdi "He incited enmity *(aγrā)* between the two men. :: 'UL JAQ·M'Q JAQDIY ol čaqmāq čaqdi "He struck *(qadaḥa)* the firestick." JAQA'R· JAQM'Q čaqār čaqmāq. The latter is both a verbal noun and a simple noun. 0 — čaq- D

:: QUŠ JUQDIY quš čoqdi "The bird swooped down *(inqaḍḍa)*." JUQA'R· JUQM'Q čoqār čoqmāq. — čoq-

Verse: — V

'ARAN· QAMUΓ 'AR·TADIY NA'NK LAR· 'UDV
TAWA'R· KRUB 'USN [sic] LAYUV 'AS· KA' JUQA'R
ärän qamuγ artadi nāŋlär uḍu
tawār körüp üsläyü äskä čoqār

"Men's morals became corrupted when they coveted property; when they saw wealth they swooped down upon it, just as the vulture swoops down when it sees prey." 0



[II 16/17]

:: 'AR· 'AWDIN JIQ·TY är äwdin čiqti "The man went out *(xaraja)* of the house (or other)." Proverb [=495 küč]: KUVJ 'AL·DIYN KIR· SA' TURUV TUNK·LUK TAN JIQA'R· küč eldīn kirsä törü tüŋlüktän čiqār "When violence comes in from the courtyard, law and justice go out the window." 0 — čiq- P

:: MAN· 'ANY 'WK' SUQ·DUM· män ani äwkä suqdum "I made him enter *(adxaltu)* the house." Also of anything that you forcefully insert *(adxalta . . . bi-šidda)* into something else, as an ax head into its shaft. Also :: 'AR· TUVZ SUQ·DIY är tōz soqdi "The man crushed *(daqqa)* the salt (or other)." :: QUŠ· MANK· SUQ·DIY quš mäŋ soqdi "The bird pecked at *(laqaṭa)* the grain." :: 'ANIY YILA'N SUQDIY ani yïlän soqdi "The snake bit *(ladaγat)* him." Oγuz dialect. SUQA'R· SUQM'Q soqār soqmāq. — suq- soq- D

272 1. MS. *al-wars* (?), perhaps in error for *al-xašāš*; cf. 216 butlu.

eğitim amaçlı çoğaltılmıştır

:: 'UL 'UZUM SIQ·DIY ol üzüm siqdi "He pressed *('aṣara)* the grapes (or other)." SIQ·DIY SIQM'Q siqdi siqmāq. 0 siq-

K

:: 'UL MANIY KURUB· BUK·DIY ol mäni körüp bükdi "When he saw me he skulked *(laṭi'a bi-l-arḍ wa-nxafaḍa mutakammin$^{an}$).*" :: 'UL 'AŠ DIN BUK·DIY ol ašdin bükdi "He was filled to nausea *(šabi'a . . . ḥattā sa'ima wa-bašima)* with food." Also :: 'UL TAW'RQA' BUK·DIY ol tawārqa bükdi "He was fed up with or had his fill of *(imtala'a 'aynuhu)* property (or other)." BUKA'R BUK·M'K bükār bükmāk. 0 bük-

:: 'UL SUVWUΓ BUK·DIY ol sūwuγ bögdi "He stopped up the water with a dam *(qarā . . . wa-jama'a . . . bi-sikr ittaxaḍa lahu).*" Also :: BAK· SUVSIN BUK·DIY beg sūsin bögdi "The emir mustered *(jama'a)* his troops." BUKA'R· BUK·MA'K bögār bögmāk. Know that an army, because of its great volume, is always likened to water; thus :: SUVF 'AQTIY sūw aqti "The water flowed," and: SUV 'AQ·TIY sü aqti "The army flowed." 0 bög-

:: 'UΓLA'N SUVW TUK·DIY oγlān sūw tökdi "The boy poured *(arāqa)* the water." Proverb: 'UΓLA'N SUVF TUKA'R· 'ULUΓ· YA'NIY SINUVR· oγlān sūw tökār, uluγ yāni sinūr 0 "The boy pours the water and the old man (slips on it tök- P



and) breaks his shin." This is coined about a wrong which the young commit and of which the old suffer the consequences. 0

:: 'UL 'AWKA' TAK·DIY ol äwkä tägdi "He reached *(balaγa)* the house (or other)." TAKYR TAKMA'K tägir tägmāk. Proverb: 'IYWAK 'AWKA' TAKMA'S· ēwäk äwkä tägmäs "The hasty man does not reach home" — since by hurrying he jades his riding animal and is left without a mount. This is coined to advise someone to act slowly. täg- P

Verse: V

| | |
|---|---|
| 'AT·ΓALIR· 'UQ·NIY 'AZA'Q· | atγalir oqni azāq |
| TAKMADIY BUV SA'W 'UŠA'Q· | tägmädi bu säw ušāq |

"This slander did not reach me, though this temptress wishes to shoot at me an arrow from an unknown source."

[She means to shoot an arrow, stray;
This word, slander, did not reach.]

:: 'AR· TUKUVN TUKDIY är tügün tügdi "The man tied *('aqada)* the knot (or other)." TUKA'R TUK·M'K tügär tügmāk. Proverb: TILIN· TUK·MIŠ·NIY TYŠIN· YAZMA'S· tilin tügmišni tišin yazmās 0 "What is tied with the tongue cannot be untied with the teeth." This is coined to advise someone to keep his word. 0 tüg- P

:: 'AR· TUVN· TIK·DIY är tön tikdi "The man sewed *(xāṭa)* the garment." :: 'ATIΓ YILA'N TIK·TIY atiγ yilān tikti "The snake stung *(lasa'at)* the horse (or other)." 0 Also of a scorpion. :: 'AR· YIΓA'J· TIK·DIY är yiγāč tikdi "The man planted *(γarasa)* the tree." The same for anything that one sets upright *(naṣaba qā'im$^{an}$).* TIKA'R TIK·M'K tikär tikmāk. Proverb: tik-



TIK·M'KIN·J' 'UNM'S· TILA'MAKIN·J' BULMA'S· tikmägincä önmäs tilämägincä bulmäs "As long as (the tree) is not planted it will not grow, as long as (the goal) is not sought it will not be found." This is coined to advise someone to make an effort. 0 P

:: 'UL BITIK JAK·DIY ol bitig čäkdi "He pointed *(naqaṭa)* the book." :: 'UL 'ATIN JAK·DIY ol atin čäkdi "He bled *(faṣada* čäk-



*'irq)* the horse." JAK'R JAKM'K čäkär čäkmāk. 0

:: 'UL BAK·KA' JUK·DIY ol begkä čökdi "He kneeled *(jaṭā)* before the emir (or other)." :: TAWAY JUK·DIY tewe čökdi "The camel kneeled *(baraka).*" :: TAMUR SUWDA' JUK·DIY tämür suwda čökdi "The iron sank *(rasaba)* in the water (or other)." JUKA'R· JUK·M'K čökär čökmāk. čök-

:: 'UL TARKA'K· BA'ΓIN JAK·DIY ol türgäk bāyin čigdi "He tied *(šadda)* the bond of the package (or other)." JK'R JKM'K čigär čigmāk. čig-

:: 'UL YAM'Γ SOK·TY ol yamāγ sökti "He tore out *(naqaḍa)* the patch (from the garment)." :: 'UL 'AWIN· SUKTIY ol äwin sökti "He took down *(naqaḍa)* his tent or his building."[1] :: 'UL BAK·KA' SUK·TIY ol begkä sökti "He kneeled *(jaṭā)* before the emir (or other)." Hence :: SUKA' 'ULTUR· sökä oltur "Sit kneeling." SUK'R SUKM'K sökär sökmāk. sök-

:: 'AR· 'URA'ΓUT·NIY SIK·TY är urāγutni sikti "The man copulated with *(jāma'a)* the woman." SIK'R SIKM'K sikär sikmāk. sik-

L

:: 'UL YAR·MA'Q· BUL·DY ol yarmāq buldi "He found *(wajada)* the dirham (or other)." BULVR· BULMA'Q bulūr bulmāq. bul-

:: 'UL BILIK BILDIY ol bilig bildi "He knew *('arafa)* understanding, knowledge, or wisdom." Also for other things. BILIYR· BIL·MA'K bilīr bilmāk. bil-

The people of Arγu say: BILUVR· bilūr with *ḍamma* after the *lām*; others do not agree with them in this. 0 D

:: 'AR· TA'M· TAL·DIY är tām täldi "The man bore through *(taqaba)* the wall (or other)." :: 'UL 'UΓ·LA'QIΓ SAΓ·LIQA' TALIDIY ol oγlāqiγ saγliqqa täldi "He joined the kid to a milch-ewe to suckle it *(ḍamma . . . li-tarḍa'a).*" This is done when the she-goat has little milk or else dies, and the kid, or lamb, is left uncared for. TALIA'YR·[2] TALIAMA'K täläär tälmāk. 0 täl-

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275 1. "or his building" added above line (original copyist), *wa-bināhu*, perhaps to be read *wa-banāhu* "And (re-)constructed it."

2. A and *alif* (') crossed out and Y added by later hand (i.e., originally TAL'R, altered to TALIYR· tälīr.

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:: 'AR· TUBIQ·NIY 'AḌ·RIY BILA' TULDY är topiqni aḍri bilä taldi "[The man] struck *(ḍaraba)* the ball with a forked stick." This is a type of game of the Turks. When one of the players wishes to have the first play he strikes in this way, the first play going to the one who is most skillfull at it. tal-

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Also in the game of tipcat (striking one stick with another to make it fly – *ḍarb al-qāl wa-l-qula*), you say: TAL·DIY taldi. TALA'R TLM'Q talar talmāq. 0

:: 'AR· YARIN·DA'Q· TILDIY är yarindāq tildi "The man cut *(qadda)* a strap (from the hide)." The same for anything that one cleaves lengthwise *(šaqqa ṭūlan)*. TILA'R· TIL·MA'K tilār tilmāk. 0 til-

:: 'UL 'ANY JAL·DY ol ani čaldi "He struck him down *(ṣara'a)*." :: 'UL SUVZUK MANIK QULA'ǪA' JAL·DIY ol sözüg mānig qulāqqa čaldi "He shouted the words in my ear *(samma'a)*." Proverb: JAQ·SA' TUṬ·NUVR· JAL·SA' BILNUVR· čaqsa tutnūr čalsa bilnūr 0 "When (the firestick) is struck (the fire) takes hold, when (the words) are made heard *(usmi'a)* (the purpose) is known." :: TUVNUṬ· TA'Š· 'UVZA' JAL·DIY tōnuγ tāš üzä čaldi "(The fuller) beat *(ḍaraba)* the garment on the rock." čal- P

Verse: V

| | |
|---|---|
| 'LĄTIM TVTB· QUḌIY JALDIY | itim tūtup qoḍi čaldi |
| 'ANIK TVSIN QIRA' YUL·DY | anig tūsin qira yuldi |
| BAŠIN 'ALIB· QUḌIY SAL·DIY | bašin alip qoḍi saldi |
| BUṬUZ 'ALIB· TUKAL BUṬDIY | boγuz ilip tükāl boγdi |

Describing a dog: "He [lit. My dog] caught (the wolf) and brought it down *(ṣara'a)*; he plucked out its hair; he [took its head and] cast it behind him, then bit its throat and strangled it." JAQ'R JAQM'Q [sic; cf. 272 čaq-] čalār čalmāq. 0

:: 'UL MANK' TUVNIN SAL·DIY ol maṇa tōnin saldi "He waved *(lama'a)* to me with his garment." :: 'UL MANK' KIŠY DA' 'LTUN SAL·DIY ol maṇa kišidä altun saldi "He paid me gold, drawn on a person *(axraja lī 'alā insān ḍahab*$^{an}$*)*." :: SUVW YIṬA'JIṬ SALDY sūw yiγāčiγ saldi "The water cast up *(lafaẓa)*[1] the wood (or other)." SALA'R· SALM'Q salār·salmāq. Also used of a man who signals *(awma'a)* with his hands from a distance. sal-

:: 'AR· KIYḌIN· QAL·DIY är kēḍin qaldi "The man remained *(baqiya)* behind." :: 'UL 'UYUVN· DA' QAL·DIY ol oyūnda qaldi "He was left behind *(turika)*[2] in the contest." The same for anything that remains *(baqiya)* or is left *(turika)*. Proverb [=542 törü]: 'IYL QAL·DIY TRUV QAL·MA'S· ēl qaldi törii qalmās 0 "The realm has been left behind, but custom cannot be left behind." This is coined to advise someone to act according to custom. qal- P

276 1. MS. *laqaṭa*; altered from *lafaẓa* by later hand.
2. MS. *taraka*.



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QAĻLIYR· QALIMA'Q qalīr qalmāq.

:: 'UL MANDIN· NA'NK· QUL·DY ol mändin nāṇ qoldi "He asked *(sa'ala)* me for the thing." QULUVR QULM'Q qolūr qolmāq. 0 qol-

:: 'AR· 'YŠ QILDIY är īš qildi "The man acted *('amila)*." :: 'AR· QIYZIṬ QIL·DIY är qīziγ qildi "The man copulated with *(jāma'a)* the girl." The word is used by allusion for copulation. For this reason the Oγuz avoid it; instead of saying: QILDIY qildi for "He did *('amila š-šay')*," they say: 'IYT͡IY ētti which means "He did well *(aṣlaḥa)*." For example :: 'AR· YUKUNJ 'IYT͡IY är yükünč ētti "He performed *(aṣlaḥa)* the prayer"; the Turks say: QILDIY qildi. QILUVR QIL·MA'Q qilūr qilmāq. qil- D

:: 'AR· 'AWK' KAL·DIY är äwkä käldi "The man came *(atā)* to the house (or other)." KALIYR· KALMA'K kälīr kälmāk. Proverb: BIYR· QAR·ṬA' BIR·L' QIŠ KAL·MA'S· bīr qarya birlä qiš kälmās 0 "Winter does not come with one crow." This is coined to advise a person to act slowly until his friends arrive to help him. 0 käl- P

:: 'AR· KUL·DIY är küldi "The man (or other) laughed *(ḍaḥika)*." KULA'R KULMA'K külār külmāk. kül-

Verse [=77 äḍgü]: V

KULSA' KIŠIY 'AṬ·MA' 'ANKAR· 'UR·TAR· KULA'
BAǪIL 'ANKAR· 'AḌKUVLUKUN· 'AṬ·ZIN· KULA'
külsä kiši atma anar örtär kül-ä
baqqil anar äḍgülükün aγzin külä

"When you see a person smiling *(yatabassamu)* at you, don't pour hot ashes on his face (i.e., don't put him to shame), but regard him also with a smile *(tabassum)*." The sense is: repay kindness with kindness.

M

:: SUVW TAM·DIY sūw tamdi "The water (or other) dripped *(qaṭara)*." TAM'R TAMA'Q tamār tammāq. tam-

:: 'UṬLA'N SUWDA' JUM·DIY oγlān suwda čomdi "The boy dived *(γāṣa)* in the water." JUMA'R JUMA'Q čomār čommāq. čom-

:: 'UR·DAK SUWQA' JUM·DIY ördäk suwqa čömdi "The duck dived deeply *(γāṣa . . . γawṣ*$^{an}$ *mubāliγ*$^{an}$ *fīhi)* in the water." JUMA'R JUMA'K čömār čömmāk. čöm-

The infinitive of the latter is with *kāf*, of the former with *qāf*, in order that the difference between the two verbs be recognized. 0

:: 'UL 'ANY QAM·DIY ol ani qamdi "He beat him to death *(ḍaraba fa-aṭxana wa-awbaqa)*." QUAMA'R·[1] QUAMA'Q[1] qamār qammāq. qam-

277 1. First A by a later hand (dark black, thin point).

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:: SUVW· QUMDIY sūw qomdi qom-

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"The water was wavy *(māja)*." QUM'R· QUM̄A'Q qomār qommāq. 0

:: 'UL 'ULK·NY KUM·DIY ol ölügni kömdi "He buried *(dafana)* the dead one (or other)." KUM'R KUM'K kömār kömmāk. Also :: KUVZMA'N KUM·DIY kōzmān kömdi "He baked the bread in the hot ashes *(ittaxaḍa l-xubz fī l-malla)*." köm-

N

:: QUVY· BAN·DY qōy bandi "The sheep were bound *(rubiṭa)*." The same for anything that is tied up *(šudda bi-wiṭāq)*. BA'NIR BANM'Q bānir banmāq. The *nūn* is an alternant of *lām* [i.e. bal-]. ban-

:: KUVK TUN·DIY kōk tundi "The sky was overcast *(γāmat)*." :: QABUΓ TUNDIY qapuγ tundi "The door was blocked *(insadda)*." Similarly, when a pass is blocked by snow, one says: 'R·T TUN·DIY art tundi. TUNVR· tunūr – also, in the aorist :: TUNA'R tunār – TUNMA'Q tunmāq. The *naṣb* form in such verbs [i.e. the aorist with ā] is the manner of the Oγuz and Qifčāq. 0 tun- D

:: YAΓMUR TINDY yaγmur tindi "The rain stopped *(aqla'a)*." :: 'AR· 'LUΓ TIN·DIY ār uluγ tindi "The man sighed *(tanaffasa . . . aṣ-ṣu'dā')*." :: 'ARUQ· TIN·DIY aruq tindi "The weary one rested *(istarāḥa)*." TINA'R TIN·M'Q tinār tinmāq. tin-

The Oγuz, when they forbid someone from speaking, say: TIN·MA' tinma. This is an inverted expression *(maqlūb)*. It means, "Don't be quiet *(lā taskut)*." The Turks say: TIN· tin meaning: "Be quiet *(uskut)*"; when they say: TINMA' tinma the meaning is: "Don't be quiet *(lā taskut)*." The Oγuz here are in error. D

:: 'UL 'AR· XYL BILA' SAN·DIY ol ār xayl[1] bilä sandi "That man was reckoned *('udda)* among the class of *xayl* [i.e. horses]." The same for anyone who is reckoned with something. SA'NUR· SAN·MA'Q· sanūr sanmāq. Proverb [=46 anuq]: BA'RIΓ· 'UTRUV TUT·SA' YUVQA' SAN·MA'S· bāriγ utru tutsa yōqqa sanmās 0 "If one offers what is available (to the guest, then hospitality) is not [reckoned] as nought." 0 san- P

:: 'UL MANK' 'AT·M'K SUN·DY ol maṇa ätmāk sundi "He offered *(nāwala)* me bread (or other)." SUNA'R SUNMA'Q sunār sunmāq. sun-

:: YIΓA'J· SIN·DIY yiγāč sindi "The piece of wood (or other) broke *(inkasara)*." :: SUV SIN·DIY sü sindi "The army was routed *(inhazama)*." SINUVR· SIN·M'Q sinūr sinmāq. Also: SINA'R· sinār. 0 sin-

278 1. Most likely the Arabic word was substituted by a mechanical error for at or yond.



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:: 'UΓ·RIY TAWA'R QUN·DIY oγri tawār qundi "The thief stole *(salaba)* the property." qún-

Verse:

KIJK BULUB· YA'ΓINY YIR·KUV 'AMA'S· V
'AḌKAR·MAḌIB· QUḌ·SA' 'ANY 'IYL·NIY QUN'R·
kičig bolup yāγini yergü ämās
ädgärmädip qoḍsa ani ēlni qunār

"One must not scorn one's enemy, though he be small, for if one pays him no heed, and he is left alone, he will steal the realm from you." QUN'R· QUNM'Q qunār qunmāq.

:: YΓIA'J KUNDIY yiγāč köndi "The piece of wood (or other) was straight *(istaqāma)*." :: 'UΓRIY KUN·DIY oγri köndi "The thief confessed *(aqarra)* (his thievery)." Also of any person who denies having a certain property and who then confesses to it. :: 'AR· YUVL·QA' KUN·DIY ār yōlqa köndi "The man started out *(šaxaṣa ilā . . . wa-rakiba)* on the journey." :: 'UTUNK KUN·DIY otuṇ köndi "The firewood burned *(iḥtaraqa)*." This is an Arγu word – they change *yā'* to *nūn* according to rule [cf. 533 köy-]. :: TUSUVN· 'AT· KUN·DIY tosūn at köndi "The unruly horse was broken in or 'straightened' *(irtāḍa, istaqāma)*." The same for anything that is straightened. KUN'R· KUNM'K könār könmāk. 0 kön-

:: 'AR· TULUM· MAN·DIY ār tulum mandi "The man girded on *(labisa)* the weapon." :: 'AR· A'UT·MA'K[1] SIR·KA'KA' MAN·DIY ār ötmāk sirkākā mandi "[The man] dipped the bread in vinegar to season it *(ṣabaγa . . . wa-'tadama)*." The same for dipping anything to season it. MANA'R· MAN·M'Q manār manmāq. 0 man-

:: QARIY 'AR· MUN·DIY qari ār mundi "The dotard (or other) ranted *(haḍā)*." MUNA'R· MUN·M'Q munār munmāq. 0 mun-

:: 'AR· 'ĀT· MUN·DIY ār āt mündi "The man mounted *(rakiba)* the horse (or other)." MUNA'R· MUN·M'K münār münmāk. mün-

## Grammatical Rules and Inflections, the Explanation of Adjectivals, and the Application of Rules G

I assert the following – and aid is with God!

The verbal system is based on the preterite and the imperative. 0

I have asserted that it turns on the preterite since if the first consonant of the word in the preterite

279 1. First A by a later hand.

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[II. 26/31]

has *fatḥ* (A) then the aorist and infinitive will follow it in having *naṣb* (A) with their first consonant. The same if it has *raf'* (U) or *xafḍ* (I). 0 Example :: BAR·DIY bardi "He went"; the *bā'* takes *fatḥ* (A) in the preterite, and so the aorist is: BARIR· barir also with *fatḥ* of the *bā'*; and in [the infinitive]: BAR·MA'Q· barmāq the *bā'* again has *fatḥ*, as before. With *raf'* (U) :: TUR·DIY turdi "He stood"; the *tā'* takes *raf'* in the preterite, and so it will in the aorist: TURUR· turur with *ḍamm* (U) of the *tā'*; and in the infinitive: TUR·MA'Q· turmāq with *raf'* of the *tā'*. With *kasr* (I) :: YIN·JUV TIZ·DIY yinčü tizdi "He strung the pearls"; the *tā'* takes *kasr*, and so in the aorist: TIZA'R· tizär with *kasr* of the *tā'*; and in the infinitive: TIZ·MA'K tizmāk also with *kasr* of the *tā'*.

The structure of this language is not like that of Arabic where the preterite differs from the aorist. Thus, in the first-stem form of the verb "to sit" you say *qa'ada*, with the *qāf* taking *naṣb (a)*; then you say *yaq'udu*, with the *qāf* unvowelled, in the aorist; and you say *qu'ūd*$^{an}$, with the *qāf* taking *ḍamm (u)*, in the infinitive. Similarly of the verb "to rain": *maṭara*,[1] with *fatḥ* of the *mīm* in the preterite; *yamṭuru*, the *mīm* unvowelled; *muṭūr*$^{an}$, with *ḍamm* of the *mīm*. You have *naṣb* in the preterite, *ḍamm* in the infinitive, and no vowel in the aorist. An example of the derived-stem forms is the verb "to honor": *'akrama*, the *hamza* taking *fatḥ* in the preterite; *yukrimu*, the *yā'* taking *ḍamm* in the aorist; *'ikrām*$^{an}$, the *hamza* taking *kasr* in the infinitive. Another example: *'istaγfara* ("to ask for pardon") — the *alif* takes *kasr*; *nastaγfiru*; *istiγfār*$^{an}$.

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[I. 27/32]

The preterite in all the verbs differs from the aorist and the infinitive. But Turkic is not like that. Rather, it is perfectly regular, in the biliteral, triliteral, quadriliteral and quinquiliteral chapters, and in what exceeds them. There is agreement among the preterite, the aorist, and the infinitive. 0

The second aspect is that doubling occurs only in the preterite, not in the aorist or in the infinitive [see 414 G]. 0

Third, the active participle is based on the preterite in the dialect of Oγuz, Qifčāq, Yemāk, Yaγma, the people of Arγu, and the nomadic people from Suvārīn[1] to Bäčänäk. Example :: BAR·DIY bardi "He went"; 0 BAR·DAJIY bardači "One who goes"; a *jīm* is inserted between the *dāl*, which is the preterite marker, and the *yā'*. 0 :: TUR·DIY turdi "He stood"; TUR·DAJIY turdači "One who stands"; a *jim* is inserted between the *dāl* and the *yā'* which are the two preterite markers. All the verbal chapters follow this pattern. D

The imperative. We assert that the active participle is based on the imperative in most of the Turkic dialects, Čigil, etc. [see below, 290ff.]. 0 And the letters of meaning (i.e., suffixes) that occur with verbs for various purposes are affixed only to the imperative, as we shall explain, God willing. D

280 1. MS. *maṭar*$^{un}$ (vocalization by later hand).

281 1. Originally Suvārayn, *kasra* added below the *rā'* by a later hand.



Know that the preterite is fixed with *dāl* and *yā'* in all verbs, with the sole exception that the *dāl* changes to *tā'* if associated with hard letters, because of the force of the point of articulation [i.e., assimilation]. 0 The hard letters in this language are four: hard *pā'*, *tā'*, hard *čīm*, and hard *kāf*. Example of *pā'* :: TAB·TIY täpti

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"He kicked with his foot." Example of *tā'* :: TUTIY tutti "He took." Example of hard *jīm* :: QAJ·TIY qačti "He fled." Example of hard *kāf* :: TAWAY JUK·TIY tewe čökti "The camel kneeled." Also *qāf* may be counted in this group following hard *kāf*; example :: 'UL MANK' BAQ·TIY ol maṇa baqti "He looked at me." The *dāl* becomes *tā'* solely due to the hardness of the points of articulation of these letters, as we have explained. Their root-form is *dāl*, but the pronunciation with *tā'* is more elegant when joined to these letters. This is the rule for all verbs, simple and compound, in each book.

The aorist is fixed with *rā'* in each book, in all verbs. If the last consonant of the stem is *rā'* then there are two *rā's*, repeated, one belonging to the stem, the other being the aorist marker. 0 The *rā'* of the aorist in this language is like the [prefixes] *alif*, *tā'*, *nūn* and *yā'* in Arabic as aorist markers. 0 If there is no *rā'* in the stem of the word, then one *rā'* occurs which is the aorist marker. This rule is best observed in the preterite and the imperative. If *rā'* occurs before the *dāl* of the preterite, then it occurs [there is no difficulty]; and in the imperative the *dāl* and *yā'* which are the two preterite markers drop, leaving *rā'*, unvowelled. This *rā'* then belongs to the stem, and in the aorist one must add to it a different *rā'* as the aorist marker. If, on the other hand, there is no *rā'* in the preterite and the imperative, then the aorist *rā'* is added to it [simply]. 0 Example :: BAR·DIY bardi "He went"; there is a *rā'* before the *dāl*;

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:: BAR· bar is the imperative, the *rā'* remains fixed while the preterite markers drop, so in this case the *rā'* belongs to the stem; the aorist then is: 'UL BARIYR· ol barïr "He goes"; the aorist *rā'* is added, resulting in two *rā's*, one belonging to the stem, the other being the aorist marker. :: 'UL TUR·DIY ol turdi "He stood"; imperative: TUR· tur "Stand"; aorist: 'UL YUQA'RUV TURUR· ol yoqāru turur "He stands up" — there are now two *rā's* in the word, one belonging to the stem, the other being the aorist marker. The Oγuz drop one of these two *rā's* in most aorist verbs, for lightness, and pronounce only one *rā'*, as in the imperative; this is not proper and not according to rule [see below, 300-301]. As for verbs in which there is no *rā'* — such as: KAL·DIY käldi "He came," imperative: KAL· käl, aorist: KALIR· kälir; or: KUL·DIY 'AR· küldi är "The man laughed," aorist: KULAR· külär — a *rā'* is added in the aorist which is not in the stem. 0 The Oγuz agree with the Turks in this type of verb, in which there is no *rā'*, and do not drop this *rā'*. This is a general rule, holding good for triliteral and quadriliteral verbs, and what exceeds them. D D

Know that the verbal patterns of [the dialects of] the Turks resemble those of the dialects of the Arabs. They are: *fa'lā*[1] for the preterite; *fa'il*[2] for the aorist; and *fa'lāl* for the infinitive. Example :: BAR·DIY bardi "He went"; this is like the pattern in *'aqrā* (pl. of *'aqīr* "wounded") and *ḥalqā* (pl. of *ḥalīq* "shaven"). ::

283 1. -*ā* here is *alif maqṣūra*, written in Arabic with *yā'*.

2. MS. *fa'ala* (vowels by later hand).

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[II. 31/36]

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BARIR· barïr "He goes"; this is like *namir* ("leopard"), *rajïl* ("on foot"), *bakir*[1] *fi ḥājatihi* ("rising early to meet his needs"). 0 BAR·MA'Q barmāq – this is like *al-qarqāf* ("wine"), *al-xalxāl* ("ankle bracelet"). All the verbal patterns of this language are like this, both simple and compound. 0

The biliteral may be considered triliteral in pronunciation by virtue of *išbā'*. Example :: BAR·DIY bardi "He went"; :: BA'R·DIY bārdi is permitted. :: TUR·DIY turdi "He stood"; :: TUVR·DIY tūrdi is permitted. This is allowed, however, only in the preterite, not in the aorist or the infinitive. 0 This is similar to the permitted insertion of *madd* and *līn* letters in simple nouns without being part of the root. Example :: YAΓA'J· yiγāč "Wood"; its root-form is: YIΓA'J· [sic] yiγač. :: TANUVQ· tanūq "Witness"; its root-form is: TANUQ· tanuq. However, the more correct and more elegant form of both nouns and verbs is what is shorter in pronunciation and firmer in enunciation. 0

The infinitive has one form for all verbs. This is to add to the stem *mīm alif* and *qāf* for words containing a *qāf* or *γayn* or which have *išbā'* in pronunciation; 0 or *kāf* instead of *qāf* for words which contain *kāf* or which have *rikka* or else *imāla* to the three vowels. 0 Example of those with *qāf* :: 'UL YA' QUR·DIY ol ya qurdi "He strung the bow"; QURA'R· QUR·MA'Q qurār qurmāq – the infinitive has *qāf* because the word has *qāf*. Example of those with *γayn* :: 'UL SUVT· SAΓ·DIY ol sūt saγdi "He drew milk"; SAΓA'R SAΓMA'Q saγār saγmāq – the infinitive has *qāf* because the word has *γayn*. 0 Example of those with *išbā'*

[II. 32/38]

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:: 'AR· BAR·DIY är bardi "The man went"; BARIR· BAR·MA'Q barïr barmāq. TUR·DIY turdi "He stood"; TURUR· TUR·MA'Q turur turmāq – since the word has *išbā'*, the infinitive has *qāf*. 0 Example of those with *kāf* :: KAL·DIY käldi "He came"; KALIR· KAL· MA'K· kälïr kälmāk – the infinitive has *kāf* because the word has *kāf*. The same is true for the thin *kāf* instead of the hard one, thus :: 'UL MANIY 'UK·DIY ol mäni ögdi "He praised me"; 'UKA'R· 'UK·MA'K ögär ögmāk – even though the main part [of the word] has thin *kāf*, the infinitive still has hard *kāf* as in sound words [i.e. those with hard *kāf* in the root]. 0 Example of those with *rikka* :: 'AR· TALIM· SAR·DIY är tälim särdi "The man was very patient"; SARAR· SAR·MA'K särär särmāk – since the word has *rikka*, the infinitive has *kāf*. Note that the corresponding word with *išbā'* has its infinitive with *qāf*, thus :: BAK 'ANY SAR·DIY beg ani sardi "The emir scolded him"; SARAR· SAR·MA'K [sic] sarar sarmāq. 0 :: 'AR· BITIK· TUR·DIY är bitig türdi "The man rolled up the book (or other)"; TURUR· TUR·MA'K türür türmāk. :: 'UL YAR·MA'Q TIRDIY ol yarmāq terdi "He gathered the dirhams"; TIRAR· TIR·MA'K terär termāk. :: 'AT· SUR·DIY at sürdi "He drove the horses"; SURAR· SUR·MA'K sürär sürmāk – the infinitive [in these cases] has *kāf* for the reasons I have indicated. This is a general rule, holding good for all the chapters in each book, both simple and compound, without exception. The scope of *qāf* and *kāf* may be understood from the examples given, so study them! These are the sum of the principles concerning infinitives. 0

284 1. MS. *bakur*.



containing *qāf*, *γayn* or *išbā'*; or *kāf* otherwise, as in the above examples; 0 or else *γayn* and *yā'*, constructed to the thing referred to. The stem is what remains fixed in the imperative. :: 'UL BARIΓ BAR·DIY ol bariγ bardi "He went a direct going." 0 :: 'NIKA 'IYŠ· QILΓIY BALKUVLK anig īš qilγi balgūlig "His doing the deed is evident." 0 :: SUKAL· TINIΓIY 'ARTAQ sökäl tinlγi artaq "The breathing of the sick man is bad" – this derives from the phrase: 'AR· 'ULΓ TIN·DIY är uluγ tindi meaning "The man sighed." 0 :: MANIK YURIQIM· NATAK mānig yoriqim nätäg "How is my conduct?" :: SANIK YURIQING NATAK sānig yoriqiṇ nätäg "How is your conduct?" :: 'ANIK YURIQY NATAK anig yoriqi nätäg "How is his conduct?" This type is an infinitive construct. Its root is the word: YURIYDIY yorīdi meaning "He travelled." There is no *qāf* in this verb. The *γayn* occurs only in [words whose] infinitives are with *qāf*. The rule for this type of verb, from which infinitives may be derived, is best observed in the stem, which is the part of the word remaining in the imperative when the preterite markers *dāl* and *yā'* drop off. 0 The *kāf* occurs in words which cannot take *qāf* in this meaning. :: 'NIK YAR·MA'Q· TIYRI·KIY KUVR· anig yarmāq tērigi kōr "Look at his gathering dirhams." Proverb [= 19G, 293G]: TA'Z· KALIKY BUR·K·JYKA' tāz käligi börkčīkä "The coming of the bald man to the hatter" P

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(is inevitable, to buy from him something to cover his baldness)." This is coined about a person who flees from someone he cannot escape. 0 The root of this verb is: KAL·DIY käldi "He came"; when it is changed from this meaning the infinitival *kāf* is inserted, as you see. 0 The *qāf* does not occur in place of *γayn* if the infinitive is in this meaning and this degree, but only after this degree, in a place where *γayn* hardly ever occurs; namely, between the *dāl* and *yā'* which are the preterite markers, producing a sound infinitive construct. 0 The *kāf* occurs in a similar place according to the above explanation. Example :: BAR·DIY bardi "He went"; an infinitive is formed from this as follows: 'NIK BAR·DUQY BARMA'DUQY BIYR· anig barduqi barmāduqi bīr "His going or not going are equal." 0 :: TURDIY turdi "He stood"; an infinitive is formed from this as follows: MANIK TURDUQUM· TURMA'DUQUM· BIYR· mānig turduqum turmāduqum bīr "My standing or not standing are equal." The *γayn* cannot occur in this type, since one may not say: TUR·DUQIY [sic] *turduγi in place of: TUR·DUQIY turduqi to mean "his standing"; nor may one say: MANIK BARDUQUM· BARMA'DUQUM· [sic] mānig barduγum barmāduγum to mean "my going [or not going]." The *γayn* does not occur in this type. But the *kāf* does, thus :: 'NIK KALDUKY KALMA'DUKIY BIYR anig käldüki kälmādüki bīr "His coming or not coming are one." 0 :: SANIK KUR·DUKNK· KUR·MADUKNK BIYR· sānig kördüküṇ körmädüküṇ bīr "Your seeing or not seeing are one." I do not mention this type of infinitive either among the nouns or the verbs [in the course of the book], since whoever grasps these rules may easily derive them himself from the various dialects. This rule holds good for all kinds of verbs, sound, weak, doubled, and so on, both simple

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and compound.

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There is another type of infinitive that occurs in construct with the agent at the time he performs the act, and acts like a noun. The rule is to add after the stem *qāf* and *yā'* for words

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The imperative of this chapter consists of two consonants, and for that reason we have named it "biliteral." Thus :: BAR· bar "Go." :: KAL· käl "Come." This is the root. When the object of the imperative is singular, most of the Turks add to the stem *γayn* and *lām* in words having *qāf* or *išbā'*; *qāf* and *lām* in words ending in *γayn*; 0 or *kāf* and *lām* in words having *kāf* or *imāla* or *rikka*. In this case the imperative goes over from the biliteral to the quadriliteral class, or from triliteral to quinquiliteral, or from quadriliteral to sextiliteral. 0 Example :: BAR·Γ'IL barγil "Go"; :: TUR·Γ'IL· turγil "Stand"; these are *išbā'* words, so the suffix is *γayn lām*. Those with final *γayn* :: TA'Γ·QA' 'AΓ·QIL· tāγqa aγqil "Climb the mountain"; :: SUVT· SAΓ·QIL sūt saγqil "Draw milk"; these end with *γayn*, so the suffix has *qāf*. 0 Those with *kāf* :: 'AWKA' KIRKIL äwkä kirgil "Enter the house"; :: YARMA'Q· TIR·KIL· yarmāq tergil "Gather dirhams"; the suffix has *kāf* because of what I mentioned above, and has caused the word to go over from biliteral to the quadriliteral class. 0 Triliteral :: YUK· KUTUR yük kötür "Lift the load"; TA'M· 'UTUR tām ötür "Pierce the wall"; the imperative [forms may be] :: KUTR·KIL· 'UTR·KIL· kötürgil, ötürgil; they have gone over from the triliteral to the quinquiliteral class. Quadriliteral :: 'AT· SUWΓAR at suwγar "Water the horse"; :: MNY 'UDΓUR mäni oḏγur "Waken me"; the imperative [forms may be] :: 'UDΓUR·Γ'IL SUWΓAR·Γ'IL oḏγuryil, suwγaryil – the imperative has gone over from the quadriliteral to the sextiliteral class. This type of imperative is permitted only if the person addressed is singular; if it is dual or plural, the above does not apply.

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The imperative for the dual and plural is according to one pattern, and there is no difference between masculine and feminine. Thus :: BAR· bar "Go (singular)"; BARΓYNKL'R 'KIYKUV barïŋlār ekïgü "Go (dual)"; the plural is :: BARΓYNK·LA'R QAMUΓ barïŋlār ḳamuγ. 0

If the person addressed is honored because of age or rank, the Turks address him with the plural form, thus :: BARINK· barïŋ "Go (singular)" – its root-meaning being "Go (plural)." The Oγuz and Qïfčāq say: BAR· bar "Go (sg.)" and: BARINK barïŋ "Go (pl.)"; the plural marker: LA'R· -lār drops and is replaced by *zāy* plus nasal *kāf*, for the singular, if it is desired to show honor and favor to the person addressed – this is in their dialect a "plural of the plural," used as an address for the singular; as in the verse: D

| | | |
|---|---|---|
| 'AWLAB MANY QUYMNKIZ | awlap mäni ḳoymanïz | V |
| 'AYIQ 'YB· QYMANKIZ | ayiq ayïp ḳiymanïz | |
| 'AQAR KUZUM 'UŠ TANKIZ | aqar közüm oš tänïz | |
| TAKRA' YURA' QUŠ 'UJA'R· | tägrä yörä quš učär | |

"When you hunt me[1] do not leave me behind; do not go back on your promise; sea-water flows from my eye (comparing tears to sea-water because of their saltiness); birds fly round about (the streams of my eye)." 0 This type is permitted only for the second person. It does not occur in the first or third persons imperative, since the nasal *kāf* can only be imagined with a second person imperative. In the words: BAR·DINK bardïŋ "You went" and: KALDINK kāldïŋ "You came," this [letter] expresses a second person verb, not an imperative. Therefore it cannot drop without a trace in the [imperative form]: BARINK barïŋ "Go."

289 1. MS. *ṣaddatnī*, read *ṣidtinī*.



The *dāl* which is the preterite marker always takes *kasr* (I), in the first, second and third persons. Example :: BAR·DIM· bardïm "I went" – the *dāl* takes *kasr*. :: BAR·DINK bardïŋ "You went" –

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the same. :: BAR·DIY bardi "He went." The *dāl* takes *kasr* in all cases. *Mīm* is the first person marker in: BAR·DIM bardïm "I went." Nasal *kāf* is the second person marker in: BAR·DINK bardïŋ "You went." *Yā'* is the third person marker in: BAR·DIY bardi "He went." For the second person singular of one who is honored, the Turks say: BAR·DINKIZ bardïŋïz "You went (singular)"; the *zāy* plus nasal *kāf* is, in its root-meaning, used for the plural, and the Oγuz do use it for the second person plural, thus: BAR·DINKIZ bardïŋïz "You went (plural)." The Oγuz here observe the rule; but the Turks have beauty of expression, and retain the distinction between superior and inferior. In all of the above cases the *dāl* has *kasr*, as I have explained. This is the rule for all verbs in each book, in the language of all the Turks. D

The active participle, of this chapter and of all the chapters, has five forms expressing various nuances. 0 There is divergence [among the dialects] solely with regard to the form of the participle which expresses that the action simply proceeds from the agent; but there is agreement with regard to the other deverbal adjectivals (i.e. participles). All classes of the Turks use them in the same way, along with the various meanings which they express.

1) The diverging form. :: BAR·DAJIY bardači "One who goes"; TUR·DAJIY turdači "One who stands." This participle is based on the preterite. A *jīm* is inserted between the *dāl* and *yā'* which are the two preterite markers, in the dialect of Oγuz, Qïfčāq, Yaγma, Oγïrāq, Suvārïn and Bäčänāk as far as Rūs. This is according to rule, since *dāl* is a letter that serves as a preterite marker, D

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while *yā'* alludes to the third person, in the word: BAR·DIY bardi "He went." Note that this [*yā'*] drops in the second person: BAR·DINK· bardïŋ "You went," and also in the first person: BAR·DIM· bardïm "I went." The *dāl*, however, does not drop but retains its position in all cases where the verb is preterite. In: BAR·DAJY bardači [on the other hand] it is known that the *jīm* and *yā'* are agency markers. This is not the same *yā'* [therefore] which marked the third person in the preterite. This being so, it must be based on the "relative" or "descriptive" noun, as in: 'AT·JY ätči "Butcher (meat-man)," 'AT·MAK·JY ätmäkči "Baker (bread-man)." All groups of the Turks agree in adding *jīm* and *yā'* to nouns in order to form the descriptive nouns of occupation. Example :: TARIΓ tariγ "Tillage," ::TARIΓ·JY tariγči "Tiller"; :: 'ATUK· ätük "Boot," 'ATUK·JY ätükči "Bootmaker." 0 As for: BAR·DAJIY bardači "One who goes," TUR·DAJIY turdači "One who stands," these also are descriptive nouns (adjectivals), but derived from verbs; whereas the former are derived from nouns. It is fitting that their rules be based on a single principle. This rule does not change for words with *qāf* or *kāf* or *išbā'*, etc. 0

In the dialects of Čïgil, Kāšγar, Balāsāγun, Arγu, Barsγān and Uighur, as far as Upper Ṣïn, the participle in this meaning is based on the imperative. Instead of the preterite marker *dāl* there occurs *γayn*, in words with *qāf* or *γayn* or *išbā'*, or thin *kāf* elsewhere. D

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In either case the *jīm* and *yā'* are fixed. Example. In the imperative :: BAR· bar "Go"; then "One who goes" is: BAR·ΓUVJIY baryūči in this dialect. :: TUR· tur "Stand," :: TUR·ΓUVJIY turyūči "One who stands." Those with *qāf* :: YA' QUR·ΓUVJIY ya quryūči "One who strings the bow"; :: TAWA'R QAB·ΓŲVJY tawār qapyūči "One who steals goods." 0 Those with *γayn* :: 'AT· SUWΓAR·ΓUVJIY at suwγaryūči "One who waters horses"; MANIY 'UD·ΓŲVBJIY[1] māni oḏγuryūči "One who wakens me." In the biliteral chapter, this *γayn* becomes *qāf* with words having *γayn*, thus :: TA'Γ·QA' 'AΓ·QUVJIY tāγqa aγqūči "One who climbs mountains"; :: QUVY· SAΓ·QUVJY qōy saγqūči "One who milks [sheep]." The *γayn* becomes *qāf* because two guttural letters of the same genus are joined, resulting in heaviness[2] of pronunciation, and so one of them changes to *qāf* in order to remove the heaviness. The same holds true in the imperative when the last letter of the word is *γayn* – it [the *γayn* of the imperative suffix] changes to *qāf*, thus :: TA'Γ·QA' 'AΓ·QIL tāγqa ayqil "Climb the mountain"; SUVT· SAΓ·QIL sūt sayqil "Draw milk." In those with *kāf*, there occurs thin *kāf* in place of the preterite marker *dāl*, thus :: KUL·-KUVJY 'AR· külgūči är "A man who laughts"; :: 'AWKA' KIR·KUVJIY äwkä kirgūči "One who enters the house." Those with *imāla* :: YAR·MA'Q TIYR·KŲVJIY yarmāq tērgūči "One who gathers dirhams"; 'AT·SUR·KUVJY at sürgūči "A horse-driver."

The Oγuz, and those I mentioned with them, observe the rule, their speech being based on the first method; with regard to the latter type, however, the Oγuz, etc., sometimes agree with the Turks of the Čigil, etc., so that the divergence disappears. Thus D

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the Oγuz say: YURIΓ·JY yorïγči for "The mediator between the bride's and groom's inlaws"; they do not say: YURYDAJY *yorïdači. And they say: TARIΓ·JY tarïγči for "Tiller," and not: TARIYDAJIY *tarïdači. This holds true for all dialects. 0 Since they base these descriptive nouns on the imperative, and since the imperative ends in an unvowelled consonant, they cannot simply attach the two agency markers *jīm* and *yā'*, and say something like: BARUJY *baruči for "One who goes," or: TURUJIY *turuči for "One who stands," since the *rā'* has a vowel in such cases and so departs from the structure of the imperative. Therefore they insert *γayn* in words with *qāf* or *išbā'*, or *kāf* otherwise, thus keeping the imperative fixed with an unvowelled final consonant. It is clear then that these adjectivals are based on the imperative in the dialects of these groups. Furthermore, *γayn* and *kāf* are more appropriate to be inserted in adjectivals than other letters would be for this meaning, because they also occur in the infinitive constructs; thus :: 'ANIK TURUΓ'Y NATAK anig turuγi nätäg "How is his standing?" :: TA'Z· KALIKIY BUR·K·-JIYKA' tāz käligi börkčikä "The coming of the bald man is to the hatter." (P)

[In Arabic] the participle may be expressed by the infinitive, as in *rajulun nawmun* for *nā'imun* ("a sleeping man"), or *ṣawmun* for *ṣā'imun* ("fasting"); or as in the words of the Exalted: *qul a-ra'aytum in aṣbaḥa mā'ukum γawran* for *γā'iran* (Q.67:30 "Say: 'What think you? If in the morning your water should have vanished into the earth . . . ' ").

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292 1. Sic, altered from 'UDΓVJY; and in margin, by later hand: 'UDΓVRIΓVJY.

2. MS. *yqul*, read *yaṭqulu*.



This is the adjectival for which there is divergence among the [dialectal] groups, in all chapters.

2) The participle which expresses duration or frequent occurrence of the action. This type is based on the imperative, with agreement among these [dialectal] groups, in all chapters. To the imperative is added *γayn alif nūn* in words having *qāf* or *išbā'*, or *kāf* in place of *γayn* in those with *kāf* or *imāla*. 0 Example. In the imperative :: BAR· bar "Go"; to characterize a person as frequently performing this action, you say: 'UL 'AR· 'UL 'AW·KA' BAR·Γ'A'N· ol är ol äwkä baryān

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"He is a man who goes frequently to the house." :: 'UL 'AR 'UL 'IYŠLA'R·QA' TUR·Γ'A'N ol är ol išlārqa turyān "He is a man who often undertakes affairs." Verse:

| | | |
|---|---|---|
| TURΓ'A'N 'ULΓ 'IŠ·LAQA' | turyān uluγ išlaqa | V |
| TIRKY 'URUB 'AŠ·LAQA' | tergi urup ašlaqa | |
| TUMLŲΓ QADIR QIŠ·LAQA' | tumluγ qadïr qišlaqa | |
| QUḎTY 'ARIK· 'UM·DURUV | qoḏti ärig umduru | |

Eulogizing a man: "He was one who often undertook great affairs; (a feeder,) one who frequently spread the table [for feasts]; during the bitter cold of winter; he left men wishing (for his goodness and piety)." 0 Those with *kāf* :: KULKA'N 'AR külgän är "A laughing man"; the imperative is: KUL· kül "Laugh," and these letters are added to the imperative in this meaning.

Now since it is permitted to insert *γayn* and *kāf* in this adjectival, which indicates frequency of action, then it is even more suitable in the phrases: BAR·ΓUVJIY KAL·KŲΨVJIY[1] baryūči, kälgūči which mean [simply] "One who goes, One who comes," because the less frequent is based upon the more frequent; this should be known! This form is like the forms *fa"āl*[2] or *mif'āl* in Arabic, as in *innahu la-šarrāb bi-anqu'* ("he is a constant drinker of swamp-water"), or *ṭallā' anjud* ("a climber of highlands"), or *miṭ'ām* ("a feeder"), or *miṭ'ān* ("a spear-thrower"). These express frequent performance of the action.

3) The participle which expresses that one is desirous of undertaking an action, prior to his actually performing it. It is not based on the imperative[ directly]. After the stem one adds *γayn sīn alif qāf* in words having *qāf*, *γayn* or *išbā'*, or *kāf* in place of the medial *γayn* and final *qāf* in words with *kāf* or *rikka*. The letter which in the imperative is unvowelled now takes *kasr* (I).

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Example :: BAR· bar "Go"; to describe one who desires to go, you say: 'UL 'AWK' BARIΓ·SA'Q 'UL ol äwkä barïγsāq ol "He is desirous of going to the house." :: TUR· MUN·DA' tur munda

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294 1. Original U crossed out, another placed directly above K by later hand.

2. MS. *fi"āl*.

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"Stay here"; to express this idea you say: 'UL MUN·DA' TURU̱Ī·SA'Q· 'UL ol munda turuγsāq ol "He is desirous of staying here." Those with *kāf* :: 'UL BARUV KALIK·SA'K· 'AR·DIY ol bärü käligsāk ärdi "He was intent on, or desirous of, coming here." :: 'UL 'AW·K' KIRK·SA'K 'UL ol äwkä kirigsāk ol "He is desirous of entering the house." 0 Those with *imāla* :: 'UL TAWA'R· TIRIK·SA'K 'UL ol tawar terigsāk ol "He is desirous of gathering money." Memorize the rules!

This [suffix] is also found on nouns to describe a man with this meaning. Thus :: 'UL 'AR· 'UL TAWAR·SA'Q ol är ol tawarsāq "He is a man who desires money." :: BUV 'URA'Ī̱UT· 'UL 'AR·SA'K· bu urāγut ol ärsāk "This is a woman who desires men." However, the *γayn* or *kāf* do not occur with nouns.

4) The participle which expresses either that one ought to have performed the action which did not appear but is mentioned (? *kāna min ḥaqqihi an yaf'ala l-fi'l al-kāmin al-muxbir 'anhu*), or that one intends to perform it. This type is based on the imperative. That is, the imperative remains fixed, with its final consonant unvowelled, and to it one adds *γayn lām qāf* in words having *qāf* or *išbā'*, or *kāf* in place of the medial *γayn* and the final *qāf* [otherwise]. Example :: BAR· bar "Go"; to express that one ought to go, you say: 'UL BAR·Ī̱ULUQ 'AR·DIY ol baryuluq ärdi "He should have gone," or else, "He intended to." :: 'UL MUNDA' TUR·Ī̱ULUQ 'AR·DIY ol munda turγuluq ärdi "He ought, or intends, to stay here."

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Some of the Oγuz replace the *lām* by *sīn*, thus :: 'UL MUNDA' BARIĪ̱·SAQ· [sic] 'AR·DIY ol munda turuγsaq ärdi "He should have stayed here." :: 'UL MUNDIN BARIĪ̱·SAQ· TAKUL ol mundin bariγsaq tägül "He is not going to go from here." D

This type of adjectival makes quinquiliterals from biliterals, sextiliterals [from triliterals], and septiliterals from quadriliterals. All of this will appear in its proper place, God willing.

5) The participle which expresses that one has in mind the performance of the action. This is close to the first type [sic; the preceding type?] in which the agent intends to perform the action. This type is not based on the imperative; rather, the last letter of the word is vowelled with *kasr* (I), while the first letter of the suffix is unvowelled, in all chapters. Example :: BAR· bar "Go"; one adds to the stem *γayn lām yā'* in words with *qāf* or *išbā'*, or *kāf* in place of *γayn* in words with *kāf* or *rikka*; thus :: MAN SANK' BARIĪ̱·LY MAN· män sana bariγli män "I have in mind going to you." :: 'UL MUNDA' TURU̱Ī̱·LIY 'UL ol munda turuγli ol "He[1] has in mind staying here." Those with *kāf* :: 'UL MANKA' KALIKLIY TURUR ol mana käligli turur "He intends and has in mind coming to me." [With *imāla*] :: 'UL MANK' TAWA'R· BIRIK·LY 'UL ol mana tawār berigli ol "He is going to give me the goods."

This type of adjectival is based on the infinitive construct, but with *lām* and *yā'* added to it so that it becomes an adjectival; since, as we have explained [286], when *γayn* or *kāf* is added to the stem and the unvowelled [final stem-] consonant is vowelled, then it is an infinitive construct, indicating[2]

296 1. MS. *annī*, read *annahu*.
2. MS. *yubnā*, read *yunbi'u* with EP.



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the present performance of the action; as :: 'ANIK BARIĪ̱Y KUR· anig bariγi kör "Look at his going"; :: 'NIK KALIKY KUVR anig käligi kör "Look at his coming." Since this is an infinitive, it becomes an adjectival through the addition of *lām yā'*, as I have explained.

There is complete agreement with regard to this type of adjectival among all the classes of Turks.

These are the five types of adjectivals, with their respective meanings, for all verbs.

The passive participle is formed in a single way in all chapters, namely by adding *mīm sīn* to the imperative. Thus :: YA' QUR ya qur "String the bow"; passive participle: QUR·MIŠ YA' qurmiš ya "A strung bow." :: QAZ·MIŠ 'ARIQ· qazmiš ariq "A canal that has been dug out." The stem remains fixed, and these two letters are added to it. This is for transitive verbs. Intransitive verbs may also take *mīm sīn* to form a preterite; thus :: 'AW·KA' BAR·MIŠ äwkä barmiš "He went to the house, but I did not observe it"; :: 'UL MANKA' KAL·MIŠ ol mana kälmiš "He came to me, but I did not know of it." In these examples the *mīm* and *sīn* are in place of the preterite markers *dāl* and *yā'* in: BAR·DIY bardi "He went" and: KAL·DIY käldi "He came." The difference between these two forms is that *dāl yā'* on preterite verbs indicate[1] that the action occurred in the presence of the speaker. The action was verified by its occurrence in his presence. For example, if someone says: BAR·DIY bardi the meaning is, "He went, and I saw him go with my own eyes." *Mīm sīn*, on the other hand, indicate that the action occurred in the absence of the speaker. Thus :: 'UL BAR·MIŠ ol barmiš "He went, but I did not see him go"; :: 'UL KAL·MIŠ ol kälmiš "He came, but I did not see him." This is a general rule

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holding good for all preterite verbs, whether intransitive or not. There is no difference between words with *qāf* or *išbā'* and those with *kāf* or *rikka*, nor between masculine and feminine, as the examples show. The *mīm sīn* in the phrases: BAR·MIŠ KIŠIY barmiš kiši "The man who went," and: KAL·MŠ 'AR· kälmiš är "The man who came" make the verb into an adjectival. The *dāl yā'* do not have this function in: BAR·DIY KAL·DIY bardi, käldi.

Inflection. Most of the dialectal groups — Yaγma, Tuxsi, Čigil, Arγu, and Uighur as far as Şin — agree with regard to the preterite that it is fixed with *dāl* and *yā'*; thus :: BAR·DIY bardi "He went." The Oγuz, however, and some of Qifčāq and Suvārīn,[1] differ in that they replace *yā'* by *qāf* in words having *qāf*, *γayn* or *išbā'*, or *kāf* in place of *qāf* in words having *kāf* or *rikka*. In this dialect, plural and singular have one form with no difference between them. With *qāf* :: YA' QUR·DUQ· ya qurduq "He strung the bow"; :: MAN YA' QUR·DUQ män ya qurduq "I strung the bow"; :: BIZ· YA' QUR·DUQ biz ya qurduq "We strung the bow." With *γayn* :: 'UL SUVT· D

297 1. MS. *yubnā*, read *tunbi'āni*.
298 1. MS. *suvārayn*.

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SAΓ·DIY [sic] ol süt sayduq "He drew milk"; :: 'ULA'R TA'Γ·QA' 'AΓDUQ: olār tāyqa ayduq "They climbed the mountain"; first person :: BIZ: 'AΓDUQ: biz ayduq "We climbed." With *išbā'* ::'UL 'ANIY 'UR·DUQ· ol ani urduq "He struck him"; :: MAN MUNDA' TUR·DUQ mān munda turduq "I stayed here." With *kāf* :: 'UL KAL:DUK: ol kāldük "He came"; :: BIZ· KAL·DUK biz käldük "We came"; :: 'ULA'R· 'AWK' KIR·DUK: olār äwkā kirdük

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"They entered the house." With *imāla* :: MAN 'ANKAR TAWA'R BIYR·DUK mān anar tawār bērdük "I gave him the money"; :: MAN YARMA'Q· TIYR·DUK mān yarmāq tērdük "I gathered the dirhams." As you see, there is no difference here between plural and singular. Most of the Oγuz use this *qāf* instead of *mīm* in the first person for the form: BAR·DIM bardim "I went" [i.e., the Oγuz say barduq instead]; the plural and singular have the same form. But they agree with the genuine Turks in the third person; they do not say: BAR·DUQ KAL·DIY [sic] barduq käldük to mean "He went, He came."

The imperative is the same in all the dialects.

Negative. :: BAR·MA'DIM barmādim "I did not go"; KAL·M'DIM kälmädim "I did not come." There is agreement with regard to this among all the dialects in the first person. Negative of the third person: BAR·MA'DUQ barmāduq "He did not go, as far as I have heard or suppose"; KAL·M'DUK kälmädük "He has not yet come, as far as I know." This type of negation corresponds to what we have just shown with regard to the assertion: BAR·MIŠ barmiš meaning "He went, but I did not observe him or witness his going"; KAL·MIŠ kalmiš "He came, but I did not see him come." When the negative is constructed with *qāf* in words having *qāf* or *išbā'*, etc., or with *kāf* otherwise, then it has this connotation, in all verbs. If however you wish to assert the negative, then you say: BAR·MA'DIY barmädi meaning "He definitely did not go"; KAL·MA'DIY kälmädi "He definitely did not come." As for the Oγuz, they denote assertion by saying: BAR·DUQ barduq "He went"; KALDUK: käldük "He came." The *qāf* or *kāf* is in place of the *yā'* of the third person or the *mīm* of the first person in the negative form of the Turk [dialect; thus]: BAR·MA'DUQ barmāduq "He did not go"; D

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KAL:MA'DUK kälmädük "He did not come." It is used as a marker of assertion [in Oγuz dialect]. This is a general rule, holding good for all verbs without exception. 0

The infinitive used for emphasis comes before the verb, the reverse of the rule in Arabic. :: 'UL BAR·MA'Q· BAR·DIY ol barmāq bardi "He went a going"[1] — the infinitive is placed before the main verb; :: 'UL KAL:MA'K: KAL:DIY ol kälmäk käldi "He came a coming" — the infinitive is placed before the preterite [i.e., before the main verb]. 0

Verbal inflection :: BAR·DIY bardi "He went"; BARIYR· barīr "He goes"; BAR·MA'Q barmāq "Going, to go"; imperative: BAR· bar "Go (singular)"; plural: BARIYNK·LA'R· barinlār

300 1. *dahāban dahaba*; Käšγarī reverses the correct Arabic order to point up the Turkic syntax.



"Go (plural)." The addition of *lām alif rā'* in the imperative of the second person plural is a rule of the Turks; they [i.e., the Oγuz — see 289 above] use nasal *kāf* for the second person plural, just as the Turks use it to address an individual who is honored, thus :: BARIYNK· barin "Go (plural)." D

The prohibitive (negative imperative) is formed in a single way, namely by adding *mīm alif* to the imperative form in all dialects. Example :: BAR·MA' barma "Don't go"; TUR·MA' turma "Don't stand"; plural: BAR·MA'NK·LA'R barmānlār "Don't go (pl.)"; TUR·MA'NK·LA'R· turmānlār "Don't stand (pl.)." Third person :: 'UL·[2] BAR·MA'SUVN: ol barmāsūn "May he not go"; KAL:M'SUVN: kälmäsün "May he not come."

The assertive [of the foregoing] :: BAR:SUVN: barsūn "May he go"; KAL:SUVN: kälsün "May he come." You add *sīn vāv nūn* to the second person imperative to form the third person, in all dialects.

[Aorist.] First person :: BARIYR· MAN barīr mān "I go." The Oγuz drop one of the *rā's* in the aorist; they keep the *rā'* of the stem and discard the aorist *rā'*. Thus :: MAN BARN mān baran "I go," MAN TURN mān turan "I stand." But if there is no *rā'* in the stem, D

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then they insert the aorist *rā'*. Thus :: MAN KALIRA'N mān kälirān "I come" — there is no *rā'* in the word: KAL·DIY käldi "He came"; MAN· KULARAN: mān külärän "I laugh" — there is no *rā'* in the word: KUL·DIY küldi "He laughed." Also, they change the *mīm* into *alif* — that is, the one that comes after the verb, in the phrase: MAN BARIYR· MAN· mān barīr mān "I go"; they say: MAN YA' QURARAN[1] mān ya quran "I string the bow," while the Turks say: QURAR·MAN qurar mān "I string," with two *rā's*, one belonging to the root and the other the aorist marker, and with: MAN mān afterwards. This is according to rule; what the Oγuz do is not according to rule, but is for lightness.

Negation :: 'UL BAR·MA'S: ol barmās "He does not go"; MAN BARMA'S: MAN· mān barmās mān "I do not go." There is no divergence from this among the dialectal groups. The rule for negation of aorist verbs is to add to the imperative form *mīm alif sīn*, whether in the first or third person. In the plural you add to these verbs the particle: LA'R· -lār. Example :: 'ULA'R: BAR·MA'S· LA'R: olār barmās lār "They do not go"; BUVLA'R BARMA'S· LA'R: bulār barmās lār "These do not go"; BIZ BARMA'S· MIZ biz barmās miz "We do not go."

If you wish to say that one will do something in the future, then you add to the imperative form *γayn alif yā'* in words with *qāf* or *išbā'*, or *kāf* otherwise, or else *qāf* in words with *γayn*. Thus :: 'UL YA' QUR:Γ'A'Y· ol ya quryāy "He will string the bow"; :: 'UL SUVT· SA'Γ·QA'Y· ol sūt sāyqāy "He will draw milk"; :: 'UL 'AWKA' BAR·Γ'A'Y· ol äwkä baryāy "He will go home"; :: 'UL MANK' KAL:KA'Y· ol manγa kälgāy

2. *Sukūn* (·) altered from U by later hand.

301 1. Second -RA- added by later hand.

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"He will come to me"; :: 'UL YAR·MA'Q· TIYR·KA'Y· ol yarmāq tērgāy "He will gather dirhams (or other)." This is the general rule, holding for all verbs in every chapter, to express this meaning. 0

To express that the agent is on the point of performing the action, or has almost done it, you add to the imperative form *ɣayn alif lām rā'* in words with *qāf* or *išbā'*, or *qāf* in words ending in *ɣayn*, or *kāf* otherwise. This is the same for all dialects. Example :: MAN BARΓA'LIR· MAN män barɣālir män "I am on the point of going"; :: MAN TUR·ΓA'LIR· MAN män turɣālir män "I am about to stand"; 0 :: 'UL YA' QUR·ΓA'LIR· ol ya qurɣālir "He is on the point of stringing the bow and has almost done it"; :: 'UL TA'Γ·QA' 'AΓ·QA'LIR· ol tāɣqa aɣqālir "He is on the point of climbing the mountain and has almost climbed it." With *kāf* :: 'UL· 'AWKA' KIR·-KA'LIR· ol äwkä kirgālir "He is about to enter the house, he has nearly entered"; :: 'UL· YAR·-MA'Q· TIYR·KA'LIR· ol yarmāq tērgālir "He has almost gathered the dirhams, he is about to do it." This is a general rule, holding good for all verbs.

Nouns of time, place and instrument are formed by adding to the stem *ɣayn* and *vāv* in words with *qāf* or *išbā'*, or *kāf* in place of *ɣayn* in words with *kāf* or *imāla* or *rikka*. This occurs in the dialect of Čigil, Yaɣma, Tuxsi, Arɣu, and Uighur as far as Upper S̱in. In the dialects of Oɣuz, D
Qifčāq, Bäčänāk and Bulɣār, to form such nouns, one adds to the imperative form

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*s̱in* and *yā'*.[1] Example. Noun of time [and place] :: BUV YA' QUR·ΓUR 'UΓUR· 'AR·MA'S· bu ya qurɣu uɣur ärmäs "This is not the time for stringing the bow." :: BUV TUR·ΓUV YIYR· 'AR·MA'S bu turɣu yēr ärmäs "This is not the place to stay." In Oɣuz :: BUV YA' QURA'SIY D
'UΓUR· TAKUL· bu ya qurāsi uɣur tägül "This is not the time for stringing the bow." :: BUV TURA'SIY YIYR· TAKUL bu turāsi yēr tägül "This is not the place to stay." And :: BUV TA'Γ 'AΓ·QUV 'AR·MA'S· bu tāɣ aɣqu (uɣur?) ärmäs "This is not the time to climb the mountain" — I have already pointed out [cf. 292, 301] that when the last letter of the word is *ɣayn* you join to it *qāf* [instead of *ɣayn*] for such suffixes; the last sentence is an example of this. In Oɣuz dialect D
:: BUV TA'Γ· 'AΓA'SIY U·UΓR TKUL· bu tāɣ aɣāsi uɣur tägül "This is not the time to climb the mountain." Along with this [suffix] you also mention the word for "time" or "place," namely: 'UΓUR· uɣur "Hour *(sā'a)*," YIYR· yēr "Place." 0 Those with *kāf* :: BUV 'AW·KA' KIR·KUV 'UVD· 'UL bu äwkä kirgü ōd ol "This is the time to enter the house." :: 'UL BIZ·KA' KAL·KUV
BUL·DIY ol bizkä kälgü boldi "The time of his coming to us has arrived." The Oɣuz say: 'UL D
BIZ·KA' KALASIY BUL·DIY ol bizkä kälāsi boldi with the same meaning. This type of verbal acts like a noun in that it can be constructed [with personal pronouns]. Thus :: SANIK BAR·-ΓUVNK· QAJA'N· sänig barɣūn qačān "When is your going?" The Oɣuz say for this: SANIK D
BARA'SINK· QAJA'N· sänig barāsin qačān. 0 :: MANIK BARΓUVM·[2] YAQ·TIY mänig D
barɣūm yaqti "My going is near"; :: 'ANIK· BAR·ΓUVSIY anig barɣūsi. The Oɣuz say: MANIK BARA'SIM· mänig barāsim for "My going." The *s̱in yā'* are according to their rule for this type of noun. In their dialect there is no distinction [in this form] between words with *qāf* and those with *kāf*, etc.;

303 1. MS. *s̱in* and *vāv* and *yā'*.
2. M· added by later hand.



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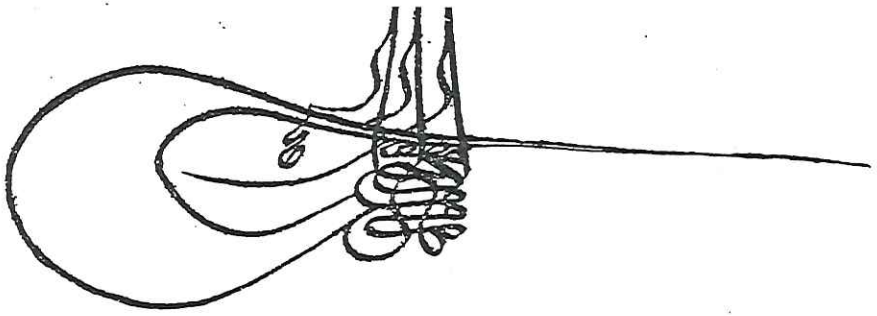
in the dialect of the others there is a distinction among words with *ɣayn*, *qāf* or *kāf*. Nouns of instrument of every category act like [simple] nouns though they derive from verbs. 0 Example :: YIYKUV NA'NK· yēgü nāṉ "Something from which to eat; a plate." :: 'URΓUV uɣu "Something used to beat with." 0 :: YΓIA'J BIJ·ΓUV yiɣāč bičyu "An ax with which to cut wood (or other)." :: SUR·ΓUV soɣu "Cupping glass"; this is derived from the expression: 'AMIG SUR·DIY ämig sordi "It sucked at the udder (or other)." This type of noun distinguishes among *ɣayn*, *qāf* and *kāf* as in the foregoing, in the dialects of these groups,[1] but not in Oɣuz. D
The rule is the same as the preceding. As for Oɣuz, they form nouns of instrument with *s̱in* and *yā'* in all verbs; thus :: YIΓA'J· BIJA'SIY NA'NK· yiɣāč bičāsi nāṉ "Something with which to cut wood"; :: YIYKA'SIY [sic] NA'NK· yeyäsi (?) nāṉ "Something [from which] to eat." 0

These principles and rules that I have indicated are not confined to this chapter alone. They apply to triliterals, quadriliterals, quinquiliterals and sextiliterals, as a general rule with no exception at all, in each book and in the manner described. Therefore you must grasp the principles and rules at this point, since in this chapter I have been repetitive and long-winded, and elsewhere I will not be so expansive, but refer [here]. This is the alchemy[2] of the principles of the dialects. I have spent many notebooks on their account. Once you have memorized these principles you may deduce the rest on your own accord; so, as long as you are assiduous in learning them, you will not be troubled by any word that you may hear from a Turk, even if you do not know its root. Understand!

End of the Biliteral Chapters

304 1. MS. *ṭabaqa*, read *ṭabaqāt*.
2. MS. *kīmā*, read *kīmiyā'*.

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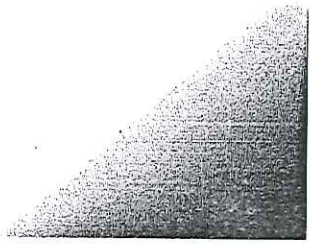
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