TURKISH SOURCES
VII

MAHMUD al-KĀŠĪ ARĪ

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 II

SOURCES OF ORIENTAL LANGUAGES AND LITERATURES 7

Edited
by Şinasi Tekin • Gönül Alpay Tekin

eğitim amaçlı çoğaltılmıştır

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

II. Kısım

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CORRIGENDA TO PART I

Page	*Line* (x = from the end [excluding notes])	*Correct Reading*
1	22	Tıpkıbasım
4	fn. 51	(Add:) Also at 597G, 613-614G, 626G.
5	5	oγuz
14	18	köpüš-
	7x	; 614
15	5x	left
17	20	ḳurudı
28	17	JKAK
57	21	*išbā'*
77	17	bazγān
84	4	Ärtiš
85	14	have
87	10	D [add in margin]
95	13	*māhir*
	14	*ḥirfa*
	15	*rūḥ*
	6x	nä
97	6x	ōy
99	8x	änüč
100	8	išīm
101	17	uyāḍūr
	20	Türkmān
103	17	qïzīl
104	7x	ätmāk
116	fn. 1	*ṣunduq*
118	11	āγ
123	2x	*as-sālif*
130	fn. 2	näŋ
136	4	axšam
145	3	üstāg
184	4x	čärgäšür
186	3x	yïšïγ

Page	*Line* (x = from the end [excluding notes])	*Correct Reading*
193	19	üzülmāk
194	11	äkilmāk
	13	āgilmāk
196	6x	ümindä
199	16	oγlān
202	12	elätmāk
203	2	tulum anutsa qulun bulūr, tulum unutsa bulun bolūr
206	8x	[I. 190/223]
213	15	alqïšti
214	5	bōdun
216	16	'AN·DIQA'R
219	10x	'AL·QIŠ ; alqïš
221	8	ärsinmāk
228	8	'SNATUR
231	16	'UL
232	4	BAŠIY ; baši aγrïdi ; *ṣuddi'a*
	6	aγrïr aγrïmāq ; BAŠY
	7	BAŠY ; bïr toyin baši aγrïsa qamuγ toyin baši aγrïmās
233	11x	aγsāmāq
234	13	āmsāmāk
246	3	'AΓIR·LA'DIY
248	5	P [add in margin]
	8x	anuqlādi
256	9x	KIŠY K'
261	4	remnant
266	11x	böri
270	1	The fingers
276	5	(omit ügr)
282	10x	*zāy*
283	15	TUTUŠ·
285	14	does not heal

eğitim amaçlı çoğaltılmıştır

Corrigenda

Page	*Line* (x = from the end [excluding notes])	*Correct Reading*
291	2x	YḌ·Ī
299	7	šuγl ; KUḌUK
307	15	qaymāduq ; qaymīš
309	8	satir
	18	G [in margin, rather than D]
313	fn. 2	*n-nāti* ; Yarbū‘
315	6	tumān
320	7x	tuxsi čigil
325	5	bütgü
334	1	bäklān
	10	NA’NK·NIY
343	8	KIYŠ·TA’ ; ’T̄Y
347	15	(P) [in margin, since not indicated in the text as a proverb]
351	2x	[postconsonantally]
356	10	šörčāk
363	7	qasirqu [add in margin]
364	9	tāgirmā
377	10	käpäklik
413	20	kälmiš

N.B. On the Map (between pp. 82 and 83): remove “XX” after “Deserts of Basmil,” “Deserts of Tatar,” “Deserts of Bašqirt,” and “Deserts of Yemāk” (so read).

On p. 406: the three lines at the bottom of the page belong at the top of the page.

Occasionally the diacritic mark on č was inadvertently omitted (e.g., p. 148, line 13: čārig, etc.).

eğitim amaçlı çoğaltılmıştır

Chapter: *fa'aldī*, vowelled second radical, in its various vocalizations

R

:: TUBIY TUBUR·DIY tüpi tüpirdi "The wind blew up the dust *(habbat . . . wa-nasafat at-turāb)*." TUBIRA'R· TUBIR·MA'K· tüpirār tüpirmāk. Proverb: TUTUŠ·MA'KIN·JA' TUZUL·MA'S· TUBIR·MA'KIN·JA' 'AJIL·MA'S· tütüšmāgincā tüzülmās tüpirmāgincā acilmās 0 "As long as there is no contention (between two men) they cannot be reconciled; as long as the wind does not blow, the sky cannot clear." This is coined to request a person[1] to reconcile two quarreling men. 0 tüpir- P

:: BA'Š· QABAR·DY bāš qapardi "The wound became swollen *(intafaxa)*." QABARUR QABAR·MA'Q qaparur qaparmāq. The root-form is: QA'BAR·DIY qāpardi but it is more elegant to shorten [the vowel]. qapar-

:: 'UL 'UNUΓ QUT(Ƀ)UR·DY[2] ol unuγ quturdi "He poured out *(afraγa)* the flour (from one container to another)." QUT(Ƀ)UR·UR[2] QUT(Ƀ)UR·MA'Q[2] qutrur quturmāq. qutur-

:: 'UL MANIY 'UR·NUM·DI·N· QUBUR·DIY ol māni ornumdin qopurdi "He raised *(aqāma)* me from my place." The same for anything that one stirs *(hayyaja)* from its place. QUBURUR QUBUR·MA'Q qoprur qopurmāq. Proverb: TUTUVN· QUBUR·SA' 'IS·LANUVR·[3] tütün qopursa išlanūr 0 "Whoever stirs up smoke cannot help getting covered with soot." The meaning is, whoever stirs up civil disorder inevitably falls victim to it because of its violence. 0 qopur- P

'AŠJ KUBUR·DIY ešič köpürdi "The pot (or other) foamed *(zabadat)*." :: SUVT· KUBUR·DIY süt köpürdi "The milk became foamy *(tazabbadat)*." The same for a man who foams at the lips. KUBRUR· KUBR·MA'K köpürür köpürmāk. köpür-

:: 'UT· BA'ŠIΓ BUTURDIY ot bāšiγ bütürdi "The medicine healed *(admala)* the wound." :: 'NIK· 'UZA' 'ALMIN BUTUR·DIY anig üzā almin bütürdi "He proved his claim over him to the debt (or other) *(abarra ḥujjatahu wa-barhana da'wāhu wa-alzama 'alayhi d-dayn bi-l-ḥujja)*." BUTRUR· BUTURMA'K bütrür bütürmāk. bütür-

:: 'UL SUVZIYN· MANDIYN BATUR·DIY ol sözin mändin baturdi "He hid *(katama)* his secret from me." :: 'UL 'ANY SUWQA' BATUR·DIY ol ani suwqa baturdi "He plunged *(maqala)* it into water." The same for anything which one puts at the bottom of something liquid batur-

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305 [1] MS. *li-man yuzādu*, read *yurādu*.
[2] B crossed out and altered to T.
[3] S altered from Š by later hand.

or soft, like candy in flour-paste. BATURUR BATURMA'Q baturur baturmāq. 0

:: MAN 'ANKAR 'AŠ· TATUR·DUM· mān anar aš taturdum "I had him taste *(aḏaqtu)* the food." TATURUR MAN TATUR·MA'Q· taturur mān taturmāq. tatur-

:: 'UL 'ANKAR· 'IT· TUTUR·DIY ol anar it tütürdi "He set the dog on him to catch him *(aγrā 'alayhi l-kalb li-ya'xuḏahu)*." One may say: TUT·KURDIY tütgürdi. The root-form is with three *tā's*: 'IT· TUTURDIY it tüttürdi with *tašdīd*, then one of them is dropped for lightness. TUTRUR· TUTR·MA'K tütrür tütürmāk. tütür-

:: 'AT· QULA'QIN TUWUR·DIY at qulāqin tuwirdi (?) "The horse pricked up *(aṣarra)* his ears (or other)." This means that he raises them when he hears something. TUWYR'R TUWR·MA'Q tuwirār tuwirmāq. tuwir- ?

:: 'UL 'ATIΓ· QATARDIY ol atiγ qatardi "He turned the horse around *(radda, ṣarafa 'an wajha)*." :: YAΓY QATAR·DIY yaγi qatardi "He turned back *(radda)* the enemy (or other)." QATARUR· QATAR·MA'Q· qatarur qatarmāq. qatar-

Verse [cf. 257 taturγān]: V

'AR·DIY 'AŠIN· TATURΓA'N	ārdi ašin taturγān
YAWLAQ· YAΓIΓ· QATARΓA'N	yawlaq yaγiγ qataryān
BUY·NIN· TUTUB· QAḎIRΓA'N	boynin tutup qaḏirγān
BAS·TIY 'ULUM 'AΓ·TARUV	basti ölüm aγtaru

Eulogizing a man: "He was one who let his food be tasted, one who turned back his enemies, one who twisted their necks; until death brought him down." 0

:: 'UL YUMŠ'Q NA'NK·NY QATUR·DIY ol yumšāq nānni qaturdi "He hardened *(ṣalaba)* something soft," as one makes steel from soft iron. :: TA'Š YYR[1] 'ANIγ QATUR·DIY tāš (yēr) ani qaturdi "Living away from home hardened him," i.e., made him inured to hardships *(ja'alahu mujarrasan muḥakkakan)*. QATURUR QATUR·MA'Q· qatrur qaturmāq. qatur-

:: 'UΓLA'N QUTURDIY oγlān quturdi "The baby was high spirited and mischievous *(irtāḥa, lajja fī mujūn)*." :: TARIΓ QUTUR·DIY tariγ quturdi "The seed (or plant, or other) grew quickly *(zakā)*." Its root-meaning is that one says of anything that "goes beyond its measure *(jāwaza 'an miqdār)*": QUTURDIY quturdi. QUTURMA'Q quturmāq. 0 qutur-

:: 'AR· YUK KUTUR·DIY ār yük kötürdi "The man carried *(ḥamala)* the load." The same for a woman who is pregnant *(ḥamilat)*. KUTRUR· KTURMA'K· kötrür kötürmāk. Proverb: TAIWAIY[2] YUK· KUTURSA' QAMIJ· YAM' KUTURR· tewe yük kötürsä qamič yemä kötrür 0 "Since the camel carries the (entire) load, he can carry the ladle too." This is like the saying of the Arabs: *atbi'*[3] kötür- P

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306 [1] YYR yēr inserted by later hand.
[2] I's added by a later hand.
[3] MS. *itba'*.

eğitim amaçlı çoğaltılmıştır

[II. 62/75]

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al-faras lijāmahā ("Let the bridle follow the horse").[1] 0

:: 'AJIΓ· NA'NK· SUJIR·DIY ačiγ nāṇ süčirdi "The bitter thing became sweet *(ṭāba, iḥlawlā).*" :: SUJIRA'R· SUJIR·MA'K süčirār süčirmāk. 0 süčir-

:: MAN 'ANIY QAJURDUM mān ani qačurdum "I put him to flight *(anfartuhu wa-suqtuhu munhazim^an maṭrūd^an hārib^an).*" QAJURUR MAN· QAJURMA'Q qačurur mān qačurmāq. qačur-

:: 'UL MANY SUWDAN KAJURDIY ol māni suwdan kāčürdi "He made me cross *(a'barani)*[2] the water." :: BAK 'ANINK YA'ZUQIN KAJURDIY beg aniṇ yāzuqin kāčürdi "The emir pardoned *(ṣafaḥa 'an)* his sin." KJURUR KAJURMA'K kāčürür kāčürmāk. kāčür-

:: 'UL 'ANY 'AWDIN KUJUR·DIY ol ani äwdin köčürdi "He made him move or migrate *(ḥawwala, anqala, aẓ'ana)* from his home." Also :: 'UL BITIK KUJURDIY ol bitig köčürdi "He copied *(nassaxa)* the book." The name for anything that one transfers *(anqala)* from one place to another. :: 'UL KUJT· KUJURDIY ol köčüt köčürdi "He transported *(naqala)* the horse from one place to another." KAJURUR KAJURMA'K [sic] köčürür köčürmāk. köčür-

:: MAN 'ANY TUḌUR·DUM mān ani toḍurdum "I satiated him *(ašba'tuhu).*" The root-form is: TUḌ·ΓUR·DUM· toḍyurdum. TUḌ·RUR· MAN· TUḌUR·MA'Q· toḍrur mān toḍurmaq. 0 toḍur-

:: 'UL ANNK BUY·NIN QAḌIR·DIY ol aniṇ boynin qaḍirdi "He twisted *(lawwā)* his neck (or other)." :: 'UL 'NIK SUVZIN QAḌIR·DIY ol anig sözin qaḍirdi "He refuted *(radda 'alayhi)* his words." QAḌIRA'R· QAḌIR·MA'Q· qaḍirār qaḍirmāq. 0 qaḍir-

:: 'UL BUV 'IYŠ·TA' QUDUR·DIY ol bu īšta qudurdi "He exerted himself, he did his utmost *(jadda, bālaγa)* in this matter." QUDURUR· QUDUR·MA'Q qudurur qudurmāq. qudur-

:: 'UL MANKA' TUVN KAḌUR·DIY ol maṇa tōn kāḍürdi "He had me put on *(albasa)* the garment (or other)." KAḌURUR· KUḌUR·MA'K kāḍürür kāḍürmāk. kāḍür-

:: 'UL QUVYUΓ KAḌIR·DIY ol qōyuγ käḍirdi "He skinned the sheep and cut the flesh into strips *(jalafa . . . wa-qaddada).*" KAḌIRA'R· KAḌIR·MA'K käḍirār käḍirmāk. 0 käḍir-

:: TUVN· QARAR·DIY tün qarardi "The night became dark *(aẓlama).*" :: TUVN QARAR·DIY tön qarardi "The garment (or other) became black *(iswadda).*" QARA'RUR· QARIR·MA'Q· qarārur qararmāq. qarar-

307 [1] I.e., "Since you've given me the horse, now give me the bridle." Cf. the English expression, "going the whole hog." Cf. Lane, Vol. 1, p. 294: " . . . used in bidding to complete a favour, or benefaction . . . ."

[2] MS. *a'barahu.*

:: QURIR·DIY NA'NK· qurirdi nāṇ "The thing began to dry *(tawajjaha . . . li-l-jafāf).*" QURIYRUR· QURIR·MA'Q· qurīrur qurirmāq. 0 qurir-

:: QIZAR·DIY NA'NK· qizardi nāṇ "The thing became red *(iḥmarra).*" QIZARUR· QIZAR·MA'Q qizarur qizarmāq. 0 qizar-

:: TAZAR·DIY NA'NK· tazardi nāṇ "The thing became bald or scabby *(taqarra'a).*" TAZARUVR· TAZAR·MA'Q· tazarür tazarmāq. tazar-

:: YIYR· TUZAR·DIY yēr tüzärdi tüzär-

[II. 64/77]

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"The ground (or other) became flat *(istawat).*" TUZARUR· TUZAR·MA'K tüzärür tüzärmāk. 0

:: 'UVḌ·[1] KUZAR·DIY ōḍ küzärdi "The autumn season began *(tawajjaha l-waqt an yaṣīra xarīfan).*" KUZARUR· KUZAR·MA'K· küzärür küzärmāk. küzär-

:: TANKRY TA'Γ· BIR· LA' YIYRIK BASUR·DIY tāṇri tāγ birlā yērig basurdi "God staked down *(waṭṭada)* the earth with mountains." Also for anything that is put beneath something heavy *(wuḍi'a taḥt šay' ṯaqīl).* BASURUR·BASURMA'Q basurur basurmāq. basur-

:: KUVK· BUSAR·DIY kök busardi "The sky became covered with mist *(γāmat as-samā' wa-qāma ḍ-ḍabāb).*" BUSA'RUR BUSAR·MA'Q busārur busarmāq. 0 busar-

:: 'UL 'UZUN· NA'NK·NIY QISUR·DIY ol uzun nāṇni qisurdi "He shortened *(qaṣṣara)* something long." QISURUR QISUR·MA'Q qisurur qisurmāq. 0 qisur-

:: 'UL 'ATIΓ· KUSUR·DIY ol atiγ kösürdi "He shackled *(aškala)* the forelegs of the horse." KUSURUR[2] KUSUR·MA'K kösrür kösürmāk. 0 kösür-

:: 'UL MANIY BUŠUR·DIY ol māni bušurdi "He annoyed *(aḍjara)* me." BUŠURUR· BUŠUR·MA'Q bušurur bušurmāq. 0 bušur-

:: 'UL 'AT· BIŠUR·DIY ol ät bišurdi "He cooked *(ṭabaxa)* the meat (or other)." BIŠURUR· BIŠUR·MA'Q bišurur bišurmāq. bišur-

:: 'UT 'ŠIJ· TAŠUR·DIY ot ešič tašurdi "The fire made the kettle overflow *(afārat).*" The same for any liquid that is made to overflow *(ufiḍa)* from its place. TAŠURUR· TAŠUR·MA'Q tašurur tašurmāq. tašur-

:: 'UL MANIY SANKA' TUŠUR·DIY ol māni saṇa tušurdi "He arranged a meeting *(awqa'a l-mulāqāt)* between me and you." TUŠURUR· TUŠUR·MA'Q· tušurur tušurmāq. tušur-

308 [1] Dot of Ḍ altered by later hand to *sukūn* (thus: ōd).

[2] Middle U changed from *sukūn.*

eğitim amaçlı çoğaltılmıştır

:: 'UL 'ALIK·DIYN YAR·MA'Q TUŠUR·DIY ol ālig-dīn yarmāq tüšürdi "He dropped *(asqaṭa)* the dirham (or other) from his hand." :: MAN 'ANY 'AṮIN TUŠUR·DUM mān ani attin tüšürdüm "I caused him to alight *(anzaltuhu)* from the horse." The same if you make him fall *(asqaṭṭahu)*. TUŠURUR TUŠURMA'K tüšürür tüšürmāk. tüšür-

:: 'UL YINJUVNIY JAŠ BILA' SAŠUR·DIY ol yinčünü čāš bilā sašurdi "He strung together the pearls separated by turquoises (or other jewels) *(faṣala bayn . . . fī naẓm)*." SAŠURUR· SAŠUR·MA'Q sašurur sašurmāq. sašur-

:: KUVL· KUŠAR·DIY kōl kösärdi "The pool filled nearly to overflowing *(imtala'a . . . jiddan ḥattā kāda an yafīḍa)*." KUŠA'RUR KUŠA'R·MA'K kösärür kösärmāk. Verse: kösär-

'ALIN· TṮBUV YAŠAR·DIY	alin töpü yašardi	V
'URUT 'UTIN YAŠURDIY	orut·otin yašurdi	
KUVL NIK SUWIN KUŠARDIY	kōlnig suwın kösärdi	
SIΓIR BUQA MUN·K·RAŠUVR·	siγir buqa münˌräšür	

Describing spring: "The mountain tops have turned green with foliage, new plants have covered over

[II. 66/80] 309

the year-old dry ones, the pools are filled with water nearly to overflowing; the bulls and oxen are bellowing for joy at it." Also, they say of a bowl that is "filled to the brim *(yuγāṭu ilā aṣbārihā)*"[1] with water so that it nearly overflows: KUŠAR·DIY kösärdi.

:: 'UL YIΓA'J· BUΓAR·DIY ol yiγāč buγardi "He made notches *(ḥazza)* in the wood." BUΓARUVR BUΓR·MA'Q buγarūr buγarmāq. Its root-form is: BUΓ_RA'DIY buγrādi. 0 buγar-

:: 'URA'ΓUT 'UΓUL TUΓUR·DIY urāγut oγul tuγurdi "The woman gave birth *(waladat)* to a child." By extension, they also say of animals who have given birth: TUΓUR·DIY[2] tuγurdi. TUΓRUR TUΓUR·MA'Q tuγrur tuγurmāq. Proverb: 'ATA' 'UΓLIY 'ATAJ· TUΓA'R· ata oγli atač tuγār "A man's son, when he reaches maturity, without a doubt resembles his father in character." 0 tuγur- P

:: 'UL MANK' TUΓ_RUDIY[3] ol maṇa toγurdi "He left the road and came at me precipitately *(atā ilayya mutaγašmiran wa-taraka ṭ-ṭarīq)*." The same for anyone who goes blindly *(sāra muta'assifan)* toward a thing. TUΓRUR TUΓRUM'Q toγrur toγurmāq. The *tā'* has *išbā'*. 0 toγur-

:: 'AR· SUVW· SAΓUR·DIY ār sūw suγurdi "The man sipped *('abba)* the water." Also :: QUM· SUVW· SAΓUR·DIY qum sūw suγurdi "The sand absorbed *(našafa)* the water." :: 'UL QURUT· SAΓURDIY ol qurut suγurdi "He drew off *(anšafa)* the water from the curds to make suγur-

309 [1]MS. *yu'āṭu ilā iḍbārihā.*
[2]R corrected from Z.
[3]Second U altered from *sukūn* (°); originally TUΓR·DY.

them dry" — Qarluq dialect. :: 'UL YUQA'RUV YA'RIN· SAΓURDIY o̧l yoqāru yārin suγurdi "He spit *(bazaqa)* up toward the sky" — Barsγān dialect — others say: SUḌ·TIY suḍti. SAΓ-RUR· SAΓUR·MA'Q suγrur sūγurmāq. Proverb [= 501 kōk, 634 sūḍ-]: KUVK· K'[4] SAΓUR·-SA' YUVZKA' TUŠUVR· kökkä suγursa yüzkä tüšür 0 "If you spit toward the sky it falls on your face." 0 This is coined about a person who wishes to stand up against *(mukābada)* someone bigger than he but [his opponent] falls upon him. 0 D D P

:: 'UL 'UVNUΓ· QA'B·QA' SIΓUR·DIY ol ūnuγ qāpqa siγurdi "He packed *(adxala wa-anja'a)* much flour into a small container." The same siγur-

[II. 67/81] 310

for anything that one packs *(awsa'a)* into a thing by pressing or kicking. SIΓURUR· SIΓUR·-MA'Q siγurur siγurmāq.

:: 'UL TARIΓ QUΓUR·DIY[1] ol tariγ qaγurdi "He fried *(qalā)* the wheat (or other)." QUWUR·DIY[1] qawurdi is a variant, with thin *fā'* instead of *γayn*. QAΓURUR· QAΓUR·MA'Q qaγur- qawur- D qaγurur qaγurmāq. 0

:: 'AR· TAW'RIΓ 'AWUR·DIY TAWUIR·DIY ār tawāriγ äwürdi täwürdi "The man turned the merchandise upside down and inside out *(qallaba . . . wa-taṣarrafa fīhā wa-ja'ala ẓahrahā l-baṭn)*." 'AWUR·DIY äwürdi is the "root" and TAWUR·DIY täwürdi is the "branch." TAWU̧RA'R· TAWUR·MA'K täwürär täwürmāk. 0 täwür-

:: 'AR· 'UQ JAWUR·DIY är oq čäwürdi "The man tested the arrow by turning it on his nail *(naqara . . . 'alā ẓufr)*." The same for anything that you turn *(dawwarta)* on the nail of your left thumb. Also :: 'UL· JIΓRIYNIY JAWUR·DIY ol čiγrīni čäwürdi "He turned *(adāra)* the pulley (or other)." JAWU̧RA'R· JAWUR·MA'K· čäwürär čäwürmāk. 0 čäwür-

:: 'AR· TARIΓ SAWUR·DIY är tariγ sawurdi "The man winnowed *(darrā, naqqā fī l-kuds)* the wheat." The same for anything that you winnow *(nasafta wa-naqqayta fī r-rīḥ)*. SAWU̧RA'R· SAWUR·MA'Q sawurār sawurmāq. 0 sawur-

:: BILA'ZUK KUNK· 'AL_KIN_ QAWUR·DIY bilāzük kün_älgin qawurdi "The bracelet squeezed *(ḍaγaṭa)* the slavegirl's hand." The same for anything that squeezes a thing. QAW_-RA'R_ QAWUR·MA'Q qawrār qawurmāq. qawur-

:: 'UL 'AT· TAKIYRIN·DĀ'[2] BUQR·DIY ol at tägirindä boqurdi "He lowered *(ḥaṭṭa min)* the price of the horse (or other, as a favor, or for another reason)." The same for anything that you lower from its place. BUQURUR· BUQUR·MA'Q boqurur boqurmāq. 0 boqur-

:: 'UL MANK' KIŠIY BAQUR·DIY ol maṇa kiši baqurdi "He made [me] look *(anẓara)* [at a person]." BAQURUR· BAQUR·MA'Q baqurur baqurmāq. 0 baqur-

[4]K' added above line in red ink (original copyist).
310 [1]First U altered from A.
[2]Final A: another A added by later hand (indicates nunnation, thus: tägirindän).

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:: MAN 'ANIY 'AWDAN· JIQAR·DIM mān ani äwdān čiqardim "I brought him out *(axrajtu)* of the house (or other)." JIQA'RUR JIQAR·MA'Q· čiqārur čiqarmāq. 0 — čiqar-

:: QUŠ SIAQIR·DIY quš siqirdi "The bird whistled *(ṣaffara)*." :: KŠIY SIQIR·DIY kiši siqirdi "The man whistled." SIQ·IRA'R· SIQIR·MA'Q siqrār siqirmāq. 0 — siqir-

:: 'AR· QIQIR·DIY är qiqirdi "The man shouted out, calling (a person, or other) at the top of his voice *(ṣāḥa . . . yad'ū . . . bi-a'lā ṣawt)*." QIQ·IRA'R QIQIR·MA'Q qiqrār qiqirmāq. — qiqir-

Verse: V

QUDIY QIQRIB· 'UΓUŠ· TIR·DIM·	qodi qiqrip oγuš terdim
YAΓY QA'RUV KIRIŠ· QUR·DUM	yaγiqāru kiriš qurdum
TUQUŠ 'JRA' 'URŠ BRDM	toqiš iċrā uruš berdim
'ARN KVRUB BAŠY TIΓ·DIY	ärän kōrüp baši tiγdi

"I shouted out to the foot of the mountain and gathered the clan with my call; then I strung my bow against the enemy;

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I shot and fought with him; when he saw the men of my army he hid his head and fled." 0

:: 'UL MANK' BAK·DIN SUVZ· TAKUR·DIY ol maṇa begdin sōz tāgürdi "He brought *(ballaγa)* me word from the emir (or other)." TAKURUR TAKUR·MA'K· tägürür tägürmāk. — tägür-

:: 'UL TAWAY JUKUR·DIY ol tewe čökürdi "He made the camel kneel *(anāxa)*." The same for making a man kneel *(ajṭā 'alā rukbatayhi)*. JUKURUR·JUKUR·MA'K čökürür čökürmāk. 0 — čökür-

:: 'AR· KIKIR·DIY är kegirdi "The man (or other) belched *(tajaššaʾa)*." KAΓK·IRA'R· KAΓKIR·MA'K kegrār kegirmāk. — kegir-

:: KUVKAR·DIY NA'NK kōkärdi nāṇ "The thing turned grey *(aγbara)*." It means to become sky-colored *('alā lawn as-samā')*. KUVKARUR· KUVKAR·MA'K kōkärür kōkärmāk. — kōkär-

:: KULAR·DIY SUVF kölärdi sūw "The water gathered in a pool *(istarāḍa, istanqaʿa, ṣāra ka-l-γadīr)*." KULARUR· KULAR·MA'K kölärür kölärmāk. — kölär-

:: 'AT· KULAR·DIY at kölärdi "The horse lay down flat from swelling of the belly *(inbaṭaḥa . . . min intifāx al-baṭn)* (or the like)." KULARUR· KULAR·MA'K· kölärür kölärmāk. Proverb: 'AR· 'UΓ·LIY MUNKA'D·MA'S 'IT· 'UΓLIY KULAR·MA'S· är oγli munāḍmās, it oγli kölärmās "The child of a man does not suffer distress (for long but finds a way to escape it, just as) the young of a dog never lies flat (like a horse)." 0 — P

:: 'AR· BUR·NIY TAMUR·DIY är burni tomurdi "The man's nose bled *(raʿufa)*." :: 'AR· YIΓA'J TUMUR·DIY är yïγāč tomurdi "The man cut the wood rounded *(qaṭaʿa . . . mudawwar^an)* (such as column supports, or the like)." TMURUR· TUMUR·MA'Q tomurur tomurmāq. 0 — tomur-

:: 'UL 'ANIY SUWQA' JUMUR·DIY ol ani suwqa čomurdi "He plunged *('aṭṭa, maqala)* him into the water." JUM·RUR· JUMUR·MA'Q čomrur čomurmāq. — čomur-

:: JUMUR·DIY JUMURUR JUMUR·MA'K čömürdi čömrür čömürmāk – this means plunging [something] deeper than the former *(aʿmaq minhu fī l-γaṭṭ)*. — čömür-

:: 'UL SUVTUK· SUIMR·DIY ol sütug sümürdi "He gulped down *('abba)* the milk (or other)." SUIMRUR·SUIMRMA'K sümrür sümürmāk. — sümür-

:: 'UL 'AW· SUBUR·DIY ol äw süpürdi "He swept *(kanasa)* the house (or other)." SUBURUR· SUBUR·MA'K süpürür süpürmāk. 0 — süpür-

:: 'UL SUNKUVK· KAMUR·DIY ol sünük kämürdi "He sucked the marrow *(tamaššaṣa)* from the bone." KAMURUR· KAMUR·MA'K kämürür kämürmāk. — kämür-

:: TUNAR·DIY YYR· tünärdi yēr "The place became dark *(aẓlama)*." Also of time. TUNARUR· TUNAR·MA'K tünärür tünarmāk. — tünär-

Z

:: 'UL MANKA' SUVZ· TABUZ·DIY ol maṇa sōz tapuzdi — tapuz-

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"He asked me a riddle *(alγaza . . . al-kalām min al-alγūza)*." TABUZUR· TABUZ·MA'Q· tapuzur tapuzmāq.

:: MAN 'ANKA'R· SUVZ TUTUZDUM mān aṇār sōz tutuzdum "I gave him a suggestion or instruction, or told him something that he ought to bear in mind *(awʿaztu[1] . . . al-kalām aw šayʾ min ḥaqqihi an yurāʿa ḍālika)*." TUTUZUR· TUTUZ·MA'Q tutuzur tutuzmāq. — tutuz-

:: 'UL SUVW· TAMUZDIY ol sūw tamuzdi "He let the water (or other) drip *(qaṭṭara)*." TAMUZUR· TAMUZMA'Q tamuzur tamuzmāq. — tamuz-

:: 'UL MANK' KUḌAZ·DIY ol maṇa köḏäzdi "He kept *(ḥafaẓa)* something for me." :: 'UL MANIY KUḌAZ·DIY ol mäni köḏäzdi "He waited *(intaẓara)* for me." This word indicates[2] both "keeping" and "waiting." KUḌ'ZUR KUḌAZ·MA'K köḏäzür köḏäzmāk. Its root is: KUVZ· 'AṬIY kōz atti meaning "He cast his eyes *(ramā baṣar)*" on something in order to "keep" it.[3] Another variant of this is: KUZAṬIY közätti. 0 — köḏäz-

D

The *zāy* in these verbs is not according to rule, since [the rule is that] any intransitive verb is made transitive by adding *rā'* to the imperative form. Example :: 'AR· QAJ·TIY är qačti "The man fled *(haraba)*" – this is an intransitive verb; transitive: 'UL 'ANY QAJUR·DIY ol ani qačurdi "He caused him to flee *(ahraba)*." :: 'AR· SUVF· KAJ·TY ar sūw käčti "The man crossed *(aʿbara)* the water"; :: 'UL 'ANY KAJURDIY ol ani käčürdi "He took him across *('abara)* (the water)." These are intransitive verbs in their root-form; as in: SUVW· TAM·DIY sūw tamdi — G

[1] MS. *awγaztu*.
[2] MS. *tubnā*, read *tunbiʾu* with EP.
[3] I.e., to "keep an eye on, keep watch over, look after" – folk etymology.

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"The water dripped *(qatara)*"; and: MANIY KUḌ·TIY mäni küḍti "He waited *(intaẓara)* for me." According to analogy they should . . . .[4]

The Oγuz sometimes have *zāy* instead of *rā'*. Example :: 'UL TAWA'R· 'AL·DUZ·DIY ol tawār alduzdi "He [let his property be taken; it was] plundered or stolen *(ḫuriba, suliba)*." Its root is: 'AL·DIY aldi meaning "He grasped or took *(qabaḍa, axaḍa)*." D

Š

:: 'UL MANIK BIRLA' TABIŠ·DIY ol mänig birlä täpišdi "He vied with me in kicking *(rākalanī bi-r-rijl)*." TABIŠUVR· TABIŠMA'K täpišür täpišmāk. 0 täpiš-

:: 'UL MANIK BIRLA' TUBIQ QABIŠ·DY ol mänig birlä topiq qapišdi "He contended with me in snatching *(xālasa)* the ball (in polo, or other)." QABIŠUVR· QABIŠMA'Q qapišür qapišmāq. 0 qapiš-

:: 'UL MANIK BRLA' QUBUŠ·DIY ol mänig birlä qopušdi "He vied with me in standing *(qiyām)*." The same for helping. QUBUŠUVR· qopuš-

QUBUŠ·MA'Q qopušür qopušmāq. 0

:: 'UL MANKA' TUVN· KUBUŠ·DIY ol maṇa ton küpišdi "He helped me quilt *(taḍrīb)* the garment." Also for vying. KUBUŠUVR· KUBUŠ·MA'K küpišür küpišmāk. 0 küpiš-

:: 'UL MANK' BITIK BITIŠ·DY ol maṇa bitig bitišdi "He helped me write *(kitba)* the book." Also for vying. BITIŠUVR· BITIŠMA'K bitišür bitišmāk. bitiš-

:: 'UVLA'R· 'IḴY BTIŠ·TILA'R ōlār ekki bütüštilār "Each of them acknowledged the other's claim against him *(aqarra . . . mā dda'ā 'alayhi ṣāhibuhu)*." BITIŠUVR·LA'R· BITIŠMA'K bütüšürlär bütüšmāk. 0 bütüš-

:: 'ULA'R· 'ḴY TUTUŠ·DIYLA'R olār ekki tutušdilār "They caught hold *(axaḍa)* of one another." Also of anything that sticks *(laṣiqa)* to something else. TUTUŠUVR· TUTUŠ·MA'Q tutušür tutušmāq. tutuš-

:: 'UL MANK' KAYIK· TUTUŠ·DIY ol maṇa käyik tütüšdi "He helped me capture *(axḏ)* the game." Also for vying. :: 'ULA'R· 'ḴY TUTUŠ·DIYLA'R olār ekki tütüšdilār "The two of them quarreled *(tašājarā)*." TUTUŠUVR· TUTŠM'K tütüšür tütüšmāk. The root is the first. tütüš-

:: 'UL MANK' YUVNK· TITIŠDIY ol maṇa yün titišdi "He helped me card the wool by hand for spinning *(nafš . . . bi-l-yad li-yuγzala)*." Also for vying. The same if two people tear titiš-

[4]Text deficient; they should form the transitive with r not z. Kāšγarī understands küḍ- as the root of kōḍāz- whereas the latter is more likely a metathesis of közāḍ- (közät-); see ED, 707.

(mazaqa) each other's clothes. TITIŠUVR· TITIŠMA'K-Q titišür titišmāq/titišmāk. Proverb: SUKŠUB· 'UR·ŠUR· 'UT·RA' TUVN· TITIŠUVR· sökšüp uršur otra' tōn titišür 0 "From mutual reviling a quarrel arises and a garment gets torn in between." This is coined to advise people to refrain from cursing at each other. 0 P

:: 'UL MANK' TAW'R· SATIŠ·DIY ol maṇa tawār satišdi "He helped me sell *(bay')* the merchandise." Also for vying. SATIŠUVR· SATIŠMA'Q· satišür satišmāq. satiš-

:: 'UL MANIK· BIR·LA' TAL·QA'N·QA' YA'Γ· QATIŠ·DIY ol mänig birlä talqānqa yāγ qatišdi "He helped me mix *(jadḥ)* the barley gruel with butter." Also for vying.[1] QATIŠUVR· QATIŠ·MA'Q qatišür qatišmāq. 0 qatiš-

:: 'ULA'R· BIYR· 'AIKN·DIYDIYN· KATIŠDIY olār bīr ekindīdīn ketišdi "The two of them parted *(tafarraqa)* from one another." KATIŠUVR· KATIŠ·MA'K ketišür ketišmāk. ketiš-

Verse:

YARAΓ BULUB· YAΓUŠ·DIY	yaraγ bulup yaγušdi	V
'AR·TUQLUQN SUKUŠ·DIY	ortuqluqin söküšdi (?)[1]	
QULUN QABUB· KITŠDIY	qulun qapup ketišdi	
SURD' [sic] MANK QVYUMY	sürdi mänig qōyumi	

Describing a partner of his who hid something from him after they made a profit: "He seized the opportunity and stole a colt which he owned with me in partnership (?);[1] he drove away my sheep, and then departed *(faraqa)*." 0

[When he found the opportunity he approached
He broke up our partnership (?)[1]
He grabbed a colt and left
He drove off my sheep.]

[In explanation of the word ortuqluqin:] LIQIN· LIKIN· -liqin, -likin are two particles meaning "with *(ma'a)*." The *lām* has either *raf'* (U) or *kasr* (I). In some contexts it corresponds to the [Arabic prepositional] *bā'* of attachment.[2] Example :: BLIKIN 'ULUΓ·LUQA' TAK·DIM biligin uluγluqqa tāgdim "Through *(bi-)* wisdom I attained honor." :: 'AḎKUVLUKUN KAL· 'IYSIZ·LIKIN KAL·MA' äḏgūlükün käl ēsizlikin kälmä "Come with good *(bi-xayr)* do not come with evil *(bi-šarr)*." The root-form is with *qāf*, which is replaced by *kāf* in words that have *kāf* G

313 [1]Thus the text; helping and vying should be reversed, or else mänig birlä should read maṇa.

314 [1]Clauson (ED, 211) reads artuqluqin and translates "he stripped off the surplus (i.e. profit)." The reading ortuqluqin seems to accord better with the translation; "which he owned with me in partnership" is in the text: *a'annī fī š-širka*; *a'annī* for *a'anna-nī* could refer to the type of partnership known as *'inān*; but note that the Arabic lexicons gloss *'anna* with *sabba*, which is the usual equivalent of sök- (526), i.e. "to insult"; but sökiš- (322) can also be taken as from sök- (275) "to tear out or tear down." The grammatical explanation below only confounds the dilemma; the "particle" in question is only the instrumental suffix -in, which may be attached to the abstract noun suffix -liq/-lik, but also may not, as the case of biligin illustrates.

[2]*bā' al-ilṣāq*, cf. Wright II, 157 B.

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or *imāla*, as I explained above. The *lām* has *raf'* (U) when the word it is affixed to has *raf'* in the middle (i.e. U in the ultima); it has *kasr* (I) when the word it is affixed to has *kasr* or is unvowelled in the middle.

:: 'UL MANIK BIRLA' YΓIA'J: BIJIŠ·DIY ol mānig birlä yiγāč bičišdi "He vied with me in cutting *(qaṭ')* the wood (or other)." Also for helping. BIJIŠUVR· BIJIŠ·MA'Q· bičišūr bičišmāq. The same for two men who cut off relations *(tahājarā)*. 0 — bičiš-

:: SUVJUŠ·DIY NA'NK sūčišdi nāŋ "The thing became sweet throughout *(ṭāba . . . wa-ḥlawlā ba'ḍuhu fī ba'ḍ)*." SUJIŠUVR· SUJIŠMA'K sūčišūr sūčišmāk. 0 — sūčiš-

:: 'UL MANK' YAR·MA'Q SAJIŠ·DIY ol maŋa yarmāq sačišdi "He helped me scatter *(naṯr)* the dirhams." Also for vying. SAJIŠUVR· SAJIŠMA'K [sic] sačišūr sačišmāq. — sačiš-

:: 'AT·LA'R QAMUΓ: SUJUŰŠ·DIY atlār qamuγ sučišdi "The horses (or other) leaped together *(istaṭṭaba)*." SUJUIŠUVR· SUJUIŠMA'Q sučišūr sučišmāq. — sučiš-

:: 'ULA'R· BYR· BYR·DIN QAJIŠ·TIY olār bīr bīrdin qačišti "They fled from one another *(tanāfarā)*." QAJIŠUVR· QAJIŠ·MA'Q qačišūr qačišmāq. — qačiš-

:: 'UL MANIK BIRLA' QUJUŠ·DIY ol mānig birlä qučušdi "He embraced *('ānaqa)* me." QUJUŠUVR· QUJUŠ·MA'Q· qučušūr qučušmāq. 0 — qučuš-

:: 'UL MANIK BIRLA' SUVW· KAJIŠ·TIY ol mānig birlä sūw kāčišti "He vied with me in crossing *('ubūr)* the water." — kāčiš-

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KAJISUVR· KAJIŠMA'K kāčišūr kāčišmāk. 0

:: 'ULA'R· 'IĶY TAWA'R· KUJAŠ·DIY olār ekki tawār küčäšdi "They vied with each other, or helped each other, in forceably seizing *('γaṣb)* the merchandise." KUJAŠUVR· KUJAŠ·MA'K küčäšūr küčäšmāk. — küčäš-

:: 'UΓLA'N· BUDUŠDIY oγlān böḏüšdi "The boys vied in dancing *(zafn, raqṣ)*." BUDUŠUVR· BUDUŠ·MA'K böḏüšūr böḏüšmāk. — böḏüš-

:: BDŠDY NA'NK buḏušdi nāŋ "The thing was split apart *(infaraja, taqā'asa)*," such as the legs when they are straddled *(tafaḥḥajatā)*. BDŠUR BDŠMA'Q buḏušur buḏušmāq. 0 — buḏuš-

:: 'ULA'R· BIYR· BIYRIK· TIDIS·DY olār bīr bīrig tiḏišdi "They held each other back *(tamāna'ā)* (in a certain matter)." TIDISUVR· TIDISMA'Q tiḏišūr tiḏišmāq. — tiḏiš-

:: 'UL MANK' TUVN QADI·ŠDIY[1] ol maŋa tōn qadušdi "He helped me stitch *(šamraja[2] . . . wahwa xiyāṭa mu'akkada)* the garment." QADI·ŠMA'Q[1] qadušmāq. Also for vying. — qadušdi

315 [1] *Sukūn* (·) altered from *ḍamma* (U).
[2] MS. *šamraxa*.

:: 'UL MANK' BUR·K· QIDIŠDIY ol maŋa bōrk qidišdi "He helped me sew the rim *(xiyāṭa ḥitār)* on the cap." The same for helping to sew anything that has a circular border *(laḥu stidāra wa-kafāf)*. QIDIŠUR· QIDIŠ·M'Q qidišur qidišmāq. Also for vying. — qidiš-

:: 'ULA'R· BIYR· BIYR·KA' 'IYŠ· QUDUŠ·DIY olār bīr bīrkä īš qodušdi "Each of them left *(taraka)* the matter to the other and relied on him *(ittakala 'alayhi)*." QUDUŠVR QUDUŠ·MA'Q· qodušūr qodušmāq. 0 — qoduš-

:: 'ULA'R· BIYR· BIYRIK KUDUŠ·DIY olār bīr bīrig küdüšdi "They waited *(intaẓara)* for each other." KUDUŠVR· KUDUŠM'K küdüšūr küdüšmāk. 0 — küdüš-

:: 'ULA'R· BIYR· BIYR·KA' BARIŠDIY olār bīr bīrkä barišdi "They went *(ḏahaba)* to one another." BARIŠUVR· BARIŠ·MA'Q barišūr barišmāq. The same for helping or vying. 0 — bariš-

:: 'UL MANK' BUR·MA' BURUŠ·DIY ol maŋa bürmä bürüšdi "He helped me to tighten the waistband *(kaff an-nayfaqa)*." The same for anything that encompasses and goes around *(laḥu tadwīr wa-stidāra)*, such as the mouth of a leather bag, or the like. BURUŠUVR· BURUŠMA'K· bürüšūr bürüšmāk. 0 — büriš-

:: BURUŠ·DIY NA'NK· burušdi nāŋ "The thing was contracted or drawn together *(inqabaḍa)*," such as a frowning *(kulūḥ)* face. — buruš-

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BURUŠUVR· BURUŠ·MA'Q burušūr burušmāq. 0

:: 'ULA'R· BYR· BYR·K' QYZ· BARIŠ·DIY olār bīr bīrkä qīz berišdi "They gave their daughters in marriage *(dafa'a)* to each other." The same if they exchange *(ta'āṭaw)* something between them. BAIRŠUVR· BIRIŠMA'K berišūr berišmāk. 0 — beriš-

:: KJIK 'ULUΓ BRLA' TURUŠ·DIY kičig uluγ birlä turušdi "The small one opposed *(qāwama)* the big one (in a dispute, or the like)." TURUŠUVR· TURUŠMA'Q turušūr turušmāq. Proverb: KJK 'ULUΓ QA' TURUŠMA'S· QIR·ΓUVY· SUNKQURQ' QARIŠMA'S· kičig uluγqa turušmās, qirγūy sunqurqa qarišmās 0 "The small cannot oppose the big (even if he is strong, since the big is wily and clever [sic], just as) the sparrow-hawk cannot compete with the largest of the falcons." — turuš- P

:: 'UL MANIK BRLA' TIRAŠ·DIY ol mānig birlä tirāšdi "He quarreled *(jādala)* with me." The same for helping someone buttress *(ta'mīd)* a thing, like the bar of a gate [*tirāk*, see 255:1] when it is fastened *(tušaddu)*. TIRAŠUVR· TIRAŠMA'K tirāšūr tirāšmāk. 0 — tiräš-

:: 'UL MANK' BITIK TURŠDIY ol maŋa bitig türüšdi "He helped me roll up *(ṭayy)* the book (or other)." TURŠVR TURŠMA'K türüšūr türüšmāk. The same for vying. — türüš-

:: 'UL MANK' YIMIŠ TIRIŠ·DY ol maŋa yemiš terišdi "He helped me pick *(ijtinā')* the fruit (or other)." The same for gathering *(jam')* or gleaning *(iltiqāṭ)* anything. TAIRŠUVR· TARIŠMA'K terišūr terišmāk. Also for vying. — teriš-

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:: YILQY TUYAΓIØN TIRAŠ·DIY yilqi tuyaγin tiräšdi "The animals were hindered from running because of being crowded *(tamāna'at . . . min as-sayr zaḥmat[an])*." [Lit. "were hindered in the hoof"? – cf. tuyaγ 517.] TIRAŠUVR· TIRAŠMA'K tiräšūr tiräšmāk. 0 — tiräš-

:: 'UL MANK' SUW·LUQ· SARIØŠ·DIY ol maŋa suwluq sarušdi (sarišdi ?) "He helped me wind *(kawr)* the turban." The same for wrapping *(laff)* anything. Also for vying. SARIŠUVR· SARIØŠ·MA'Q sarušūr sarušmāq. 0 — saruš- (sariš-?)

:: TUVN TA'RIK SURUŠ·DIY tōn tārig sorušdi "The garment completely absorbed *(našša fa ajzā' aṭ-ṭawb)* the sweat." SURUŠUVR· SURŠMA'Q· sorušūr sorušmāq. 0 — soruš-

:: 'ANIK YUVZIY SURIŠ·DY anig yūzi sorišdi "His face frowned *(kalaḥa)*." SURIŠUVR· SURIŠMA'Q sorišūr sorišmāq. 0 — soriš-

:: QIYZ· 'ANA'SINKA'

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KIḌZ· SIRIŠDY qīz anāsiŋa kiḍiz sirišdi "The girl helped her mother in close-stitching *(xiyāṭa . . . muqarmaṭat[an] bi-mubalāγa)* the felt," as is done for Turkmān tentbands, saddle-cloths, and the like. SIRIŠUVR· SIRIŠM'Q sirišūr sirišmāq. 0 — siriš-

:: 'AḌΓIR· QISRA'Q BIRLA' SURU̱Š·DY aḏγir qisrāq birlā sürüšdi "The stallion bit at *(sānna)* the mare" – this occurs when he wishes to mount her. :: 'UL MANIK BIR·LA' SU̱RUŠ·DIY ol mänig birlä sürüšdi "He tried to drive me away *(ṭārada)*." :: 'UL 'ANDA' 'ALIMN SU̱RUŠ·DIY ol anda almin sürüšdi "He exacted payment *(taqāḍā)* of his debt from him." SURU̱ŠVR SRŠM'K sürüšūr sürüšmāk. 0 — sürüš-

:: BURIY TIYŠY QARIŠ·TIY böri tīši qarišti "The wolf's teeth gnashed (? *ixtalafat*)" – this occurs during the days of his fast, since the wolf does not eat for one week out of each month, and during this period lives on wind. :: TUN KU̱N BIR·LA' QARISDY tün kün birlä qarišdi "Night and day disagreed *(ixtalafa)*." — qariš-

Verse: V

YA'Y· QIŠ· BLA' QARIŠTY	yay qiš bilä qarišti
'AR·DAM[1] YA'SIN QURŠTY	ärdäm yäsin qurušti
JARIK TUTUB· KURŠTIY	čärig tutup kürašti
'UQTA'ΓALY 'UTRŠUVR	oqtaγäli utrušūr

"Summer and winter disagreed and debated *(ixtalafa . . . wa-tanāẓarā)*; they each strung their bow of virtue; they stirred up battle and fought [lit. they mustered troops and wrestled]; they were about to shoot arrows at each other." 0 :: 'IKY BAK·LA'R· QARIŠTIYLA'R ekki beglär qaristūlär "The two emirs disagreed and fought *(ixtalafa. . . wa-taqātalā)*." 0 :: 'UL MANK' YUVL·DA' QARIŠ·TY ol maŋa yōlda qarišti "He met *(istaqbala)* me on the road." QARIŠUVR· QARIŠM'Q qarišūr qarišmāq. 0

:: 'UL MANIK BIRLA' YA' QURU̱Š·TY ol mänig birlä ya qurušti "He vied with me in stringing *(tawtīr)* the bow." Also for helping. QURU̱ŠUVR· QURU̱Š·MA'Q qurušūr qurušmāq. — quruš-

317 [1]D originally Ḍ, dot crossed out.

'AT·M'K QMUΓ QURŠ·DIY ätmāk qamuγ qurišdi "The bread (or other) completely dried out *(tajāffa ba'ḍuhu fi ba'ḍ ajzā'ihi)*." U̱QURŠUVR· QURŠMA'Q qurišūr qurišmāq. 0 — quriš-

:: 'UL MANK' U̱QURΓ U̱QURIŠ·TIY ol maŋa qoriγ qorišti "He helped me guard the [royal] preserve *(ḥifẓ al-ḥimā)*." — qoriš-

:: 'UL MANK' YIYR· QIRIŠDIY ol maŋa yēr qirišdi — qiriš-

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"He helped me scrape *(qašr)* the ground (or other)." The same for vying. QIRIŠUVR· QIRŠ·M'Q qirišūr qirišmāq. 0

:: 'UL MANK' YIB· KARIŠDIY ol maŋa yip kärišdi "He helped me stretch *(madd)* the rope (or other)." Also for vying. KARIŠUVR· KARIŠMA'K kärišūr kärišmāk. — käriš-

:: 'UL 'ANIK BIR·LA' KARIŠ·DIY ol anig birlä kärišdi "He fought *(nāza'a)* with him (over something)." :: 'UL 'ANIK BIRLA' KARIŠ·DIY ol anig birlä kärišdi "He struggled and fought *(šājara, nāza'a)* against him." KRŠVR KRŠM'K kärišūr kärišmāk. 0

:: 'L MNK BRL' KURŠDY ol mänig birlä körišdi "He and I looked at each other *(nāẓarani bi-l-'ayn[1])*." The same for seeing each other *(tarā'ā)*. KURIŠUVR KURIŠMA'K körišūr körišmāk. — köriš-

:: 'UL MANK' QA'R· KURAŠ·DIY ol maŋa qär küräšdi "He helped me shovel *(jarf)* the snow (or other)." Also for vying. KURAŠUVR· KURAŠ·MA'K küräšūr küräšmāk. — küräš-

:: 'UL MANIK BIR·LA' 'IYŠ·QA' KIRIŠ·DIY ol mänig birlä išqa kirišdi "He vied with me in entering *(duxūl)* a matter (or other)." KIRIŠUVR· KIRŠ·MA'K kirišūr kirišmāk. — kiriš-

:: 'UL MANK' BAZAK· BAZAŠ·DIY ol maŋa bäzäk bäzäšdi "He helped me decorate *(naqš)* the thing." Also for vying. BAZAŠUVR· BAZAŠ·MA'K bäzäšūr bäzäšmāk. 0 — bazäš-

:: 'UL MANK' 'AW BUZŠDIY ol maŋa äw bozušdi "He helped me tear down *(hadm)* the house." Also for vying. BUZU̱ŠUVR· BUZU̱SMA'Q· bozušūr bozušmāq. 0 — bozuš-

:: 'LA'R 'IKY TAZIŠ·DIY olär ekki täzišdi "The two of them ran away from each other *(tanāfarā)*." TAZIŠUVR· TAZIŠ·MA'K täzišūr täzišmāk. — täziš-

:: 'UL MANK' YIYR· TUZU̱Š·DIY ol maŋa yēr tüzäšdi "He helped me level *(taswiya)* the ground (or other)." Also for vying. TUZAŠUVR· TUZAŠ·MA'K tüzäšūr tüzäšmāk. 0 — tüzäš-

:: 'UL MANIK BIR·LA' YINJUV TIZIŠDY ol mänig birlä yinčü tizišdi "He vied with me in stringing *(naẓm)* pearls (or verses, or other)." Also for helping. TIZIŠUVR· TIZIŠM'K tizišūr tizišmāk. 0 — tiziš-

318 [1]MS. *nāẓarāni bi-l-γayn.*

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:: 'UL MANK' YIYR· QAZIŠ·DIY ol maŋa yēr qazišdi "He helped me dig *(ḥafr)* the ground (or other)." The same for vying. QAZIŠUVR· QAZIŠM'K-Q qazišūr qazišmāq. 0 qaziš-

:: 'UL MANKA' YIYR· KAZIŠDIY ol maŋa yēr käzišdi "He vied with me in travelling around *(taṭwāf)* the land." KAZIŠUVR· KAZIŠMA'K· käzišūr käzišmāk. käziš-

:: 'UL MANK' 'UVT· KUZAŠ·TIY ol maŋa ōt közäšti "He közäš-

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helped me stir *(taḥrīṯ)* the fire." Also for vying. KUZAŠUVR· KUZAŠ·MA'K közäšūr közäšmāk. 0

:: 'UL MANK' 'UYMA' BASIŠ·DIY ol maŋa uyma basišdi "He helped me mat *(talbīd)* the Turkmān felt from which boots are made." The same for anything that has to be compressed *(yuḍtama 'alayhi)* to stop being inflated or hard [sic]. BASIŠUVR· BASIŠ·MA'Q basišūr basišmāq. 0 basiš-

:: BAK·LA'R· BUSŠ·DIY beglār busušdi "The emirs lay in ambush *(ittaxaḍa . . . kamīn^{an})* for each other." BUSUŠUVR· BUSUŠ·MA'Q busušūr busušmāq. 0 busuš-

:: 'IKY QUJNKA'R· SUSUŠ·DIY ekki qočŋār süsüšdi "The two rams butted each other *(tanāṭaḥat)*." SUSUŠUVR· SUSUŠ·MA'K süsüšūr süsüšmāk. süsüš-

:: 'UL MANK' YΓIA'J· KASIŠ·DIY ol maŋa yiγāč käsišdi "He helped me cut *(qaṭ')* the wood (or other)." The same for vying. KASIŠUVR· KASIŠ·MA'K käsišūr käsišmāk. 0 käsiš-

:: 'ARAN· QAMUΓ TAWA'R· KUSAŠDIY ärän qamuγ tawār küsäšdi "The men [all] desired *(tamannā)* or boasted of *(tafāxarū)* wealth." KUSA'ŠUR· KUSAŠMA'K küsäšūr küsäšmāk. 0 küsäš-

:: 'ULA'R· 'IKY BUΓUŠ·DIY olār ekki boγušdi "They strangled *(xanaqa)* each other." BUΓUŠUVR· BUΓUŠMA'Q boγušūr boγušmāq. boγuš-

:: 'ULA'R· 'IKY SUVT· SAΓIŠ·DIY olar ekki süt saγišdi "They vied in drawing *(ḥalb)* milk." The same for helping. SAΓIŠUVR· SAΓIŠ·MA'Q saγišūr saγišmāq. 0 saγiš-

:: 'UVD· SUΓUŊŠ·DIY ōd soγišdi "The season became cold *(tawajjaha . . . li-l-burūda)*." SUΓIŠUVR· SUΓIŠMA'Q soγišūr soγišmāq. soγiš-

:: 'UL MANIK BIR·LA' 'AT· TUWIŠ·DIY ol mänig birlā āt täwišdi "He vied with me in arranging *(naẓm)* meat on skewers." Also for helping. The same for other things. TUWIŠUVR· TUWIŠMA'K täwišūr täwišmāk. täwiš-

:: 'ULA'R· 'IKY SAWAŠ·DIY olār ekki sawašdi "The two of them quarreled *(tajādalā)*." Oγuz dialect. SAWAŠUVR· SAWAŠ·MA'Q sawašūr sawašmāq. 0 sawaš- D

:: 'ULA'R· 'IKY SAWIŠDIY olār ekki säwišdi "The loved each other *(taḥābbā)*." SAWIŠUVR· SAWIŠMA'K säwišūr säwišmāk. 0 säwiš-

:: YUΓUR·MIŠ· 'UVN· SUWIŠ·DIY yoγurmiš ūn suwišdi suwiš-

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"The dough was flabby from too much water *(istarxā . . . min kaṯra al-mā')*." The same for a liquid that becomes thin *(raqqa)* from too much water. SUWIŠUVR· SUWIŠMA'Q suwišūr suwišmāq.

:: 'UL MANK' 'AW· SUWAŠ·DIY ol maŋa āw suwašdi "He helped me plaster *(taṭyīn)* the house (or other)." Also for vying. SUWAŠUVR· SUWAŠ·MA'Q suwašūr suwašmāq. suwaš-

:: 'AR·KAK TIŠIYQA' QAWUŠ·DIY ärkäk tišīqa qawušdi "The male had intercourse with *(nakaḥa)* the female." Its root-meaning is "joining *(ittiṣāl)*" of something to something else. Thus :: QAD'Š QAD'ŠQ' QAWUŠDY qadāš qadāšqa qawušdi "The kinsman joined *(ittaṣala)* his kin." From this comes the phrase for "the reconciliation of two kings *(mulāqāt al-malikayn bi-ṣ-ṣulḥ)*": QAW·SUT· qawšut [277]. Proverb [= 511 tāγ]: TA'Γ· TA'Γ·QA' QAWUŠ·MA'S· KIŠY KŠIYK' QAWUŠUVR· tāγ tāγqa qawušmās, kiši kišīkā qawušūr 0 "One mountain cannot reach *(yaṣilu)* another mountain, but one person may reach another person." QAWUŠUVR· QAWUŠMA'Q qawušūr qawušmāq. 0 In this word the thin *fā'* may be changed to *vāv* [i.e. qavuš-]. qawuš- P (qavuš- D)

:: 'ULA'R· BIYR· 'KIN·DIYNIY QUWUŠ·DIYLA'R· olār bīr ekindīni qowušdilār "They drove each other out *(ṭārada)*." QUWŠUVR· QUWŠMA'Q qowušūr qowušmāq. qowuš-

:: 'ULA'R· BIYR· BIYR·KA' BAQIŠ·DIY olār bīr bīrkä baqišdi "They looked at one another *(tanāẓarā bi-l-liḥāẓ)*." BAQIŠUVR· BAQIŠ·MA'Q baqišūr baqišmāq. baqiš-

:: BAK·LA'R· TUQUŠ·TIY beglār toqišti "The emirs (or other) fought *(ḥārabat)*." TUQIŠUVR· TUQIŠMA'Q toqišūr toqišmāq. toqiš-

Verse:

KUJY TANKY TUQŠ·TIY küči täŋi toqišti
'UΓŠ· QUVNUM U'UQŠ·TIY oγuš qōnum oqišti V
JARIK· TABA' YAQIŠ·TIY čärig tapa yaqišti
BIZKA' KALIB· 'UJ· 'UTA'R· bizkä kälip öč ötār 0

Describing a man: "He fought with all his might; the clan called on one another; they approached the battle; they rallied [to us] to pay the blood-price."

:: KIŠY 'AW·DA' TIQIŠ·TIY kiši äwdä tiqišti "The people were crowded into the house *(izdaḥama . . . wa-mtala'a l-bayt)*." TIQIŠUVR· TIQIŠM'Q tiqišūr tiqišmāq. tiqiš-

:: 'UL MANK' JAQ·MA'Q JAQIŠ·DIY ol maŋa čaqmāq čaqišdi "He helped me strike *(qadḥ)* the firestick." Also for vying. JAQIŠUVR· JAQIŠMA'Q čaqišūr čaqišmāq. 0 čaqiš-

:: 'UL'R· 'IKY 'AW·DIN· JIQIŠ·DIY olār ekki äwdin čiqišdi "The two of them vied in going out *(xurūj)* of the house." The same for helping. JIQIŠUVR· JIQIŠ·MA'Q· čiqišūr čiqišmāq. čiqiš-

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:: UL MANK' TUVZ· SUQUŠDY ol maŋa ṭūz soqušdi "He helped me crush *(daqq)* the salt (or other)." Also for vying. SUQUŠUVR· SUQUŠ·MA'Q soqušūr soqušmāq. 0 soquš-

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:: 'UL MANK' 'UZUM· SIQIŠ·DIY ol maṇa üzüm siqišdi "He helped me press *('aṣr)* the grapes." Also for vying.[1] SIQIŠUVR· SIQIŠ·MA'Q siqišūr siqišmāq. Also :: KIŠY SIQIŠ·DIY kiši siqišdi "The people were so crowded that the room was too small for them *(izdaḥama . . . ḥattā taḍāyaqa l-makān)*." siqiš-

:: 'ARAN· QAMUΓ QAQIŠDIY ärän qamuγ qaqišdi "The men were [all] angry at each other *(taγaḍḍaba . . . ba'ḍuhum 'alā ba'ḍ)*." :: 'UVLA'R· 'IĶY BAŠ·RA' QAQIŠ·DIY ōlär ekki bašra qaqišdi "They hit each other *(taqāra'ā)* on the head." QAQIŠUVR· QAQIŠ·MA'Q qaqišūr qaqišmāq. qaqiš-

:: BAKѾIŠDIY NA'NK· bäküšdi nāṇ "The thing was made firm *(istaḥkama)*." BAKUVŠUR· BAKѾIŠMA'K bäküšūr bäküšmāk. bäküš-

:: 'UL MANK' TA'L· BUKUŠ·DIY ol maṇa tāl büküšdi "He helped me bend *('aṭf)* the rod (or other)." BUKUŠUVR· BUKUŠMA'K büküšūr büküšmāk. With hard *kāf*. büküš-

:: 'UL MANK' SUVW· BUKUŠ·DIY ol maṇa sūw bögüšdi "He helped me dam up *(sakr, qarw)* the water." Also for vying. BUKUŠUVR· BUKUŠMA'K bögüšūr bögüšmāk. bögüš-

:: 'ULA'R· 'IĶY BAK·KA' TKIŠ·DIY olär ekkı begkä tägišdi "They went for judgment *(taḥākamā)* to the emir." :: MANIK 'ALIKYM[2] TARS·Q' TAKIŠ·DIY mänig älgim tarusqa tägišdi "My hand reached *(waṣala)* the roof." TAKIŠUVR· TAKIŠMA'K tägišūr tägišmāk. Proverb: MUVŠ· YAQ·RIYQA' TAKIŠMA'S 'AY·UR KIŠIY NAṆKY YARAŠ·MA'S· müš yaqrīqa tägišmās ayur kiši nāṇı yaraśmās 0 "The cat cannot reach the fat (hanging on the stake so) she says, 'Human things are not good for me'." 0 This is coined about someone who cannot attain a thing that he wants, and then says that he left it alone on purpose ["sour grapes"]. 0 tägiš- P

:: 'UL MANIK BIR·LA' TUKUVN· TUKUŠ·DIY ol mänig birlä tügün tügüšdi "He vied with me in tying *('aqd)* the knot." Also for helping. TUKUŠUVR· TUKUŠMA'K tügüšūr tügüšmāk. 0 tügüš-

:: 'UL MANIK BIRLA' TUVZ· TUVKUŠ·DIY ol mänig birlä tūz tögüšdi "He vied with me in crushing *(daqq)* the salt (or other)." Also for helping. TUVKUŠUR· TUKUŠ·MA'K tögüšür tögüšmāk. tögüš-

:: 'UL MANK' TUVN· TIKIŠ·TIY ol maṇa tōn tikišti "He helped me tikiš-

sew *(xiyāṭa)* the garment (or other)." :: 'UL MANKA' TURMA'K TURMA'K [sic] TIKŠ·DIY ol maṇa türmāk tikišdi "He fed *(nāwala)* me the rolled bread (or other)." TKIŠUVR· TKIŠ·MA'K tikišūr tikišmāk. 0

321 [1]MS. *al-i'āna*, error for *al-mubārāt*.
[2]M added later (original copyist?); two dots indicating Y added by later hand.

:: 'UL MANK' TARIΓ TUKUŠDY ol maṇa tariγ tökiišdi "He helped me pour *(ṣabb)* the wheat (in heaps for threshing)." The same for pouring water while sprinkling. TUKUŠUVR· TUKUŠ·MA'K tökiišūr tökiišmāk. Also for vying. tökiiš-

:: 'UL MANK' JIKIK JAKIŠDIY ol maṇa čäkig čäkišdi "He helped me point the text *(naqṭ an-nuqaṭ)*." Also for vying. JAKIŠUVR· JAKIŠMA'K čäkišūr čäkišmāk. 0 čäkiš-

:: 'AR· 'URA'ΓUT· BIRLA' SKIŠDY är urāγut birlä sikišdi "The man copulated *(bāḍa'a)* with the woman." In this expression, each of them is actively copulating *(mujāmi')*. SKIŠUVR· SKIŠMA'K sikišūr sikišmāk. sikiš-

:: 'ULA'R· 'IĶY SUKUŠ·DIY olär ekki söküšdi "They insulted each other *(tasābbā)*." SUKUŠUVR· SUKUŠM'K sökiišūr sökiišmāk. 0 sökiiš-

:: 'UL MANK' TUVN SUKUŠ·DIY ol maṇa tōn söküšdi "He helped me tear out the seams *(naqḍ durūz)* of the garment." The same for helping to tear down *(hadm)* a house, or other. SUKUŠUVR· SUKŠMA'K sökiišūr sökiišmāk. Also for vying. 0

:: 'UL MANIK BIR·LA' BILIŠDIY ol mänig birlä bilišdi "He became acquainted *(ta'ārafa)* with me." BILIŠUVR· BILIŠMA'K bilišūr bilišmāk. biliš-

:: 'ULA'R· 'IĶY BIYR· BYRIK BULUŠDIY olär ekki bīr bīrig bulušdi "The two of them found *(wajada)* each other." BULUŠUVR· BULUŠMA'Q bulušūr bulušmāq. 0 buluš-

:: 'UL MANK' BULUŠ·DIY ol maṇa bolušdi "He took my side and fought for my sake against any who opposed me *(ta'aṣṣaba lī wa-arāda ḥawāya wa-šājara li-ajlī ma'a man yunāwīnī)*." BULUŠUVR· BULUŠMA'Q bolušūr bolušmāq. 0 boluš-

:: 'ULA'R· 'IĶY TA'M· TALIŠDIY olär ekki täm tälišdi "They vied in boring through *(ṯaqb)* the wall (or other)." Also for helping. TALIŠUVR· TALIŠMA'K tälišūr tälišmāk. täliš-

:: 'L MANK' YARIN·DA'Q· TILIŠ·DIY ol maṇa yarindāq tilišdi "He helped me cut leather into strips *(qadd al-qidd)*." TILIŠUVR· TLIŠMA'K tilišūr tilišmāk. 0 tiliš-

:: 'UL MANIK BIRL·A' NA'NK TILAŠ·DIY ol mänig birlä nāṇ tilāšdi "He vied with me in searching for something lost *(iftiqād, nišdān)*." TILA'ŠUVR· TILAŠMA'K tilāšūr tilāšmāk. 0 tilāš-

:: QABUΓ JALŠ·DIY qapuγ čališdi "The door split open at the cracks *(infarajat ṣudū' al-bāb)*." The same for the patches *(ru'ūb)* of a bowl or the joints *(mafāṣil)*[1] of a saddle. čališ-

JALIŠUVR· JALIŠMA'Q čališūr čališmāq. Also :: 'UL MANIK BIR·LA' JALIŠ·DIY ol mänig birlä čališdi "He wrestled *(ṣāra'a)* with me." 0

322 [1]MS. *muqāṣil*.

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:: 'UL MANK' 'UT· JILAŠ·DIY ol maŋa ot čilašdi "He helped me moisten *(ball)* the fodder (or other)." The root of this word belongs to *ḏawāt al-arba'a* [i.e. ends in a vowel plus mater lectionis, 535 JIY či] but it is used as shown. 0 JIYLAŠUR· JIYLAŠMA'Q čilašūr čilašmāq. 0 — čilaš-

:: 'ULA'R· 'IK̄Y YIYNK· SALIŠ·DIY olār ekki yēn̄ sališdi "The two of them waved *(lama'a)* at each other with a sleeve." Also, in wrestling, if one of them takes the other by the side and throws him right and left *(axaḏa . . . 'itf*[1] *al-āxar . . . fa-ahwā bihi yamnat*^{an} *wa-ša'mat*^{an}*)*. SALIŠUVR· SALIŠMA'Q sališūr sališmāq. The root-meaning is for two people to shake out *(nafaḍa)* a garment, or other. 0 — sališ-

:: YA'Š· SULUŠ·DIY yāš solušdi "The greens (or other) wilted *(ḏabala)*." The same for any fruit or vegetable that has lost its freshness *(ḏahabat ṭarāwa)*. SULŠUVR· SULUŠMA'Q solušūr solušmāq. — soluš-

'AT· 'AḎI'IR· QALIŠ·DY at aḏyir qališdi "The mares and stallions leaped together *(tawāṯabat)*." QALIŠUVR· QALIŠMA'Q qališūr qališmāq. Also for two men who vie in remaining behind *(tark xalf*^{an}*)*.[2] 0 — qališ-

:: 'UL MANK' 'IYŠ QILIŠ·DIY ol maŋa īš qilišdi "He helped me in the action *('amal)*." Also for vying. QILIŠUVR· QLIŠMA'Q qilišūr qilišmāq. — qiliš-

:: 'ULA'R· 'IK̄Y QIYZ· QULUŠ·DIY olār ekki qīz qolušdi "The two of them asked one another for a daughter in marriage *(xāṭaba)*." The same for two men who ask *(sa'ala)* for something from each other. — qoluš-

Verse: V

TVNKUR QAḎIN BULŠ·TIY	tūnūr qaḍin bolušti
QIR·QIN· TQY QULU̱ŠTY	qirqin taqi qolušti
'AM·DIY TIŠIM· QAMAŠ·TIY	amdi tišim qamašti
'AL·TY TURM·TA'YIM·NY[3]	alti turumtāyimi

Describing a man who has betrayed him: "He undertook with me a pact of mutual marriage ties; he asked *(xaṭaba)* for my daughter, and I for his; (then he betrayed me and) took away (from me) my (slave named) Turumtay; so now my teeth are set on edge."

:: 'UL MANK' KALIŠ·DIY BARIŠ·DIY ol maŋa kälišdi barišdi — käliš-

[II. 88/110] — 324

"He came to visit me *(ixtalafa ilayya)* and I also went to visit him." KALIŠUVR· KALIŠ·MA'K kälišūr kälišmāk.

:: 'UL MANK' 'ULUK· KULIŠ·DIY ol maŋa ölüg kölišdi "He helped me bury *(dafn)* the dead man." KULIŠUVR· KULIŠMA'K kölišūr kölišmāk. — köliš-

323 [1]MS. *'aṭafa 'alā.*
[2]MS. *xalq*^{an}.
[3]·N added by a later hand.

:: BUḎUVN· QAMUΓ KULUŠ·DIY boḏün qamuγ küläšdi "The people all·laughed *(taḍāḥaka)*." KULUŠUVR· KULUŠMA'K küläšūr küläšmāk. — küläš-

:: SUVF TAMIŠDÍY sūw tamišdi "The water dripped *(taqāṭarat)* (from the ice, or other)." TAMIŠUVR· TAMIŠMA'Q tamišūr tamišmāq. — tamiš-

:: 'UL MANIK BIR·LA' SUWQA' JUMU̱Š·DIY ol mänig birlä suwqa čomušdi "He vied with me in diving *(inγimās)* into the water." JUMU̱ŠUVR· JUMU̱ŠMA'Q čomušūr čomušmāq. 0 — čomuš-

:: JUMŠDY JUMŠUVR· JUMŠMA'Q [*sic*] čömüšdi čömüšür čömüšmāk This is also "to dive *(inγimās)*," but deeper than the former *(aq'aru minhu)*. — čömüš-

:: TIYŠ· QAMAŠ·DIY tīš qamašdi "The teeth were set on edge *(kallat)*," from eating a sour quince, or the like. QAMAŠUVR· QAMAŠMA'Q qamašūr qamašmāq. 0 — qamaš-

:: 'ULA'R· 'IYŠQA' QUMIŠ·DIY olār ïšqa qomišdi "They entered joyfully into their work *(ihtazzū li-l-'amal wa-našaṭū fīhi)*." The root-meaning is in the phrase: SUVW· U̱QUMŠ·DIY sūw qomušdi "The waves arose *(hājat)* on all sides." U̱QUMŠUVR· QUMU̱ŠMA'Q qomišūr qomišmāq. — qomiš-

:: 'UL MANK' NA'NK KU̱MUŠDY ol maŋa nāŋ kömišdi "He helped me bury *(dafn)* the thing (under ground)." KUMIŠUVR KUMIŠMA'K kömišūr kömišmāk. — kömiš-

:: 'L NA'NK KAMIŠDY ol nāŋ kämišdi "He threw *(ṭaraḥa)* the thing." KAMIŠUVR· KAMIŠMA'K kämišür kämišmāk. Proverb: 'AḎKUVLU̱K·NY SUVW· 'ADA'QINDA' KAMIŠ BAŠIN·DA' TILA' äḏgülükni sūw adāqinda kämiš bašinda tilä "Throw good *(iṭraḥ al-ma'rūf wa-alqi l-iḥsān)* (to people) in the bottom of the water and you will see it floating on top of the water." Another interpretation: "Throw provisions to the bottom of the canal and you will find them on top." 0 — kämiš- P

:: 'ULA'R· 'IK̄Y SUVZ TANUŠ·TIY olär ekki sōz tanušti "The two of them enjoined *(aw'aza)*[1] words upon each other." Its root is: TAN(B)UVDIY[2] tanūdi. TAN(B)UŠUVR·[2] TANUŠMA'Q tanušūr tanušmāq. — tanuš-

:: 'ULA'R· MANIY TANIŠ·DIY [*sic*] olār ekki alimni tanišdi[3] "Each of them disclaimed *(jaḥada)* the other's debt." — taniš-

[II. 90/112]

TANIŠUVR· TANIŠMA'Q tanišūr tanišmāq. — 325

:: 'ULA'R 'IK̄Y 'AT·MA'K· SUNUŠ·DIY olār ekki ätmäk sunušdi "The two of them offered *(nāwala)* each other bread (or other)." SUNUŠUVR· SUNUŠMA'Q sunušūr sunušmāq. 0 The same for vying. 0 — sunuš-

324 [1]MS. *awγaza.* (Note same error at 564 tānu-, 333 tanul-, 312 tutuz-.)
[2]N also has a dot velow (indicates B).
[3]See Tercüme II, 112 n.

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:: 'ULA'R· 'IḴY TAW'R· QUNUŠ·DIY olār ekki tawār qunušdi "Each of them stole *(salaba)* the other's property." The same for vying or helping. QUNUŠ:VR· QUNŠMA'Q qunušūr qunušmāq. 0 qunuš-

:: YKIT LA'R 'IYŠQA' QINIŠDY yigitlār īšqa qanišdi "The young men were happy *(irtāḥa)* in their work." This means that they took pleasure *(ihtazzū)* in something. QINIŠUVR· QINIŠMA'Q qanišūr qanišmāq. 0 qaniš-

Rule. The *šīn* in this section comprises several meanings. The root of these verbs is biliteral. Thus :: 'AR· TAWA'R· QAB·TIY ār tawār qapti "The man stole *(salaba)* the property." :: 'UL 'ANY TAB·DIY ol ani täpdi "He kicked *(rakala)* him (with his foot)." The insertion of *šīn* indicates mutuality of the action *(al-mufā'ala)*, between two or more. Thus :: 'UL MANIK BRLA' TUBQ· QABUŠ·DIY ol mānig birlä topiq qapušdi "He contended with me in snatching *(xālasanī)* the ball." :: 'UL MANIG BIR·LA' TABIŠ·DIY ol mānig birlä täpišdi "He vied with me in kicking *(rākalanī)*." 0 Then there are four categories that comprise the usage of this form. G

1) It occurs with the meaning of giving help *(al-i'āna)* in the action. Thus :: 'UL MANK' TUVN TIKIŠDY ol maŋa tōn tikišdi "He helped me sew *(a'ānanī fī xiyāṭa)* the garment." :: 'UL MANKA' BITIK· BTIŠ·DIY ol maŋa bitig bitišdi "He helped me write *(kitba)* the book."

2) It occurs with the meaning of vying *(al-mubārāt)* in the action—to see which of the two is the more skillful, the more courageous, the stronger, or the more resourceful in that action. Thus :: 'UL MANIK· BR·LA' JALIŠ·DIY ol mānig birlä čališdi "He wrestled *(ṣāra'a)* with me (to see which of us was the better or the stronger wrestler)." :: 'UL MANIK· BIR·LA' YA' QURUŠ·TIY ol mānig birlä ya qurušti "He contended with me in stringing *(wātara ma'ī)* the bow (to see which of us was the stronger in stringing)."

The distinction between helping and vying is as follows. When you mention the particle: MANKA' maŋa meaning "to me *(lī)*" then it has the meaning of helping.

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When you join to the verb the particle: MANIK· BIR·LA' mānig birlä meaning "with me *(ma'ī)*" then it has the meaning of vying.

3) When *lām* and *šīn* are suffixed to a noun, that noun becomes the name of the stake *(xaṭar)* in games of chance, racing, and shooting. Thus :: 'UY·NA'DIM· 'AT·LAŠUV oynādim atlašu "I played, with a horse as the stake *(la'ibtu wa-ja'altu l-xaṭar fīhi l-faras)*." :: 'UY· NA'DIM· 'AL·TUNLAŠUV oynādim altunlašu "I played with him and made gold the stake." In this there is a type of vying.

4) It occurs as a simple verb, without connoting any of the above meanings. Thus :: KAMIŠDIY NA'NKIN kāmišdi nāŋni "He threw *(ṭaraḥa)* the thing." :: 'UL 'ANIK BIR·LA' KARIŠ·DIY ol anig birlä kārišdi "He quarreled *(jādala)* with him." So understand!

Q

:: YIYR· TARIQ·TIY yēr tariqti "The room (or other) was too narrow *(taḍayyaqa)*." TARIQA'R· TARIQ·M'Q tariqār tariqmāq. 0 tariq-

:: QA'N TURQ·TIY qān turuqti "The blood swelled in the vein *(aqrana)*." The same when pus and matter gather *(ijtama'at)* in a wound. UTURQA'R· UTURQMA'Q turuqār turuqmāq. 0 turuq-

:: ?IT(Y)UVL [sic] SURUQ·TY yitük soruqti "The stray was sought and news of it was found *(wujida xabar . . . ba'd inšād)*." SURUQA'R· SURQM'Q soruqār soruqmāq. soruq-

:: 'AR· KUVZIY QARIQTIY är kōzi qariqti "The man's eyes were dazzled from the snow *(qamarat min aṭ-ṭalj)*." QARIQA'R· QARIQM'Q qariqār qariqmāq. If this is derived from "snow" [qār] then it is: QA'RIQ·TIY qāriqti in the defective category; but if it is derived from the word QARAQ· qaraq meaning "eyeball *(muqla)*" then it is sound. QARIQA'R· QARIQMA'Q qariqār qariqmāq. 0 qariq-

:: KIŠY YAΓY QA' BASIQ·TIY kiši yaγiqa basiqti "The people were attacked at night by the enemy *(bayyata l-'aduww 'alā l-qawm)*." BASIQA'R· BASIQM'Q basiqār basiqmāq. The root-form is: BAŠIQ·TIY bassiqti with *tašdīd* of the *sīn* [380]. basiq-

:: 'AR· BUSUQ·TIY är busuqti "The man was caught in an ambush *(uxiḍa . . . fī l-kamīn)*." BUSUQA'R· BUSUQM'Q busuqār busuqmāq. 0 busuq-

:: BUV 'UT· MANKA' TUSUQ·TIY bu ot maŋa tusuqti "This medicine benefited *(nafa'a)* me." TUSUQA'R TUSQM'Q tusuqār tusuqmāq. tusuq-

:: 'AR· 'AWDIN TAIŠIQTY är āwdin tašiqti "The man went out *(xaraja)* of the house." Dialect of Yaγma, Tuxsi, tašiq-
D

[II. 93/116] 327

Qifčāq, Yabāqu, and some of the Türkmān. Most of the Turks say: JIQ·TY čiqti. TAIŠIQTIY TAIŠIQA'R· TAIŠIQM'Q tašiqti tašiqār tašiqmāq. 0

:: TUR·K· TATIQ·TIY türk tatiqti "The Turks acted like Persians *(taxallaqa . . . bi-axlāq al-fārisī)*." Also :: QILJ TUTUIQ·TY[1] qilič tatiqti "Rust *(aṭ-ṭab' wahwa ṣ-ṣadā)* appeared on the sword." TUTUIQA'R· TUTUIQMA'Q[2] tatiqār tatiqmāq. 0 tatiq-

:: KIŠY MANIK BIR·LA' TAILIQDY kiši mānig birlä tiliqdi "The person talked with me and tried to get information from me *(takallama . . . wa-stajarra . . . l-xabar)*." :: 'UL 'AR· 'YSZ TAILIQTY ol är ēsiz tiliqti "The man became an object of censure and abuse because of his bad conduct *(ṣāra . . . γaraḍan li-l-alsun yuḍammu wa-yusabbu li-fi'lihi ḏ-ḏamīm)*." The first is an Oγuz expression; the Turks do not know it. :: TAILIQA'R· TAILIQ·M'Q tiliqār tiliqmāq. 0 tiliq-
D

:: 'AJ·KUV TAΓIQTY äčkü taγiqti "The goat (or other) became wild, became a mountain-goat *(ta'abbada, laḥiqa bi-l-jabal)*." TAΓIQA'R· TAΓIQM'Q taγiqār taγiqmāq. taγiq-

327 [1]Changed from: TATIQTY by later hand.
[2]Changed from: TATIQ'R TATIQMA'Q by later hand.

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:: 'AR· JAWIQTY ār čawiqti "The man became famous *(ṣāra li-r-rajul ṣīt)*." JAWIQA'R· JAWIQMA'Q čawiqār čawiqmāq. 0 — čawiq-

:: SUVZ JINIQTY sōz činiqti "The report or statement was verified *(taḥaqqaqa)*." JINIQ'R· JNIQ·M'Q činiqār činiqmāq. — činiq-

K

:: TUVN· KIRIK·TY tōn kirikti "The garment (or other) was soiled *(darina)*." KIRIKA'R KIRIKMA'K kirikār kirikmāk. 0 — kirik-

:: BUV 'YŠIГ 'NK'R SIYZIK·TM bu īšıγ anār sēziktim "I guessed *(ẓanantu)* this matter from him." SIZIK'R· MAN SAZIKMA'K sezikār mān, sezikmāk. 0 — sezik-

:: YIL KUZKTY yil küzükti "The season turned to autumn *(ṣāra z-zamān xarīf[an])*." KUZKA'R· KUZKM'K küzükār küzükmāk. 0 — küzük-

:: QUVY· BUŁUK·TIY qōy bölükti "The sheep formed into herds *(ṣāra . . . quṭ-'ān[an][3])*." BUŁUKA'R· BUŁKM'K bölükār bölükmāk. The same for any animal that forms into groups *(ṣāra quṭ'ān[an] wa-ta'allabat)*. 0 — bölük-

:: 'AR· 'IYŠY JULKTY ār īši čülükti "The man's condition was shabby *(raṭṭat hay'a)*." JULKA'R· JULK·M'K· čülükār čülükmāk. — čülük-

Verse: V

TIYNIY YM' Ų'UJKTY	tīni yemä öčükti
'ARIY 'ATIY 'IJKTY	āri ati ičikti
'YŠY TQY JULUK·TY	īši taqi čülükti
SUVZIN· 'ANIK KIYM TUT'R·	sōzin anig kim tutār

Describing a captive: "(When he was captured) his voice was still, his knights surrendered (to us), and his condition was shabby; who will pay attention to his words (after these calamities)?" 0

The scope — G

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of the *qāf* and *kāf* is of two types.

1) They form a verb which acts upon the subject *(fi'l wāqi' 'alā man huwa maγlūb fīhi)*. Example :: BAŠIQTY 'AR· bassiqti ār "The man was attacked at night *(buγyita)*"—meaning that the enemy attacked him; the root is: BAS·DIY basdi [268-9]. :: TUVN· KIRKTY tōn kirikti "The garment became soiled *(γalaba d-daran 'alā ṭ-ṭawb)*."

2) They form a class of verbal roots *(aṣl li-l-bāb)*. Example :: 'AR· BALIQ·TY ār baliqti "The man was wounded *(juriḥa)*"; BALIQA'R· BALIQMA'Q baliqār baliqmāq. :: JULUK·TY 'AR· čülükti ār "The man's appearance was shabby."

328 [3]MS. *quṭ'ārān*.

L

:: BITIK BITILDY bitig bitildi "The book was written *(kutība)*." BITILUVR· BITLM'K bitilūr bitilmāk. 0 — bitil-

:: TABIL·DIY YIYR· täpildi yēr "The ground (or other) was kicked *(rukila)*." TABLUVR· TABUL·M'K täplūr täpilmāk. 0 — täpil-

:: 'UL 'UVT· UTUBL·DIY ol üt topuldi "He bored *(naqaba)*[1] a hole." :: 'AR· TUVNIN· UTUBLDIY är tōnin topuldi "The man took off *(naza'a)* his garment"—Oγuz dialect. TUB·LUVR· TUBUL·M'Q toplūr topulmāq. — topul- D

:: TABUIL·DY NA'NK tapildi nāŋ "The hidden thing was found *(wujida)*." TABLUVR· TABULM'Q taplūr tapilmāq. 0 — tapil-

:: 'ANIK 'AWIY JABIL·DY anig äwi čapildi "His house was plastered with thin fresh mud *(ṭuγyina bi-ṭīn raqīq ḥurr)*." JABLUR JABLM'Q čaplūr čapilmāq. Also when a man's neck is struck *(ḍuriba)*—Uighur dialect. 0 — čapil- D

:: YIB· YIK·NA'KA' SABILDIY yip yignākā sapildi "The thread was inserted *(insaka)* into the needle." :: 'UГL 'ATA'SINK' SABIL·DIY oγul atāsiŋa sapildi "The son kept up *(iltaḥaqa)* with his father (in walking someplace)." SAB·LUR SABILM'Q saplur sapilmāq. 0 — sapil-

:: 'AR· 'AWDA' QABIL·DIY är äwdä qapildi "The man was confined *(ḥubisa)* in the house." Also :: 'NIK TUVNY QABIL·DIY anig tōni qapildi "His garment was stolen *(ixtalasa[2])*." QABILUVR· QABILM'Q qapilūr qapilmāq. 0 — qapil-

:: 'ANIK TUVNY KUBUL·DIY anig tōni küpildi "His garment was quilted *(ḍurriba . . . taḍrīban)*." KUBULUR KUBUL·MA'K küplür küpilmāk. 0 — küpil-

:: KAYIK TUTULDIY käyik tutuldi "The wild animal (or other) was caught *(uxiḍa)*." TUTULUVR· TUTLM'Q tutlūr tutulmāq. — tutul-

:: 'ĀŠ TATILDY āš tatildi "The food (or other) was tasted *(ḏāqa)*." — tatil-

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TATILUVR· TATILM'Q tatilūr tatilmāq. 0

:: 'AT· BIŠIB· TITILDIY āt bišip titildi "The meat was cooked to shreds *(taharra'a . . . bi-ṭ-ṭabx)*." The same for a garment that is worn out and torn *(axlaqa wa-tamazzaqa)*. TITLUVR· TITLM'Q titlūr titilmāq. 0 — titil-

:: 'UГLA'N TAYTILDIY oγlān tētildi "The boy became clever *(ṣāra . . . fatin)*." TAIYTLUVR· TAIYTILM'K tētlūr tētilmāk. 0 — tētil-

328 [1]Changed to *nuqība*.
[2]Changed to *uxtulisa*.

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:: TAWA'R· SATILDIY tawār satildi "The merchandise was sold *(bī'at)*." SATILUR SATILM'Q satilur satilmāq. 0 satil-

:: 'AR·PA' 'KUR BIRLA' QATILDY arpa ügür birlä qatildi "The millet was mixed *(ixtalaṭa)* with the barley." The same for anything that is mixed with something else. :: 'AR·'URA'ΓUT· QA' QATILDIY är urāγutqa qatildi "The man copulated with *(jāma'a)* the woman." QAT·LUR QATILM'Q qatlur qatilmāq. qatil-

:: QUTALDIY 'AR· qutaldi är "The man became lucky *(ṣāra . . . majdūd)*." Its root is the phrase: QUT· 'ALDIY qut aldi meaning "He got luck *(axaḍa l-jadd)*." QUTA'LUR QUTAL·M'Q qutālur qutalmāq. qutal-

:: 'AR· 'AM·KAK·TIN· QUTULDIY är āmgäktin qutuldi "The man was delivered *(najā)* from trouble." QUTLR QTLM'Q qutlur qutulmāq. Also :: 'URA'ΓUT QUTULDY urāγut qutuldi "The woman gave birth and was delivered from her labor *(waladat . . . wa-najat min ta'ab al-wilāda)*." There are two possible interpretations of this word. One is that it is the shortened form of: QURTULDY qurtuldi meaning "He was delivered from trouble [383]." The other is that it is from the compound: QUT BULDY qut buldi meaning "She found fortune *(wajadat al-baxt)* (when she was delivered)." qutul-

:: YIΓA'J· BIJILDY yiyāč bičildi "The wood (or other) was cut *(quṭi'a)*." BIJLUVR·BJLM'Q bičlūr bičilmāq. bičil-

::YAR·MA'Q SAJILDY yarmāq sačildi "The dirhams (or other) were scattered *(nuṯirat)*." SAJILUVR SAJLM'Q sačilūr sačilmāq. 0 sačil-

:: 'AR· TUVNIN SUJULDY är tōnin sučuldi "The man took off *(naza'a)* his garment." The same if a sheep is skinned *(sulixa jild)*. SUJLUVR SUJLMA'Q sučlūr sučulmāq. Verse: sučul-V

YAΓMUR YAΓIB· SAJLDY	yaγmur yaγip sačildi
TURLK JJ'K SUJLDY	türlüg čečāk sučuldi
YUNJUV QA'BIY 'AJILDY	yinčü qāpi ačildi
JNDA'N YBA'R YUΓRSUVR	čindān yipār yoγrusūr

Describing spring: "(When) the raindrops are scattered *(intaṯarat)* and the flowers are brought forth *(uxrijat)* (from the earth), and the pearl (and coral) shells have opened (meaning the white blossoms); then

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(the scent[1] of) sandalwood and musk are kneaded together (and their fragrances spread)."

:: 'AR· SARIL·DY är särildi "The drunken man swayed and nearly fell *(tamāyala . . . wa-kāda an yasquṭa)*." SAR·LUR SARILM'K särlür särilmāk. The same for other things that sway and nearly fall. 0 säril-

:: BAK 'ANKA'R· 'ARILDIY SARIL·DY beg anār ärildi sarildi "The emir (or other) was angry *(γaḍiba)* at him." SARILUR SARILM'Q sarilur sarilmāq. saril-

330 [1]MS. *ṭīn*, read *ṭīb*.

:: 'AT· SURUL·DY at sürüldi "The horses were driven *(sīqa)*." :: 'AR· SURULDY är sürüldi "The man (or other) was driven out *(ṭurida)*." :: MUNJUQ SURUL·DY monču sürüldi "The bead was rubbed *(suḫiqa)*." The same if something rubs itself *(insaḥaqa . . . bi-nafsihi)*—transitive or not transitive [i.e. passive or middle]. SUR·LUR SURLM'K sürlür sürülmāk. 0 sürül-

:: YIŠIΓ YΓIA'J· QA' SARUL·DY yišiγ yiγāčqa saruldi "The rope (or other) was wound *(iltaffa)* on the tree." SARILUR SARILM'Q sarulur sarulmāq. 0 sarul-

:: YA'Γ 'LIKK' SIRILDY yāγ äligkä sirildi (?) "The oil stuck *(iltaṣaqa)* to the hand." The same for anything of which the parts stick to another thing, such as flour, or other, to felt. SAR·LUR SAR·LM'Q sirlur sirilmāq. 0 siril-?

:: SUVF SUZULDY sūw süzüldi "The water (or other) was filtered *(ṣafā)*." SUZULUR SUZULM'K süzlür süzülmāk. 0 süzül-

:: TUKUVN ŠAŠILDY tügün sāšildi "The knot came untied or was untied *(inḥallat, ḫullat)*"—transitive or not transitive [i.e. passive or middle]. ŠAŠILUR ŠAŠILM'K sāšilür sāšilmāk. 0 sāšil-

:: BIØŠIΓ TARIΓ SIŠILDY bišiγ tariγ sišildi "The cooked wheat swelled *(intafaxat)* (with water so that the pot became too small for it)." The same for anything whose components are cramped from swelling so that its place is too small *(taḍayyaqa ajzā'uhu min al-intifāx ḥattā ḍāqa makanuhu)*. SIŠILUR· SŠILM'Q sišilur sišilmāq. sišil-

:: SUVT SAΓILDY sūt saγildi "The milk was drawn *(ḥuliba)*." SAΓILUVR· SAΓL·M'Q saγilür saγilmāq. saγil-

:: SUVW· SUΓUL·DY sūw suγuldi "The water receded *(naḍaba)*." The same for milk when it dries up in the udder *(baku'a)*." SUΓ·LUVR SUΓULM'Q suγlür suγulmāq. suγul-

:: KUVN SAWILDY kūn sawuldi "The sun began to go down *(mālat wa-zālat)*." Also sawul-

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:: KUNKLUVM 'ANK'R SAWUL·DY könlüm anār sawuldi "My heart inclined *(māla)* towards him." The same for anything when it declines from a fixed position or inclines *(zāla 'an qarār, māla)*. SAWULUR SAWUL·MA'Q sawulur sawulmāq.

:: TRIΓ SUWALDIY tariγ suwaldi "The sown field was watered *(suqiya)*." The same for anything that is sprinkled *(rušša)* with water. SUWALUR· SUWAL·MA'Q suwalur suwalmāq. 0 suwal-

:: TUVZ· SUQULDY tūz soquldi "The salt was crushed *(duqqa)*." soqul-

:: 'AW· SUWAL·DIY äw suwaldi "The house (or other) was plastered *(ṭuyyina[1])*." SUWA'LUR SUWALM'Q suwālur suwalmāq. 0 suwal-

331 [1]MS. *ṭayyana*.

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:: TAWA'R· 'AWK' SUQUL·DIY tawār āwkā suquldi "The goods (or other) were brought *(udxila)* into the house." SUQUL·R SUQLM'Q suqulur suqulmāq. suqul-

:: 'UZUM· SIQILDY üzüm siqildi "The grapes were pressed *('uṣira)*." The same for anything that is pressed or squeezed *('uṣira, ḍuγiṭa)*. SIQILUR SIQILM'Q siqilur siqilmāq. 0 siqil-

:: TUVN· SUKULDIY tōn sökildi "The seams of the garment (or other) were torn out *(nuqiḍa ḍurūz)*." The same for a building that is torn down *(nuqiḍa)*. SUKUL·UVR· SUKUL·M'K sökülür sökülmāk. 0 sökül-

:: 'AR· 'AT· SUKUL·DY är ät sögüldi "[The man] roasted *(šawā)* the meat (or other)." SUKULUR SUKULM'K sögülür sögülmāk. 0 sögül-

:: 'URA'Γ·UT· SIKIL·DIY urāγut sikildi "The woman was copulated with *(jūmi'at)*." SIKILUR SIKILM'K sikilür sikilmāk. sikil-

:: 'IYŠ· SINAL·DIY īš sinaldi "The matter was tested *(jurriba)*." SINALUR SINALMA'Q· sinalur sinalmāq. sinal-

:: 'AR· 'IYŠ· TAN· TIḌIL·DIY är īštān tiḍildi "The man refrained *(imtana'a)* from working." Also if someone else prevents *(mana'a)* him—transitive or not transitive [i.e. passive or middle]. TIḌILUR TIḌIL·MA'Q· tiḍilur tiḍilmāq. 0 tidil-

:: TARIΓ TARIL·DIY tariγ tarildi "The field (or other) was sown *(zuri'a)*." TARILUR TARILM'Q tarilur tarilmāq. 0 taril-

:: TARIL·DIY NA'NK tarildi nāṇ "The thing was dispersed *(tafarraqa)*." taril-

:: SAJ· TARAL·DIY sač taraldi "The hair was combed *(mušiṭa)*." TARALUR TARAL·MA'Q· taralur taralmāq. 0 taral-

:: 'AR· 'IYŠ· TIN TURUL·DIY är īštin turuldi "The man was disgusted *(sa'ima)* at the work." Also if he is disgusted *(bašima)* at food. TURULUR TURULM'Q turulur turulmāq. turul-

:: 'ULK TIRIL·DY ölüg tirildi "The dead came to life *(ḥayiya)*." TIRLUR TIRLM'K tirlür tirilmāk. 0 tiril-

:: BUḌUVN· TAIRL·DIY boḍūn terildi "The people gathered *(ijtama'a)*." :: YARMA'Q TIRILDY yarmāq terildi "The dirhams (or other) were collected *(ijtama'at)*." teril-

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TAIRLUR TARIL·M'K terlür terilmāk.

:: BITIK TUṚUL·DIY bitig türüldi "The book (or other) was rolled up *(ṭuwiya)*." TURLUR TUṚUL·M'K türlür türülmāk. 0 türül-

:: YIYR· TUZUL·DIY yēr tüzüldi "The ground was levelled *(suwwiyat)*." :: 'IYŠ· TUZUL·DIY īš tüzüldi "The matter was straightened out *(istaqāma)*." TUZULUR· TUZUL·MA'K tüzülür tüzülmāk. tüzül-

:: YIN·JUV TIZIL·DIY yinčü tizildi "The pearls (or verses) were strung together *(nuẓima)*." The same for something that arranges itself *(intaẓama bi-nafsihi)*—transitive or not transitive [i.e. passive or middle]. TIZILUR TIZIL·M'K tizilür tizilmāk. 0 tizil-

:: BUV 'UT· 'ANKA'R· TUSUL·DIY bu ot aŋār tusuldi "This medicine was beneficial *(nafa'a)* to him." The same for anything that is beneficial to a thing. Its root is: TUSUV BUL·DIY tusu boldi. TUSUL·UR TUSUL·MA'Q· tusulur tusulmāq. tusul-

:: QA'B· TAŠIL·DIY qāp tāšildi "The wineskin split *(inšaqqa)*." Verse: tāšil-V

QA'NIY 'AQIB· YUŠUL·DIY qāni aqip yušuldi
QA'BIY QAMUΓ· TAŠIL·DIY qāpi qamuγ tāšildi
'ULK· BILA' QUŠUL·DIY ölüg bilā qošuldi
TUΓ·MIŠ KUNIY 'UŠ· BATA'R· tuγmiš küni oš batār

0 Describing one who has been killed: "His blood flowed as though it had been held back in a wineskin until it split open and its contents flowed out. Now he is joined with the dead, and his rising sun is setting—meaning fortune and life." TAŠILDY TAŠILM'K tāšildi tāšilmāk.

:: TUŠAK TUŠAL·DIY tōšāk tōšāldi "The bedding was spread out *(furiša)*." tōšāl-

:: 'URΓA'Q· TISAL·DIY oryāq tišāldi "The teeth of the scythe were sharpened *(ḥuddida asnān)*." Similarly :: TAKIRMA'N· TIŠAL·DIY tāgirmān tišāldi "The teeth of the millstone were sharpened." The same for the teeth of a saw, etc. TIŠALUR TIŠALM'K tišālür tišālmāk. tišāl-

:: 'UQ BAŠAQIY TAŠ·QA' TAKIB· TAΓIL·DY oq bašaqi tašqa tägip tayildi "The arrowhead point was blunted and broken *(kallā wa-nkasara)* when it struck the rock." The same for any pointed thing that is blunted when it strikes a hard object or a rock. TAΓILUR TAΓILM'Q tayilur tayilmāq. 0 tayil-(tiyil-?)

:: 'AT· SIYŠ·QA' TAIQILDY āt sīšqa taqildi "The meat was arranged *(nuẓima)* on the skewer (or other)." TAIQILUR TAIQILM'Q taqilur taqilmāq. taqil-

:: 'AR· TUQUL·DIY är toqildi "The man was beaten *(ḍuriba)*." :: BUVZ· TUQUL·DIY bōz toqildi toqil-

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"The cloth (or other) was woven *(nusija)*." :: QILIJ· TUQUL·DIY qilič toqildi "The sword (or knife) was fashioned *(tubi'a)*." The phrase: 'AR· TUQUL·DIY är toqildi is Oγuz dialect. TUQILUR TUQILM'Q toqilur toqilmāq. 0 D

KANDUḴA' 'UVN· TIQIL·DIY kändükkä ün tiqildi "The flour was stuffed *(ṣubba . . . bi-šidda wa-ḍaγṭ)* into the vat." 0 :: 'WK' KIŠY TQILDY äwkä kiši tiqildi "The people were crowded *(izdaḥama)* in the house." The same for anything so crowded that the room is too small for it. TIQILUVR· TIQILM'Q tiqilür tiqilmāq. 0 tiqil-

:: SUVW· TUKUL·DIY sūw tökildi "The water was poured out *(uriqa)*." The same for anything composed of particles that can pour *(yanḥālu wa-yanṣabbu)*, such as grain or flour that is poured *(ṣubba)* on something. TUKUL·UR TKULM'K tökülür tökülmāk. Transitive or not transitive [i.e. passive or middle]. tökül-

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:: TKUVN· TUKUƖDY tügün tügüldi "The knot became tied *(in'aqadat)*." Also if someone ties it *('aqadahu ɣayruhu)*.[1] TUK·LUR· TUKULM'K tüglür tügülmäk. Transitive or not transitive. 0 — tügül-

:: 'AŠ· BUƖUZ·DA' TUKUL·DIY aš boɣuzda tügüldi "He choked *(ɣuṣṣa)* on the food, it stuck *(in'aqada)* in his throat." TUKULUR TUKLMA'K tügülür tügülmäk. —

:: 'ANIK KUVZIY TAIKL·DIY anig közi tägildi "His eye was blinded *(i'warrat)*." TAIKLUR TKLM'K täglür tägilmäk. — tägil-

:: YIƖ'J TIKLDIY yiɣäč tikildi "The tree was planted *(ɣurisat)*." The same for something that is set upright *(intaṣaba . . . qā'im^an)*. TIKILUR TIKILM'K tikilür tikilmäk. 0 — tikil-

:: 'ANKA'R SUVZ TANUL·DIY anar söz tanuldi "Words (or other) were enjoined *(ū'iza)*[2] upon him." TANULUVR TANULM'Q tanulür tanulmäq. — tanul-

:: 'AM·KA'K·TIN TINIL·DY ämgäktin tinildi "Rest was had *(usturīḥa)* from toil and trouble." This is an intransitive verb whose agent is not named [i.e. impersonal]. There are many examples of it in this language. In Arabic, not every intransitive verb may be made into a verb whose agent is not named; but this is often done in Turkic. Example :: 'AWKA' BARIL·DIY äwkä barildi "There was a going *(ḏuhiba)* home." :: TA'ƖDIN 'NILDIY täydin enildi "There was a coming down *(nuzila)* from the mountain." TNLR TNLM'Q tinilur tinilmäq. — tinil- G

:: BTIK BURLDY bitig bürüldi "The book (or other) was folded *(inzawā)*." — bürül-

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BURLUR BRLM'K bürlür bürülmäk. 0

:: 'ANKA'R· YARMA'Q BIRILDY anar yarmäq berildi "The dirham (or other) was given *(dufi'a)* to him." BIRLVR BRILM'K berlür berilmäk. 0 — beril-

:: 'AW· BAZAL·DY äw bäzäldi "The house (or other) was decorated *(nuqiša)*." BAZ'LUVR BAZLM'K bäzälür bäzälmäk. 0 — bäzal-

:: 'AW BUZUL·DIY äw bozuldi "The house was ruined *(uxriba)*." The same if someone else destroyed *(hadama)* it. BUZLUR BUZLM'Q bozlur bozulmäq. Transitive or not transitive. Similarly :: 'AR· BUZLDIY är bozuldi "The man('s property) was ruined *(xuriba māl)*." 0 — bozul-

:: 'R· BUƖULDY är boɣuldi "The man (or other) was strangled *(xunniqa)*." BUƖULUR BUƖULM'Q boɣulur boɣulmäq. 0 — boɣul-

:: YIYRK' BAQIL·DIY yerkä baqildi "The land (or other) was watched *(qad ṭūli'a wa-nuẓira ilā l-arḍ)*." BAQILUR BAQILM'Q baqilur baqilmäq. — baqil-

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333 [1]MS. *wa-ɣayruhu.*
[2]MS. *awɣaza.*

:: 'AḌA'Q TUQUL·DY aḏäq boquldi "The (stretched-out) foot was drawn in *(uxiḍat wa-qubiḍat)*." B(T)UQILUR[1] B(T)UQILM'Q[1] boqulur boqulmäq. — boqul-

:: BUTIQ BUKULDY butiq bükildi "The bough bent *(in'aṭafat²)*." Also if it is bent by someone *('uṭifat)*—transitive or not transitive. BUKULUR BUKULM'K bükülür bükülmäk. The same for anything that folds or bends *(inṭanā, in'aṭafa)*. — bükül-

:: SUVW· YUKULDY sūw bögüldi "The water collected behind a dam built for it *(ijtama'a . . . min sakr uttuxiḍa lahu wa-kaṭura)*." YUKULUR YUKULM'K bögülür bögülmäk. 0 — bögül-

:: YIB· JUŽULDIY yip čözüldi "The (torn) rope was stretched *(imtadda)*." Also of thick liquids, such as syrup or resin or the like, when they are stretched :: JUŽUL·DY čözüldi. JUŽULUR· JUŽULM'K čözülür čözülmäk. With *zāy*[3] between the two points of articulation. 0 — čözül-

:: 'R [sic] ?Ƭ JIƬLDY boɣ (?) čiɣildi "The bundle was tied *(šuddat)*[4] (with ropes, or the like)." JIƬLR JIƬLM'Q čiɣilur čiɣilmäq. 0 — čiɣil-

:: JAQ·M'Q JAQILDY čaqmäq čaqildi "The firestick was struck *(qudiḥa)*.'. :: TA'Š·JAQIL·DY täš čaqildi "The stone was struck and sparks came out *(inqadaḥa . . . fa-xaraja nār al-ḥubāḥib)*." :: SUVZ QULA'Q' JAQIL·DY söz qulāqqa čaqildi "Words were poured *(ṣubba)* into the ear." JAQILUR JAQILM'Q čaqilur čaqilmäq. — čaqil-

Verse:

YUKURDIY KAWAL 'AT·	yügürdi käwäl at	V
JAQILDIY QIZL 'UT·	čaqildi qizil ot	
KUYURDIY 'ARUT· 'UT·	köyürdi orut ot	
SAJ·RAB· 'ANIN 'URTANUVR	sačrap anin örtänür 0	

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Describing a running horse: "(When) the courser ran, [red] fire was struck (from his hooves), and the dry grass blazed up from that fire." 0

:: 'AW·DIN JIQILDY äwdin čiqildi "There was a going out *(xurija)* from the house (or other)." JIQILUR JIQLM'Q čiqilur čiqilmäq. — čiqil-

:: BTIK JAKIL·DY bitig čäkildi "The book (or other) was pointed *(nuqiṭa)*." JAKILUR JKILM'K čäkilür čäkilmäk. — čäkil-

:: TUKUVN JIKILDY tügün čigildi "The knot was tightened *(ištaddat)*." The same for a rope that is knotted *(in'aqada)*. JIKILUVR· JIKILM'K čigilür čigilmäk. 0 — čigil-

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334 [1]First letter: two dots above (indicating T) and one dot below (indicating B), all crossed out.
[2]MS. *inqaṭa'at.*
[3]Changed from *zāy* (two dots by later hand).
[4]MS. *šaddat.*

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:: 'ULM DIN· QAJIL·DIY ölümdin qačildi "Death (or other) was fled from *(furra)*." QAJILUVR QAJILM'Q qačilür qačilmāq. 0 — qačil-

TUVN· QAḌIØL·DIY tōn qaduldi "The garment was stitched *(sumrija)*." QADIØLUR QADIL·MA'Q· qadulur qadulmāq. — qadul-

:: BIYR· NA'NK BIYR·K' QARIL·DIY bīr nāṇ bīrkā qarildi "One thing was mixed *(ixtalaṭa)* with another." Oγuz dialect. The Turks use this as a pleonasm :: QATILDY QARILDY qatildi qarildi. QARILUR QARILMA'Q· qarilur qarilmāq. 0 — qaril-D

:: 'AR· 'LKY ŲQURL·DIY är älgi quruldi "[The man's] hand (or foot) was convulsed or cramped *(tašannajat)*." :: YA' QURUL·DIY ya quruldi "The bow was strung *(wuttira)*." QURLUR QURLM'Q qurlur qurulmāq. — qurul-

:: QIRILDY NA'NK qirildi nāṇ "The thing was scraped *(qušira)*." QIRILUR QIRILM'Q qirilur qirilmāq. Also :: QA'R· QIŲRILDY qār qirildi "The snow was shovelled *(jurifa)* (from the ground)." :: 'AR· QIRILDIY är qirildi "The man was impoverished *(iftaqara)*."—this is when his property is taken *(uxiḍa . . . māl)* from him. 0 — qiril-

:: 'ARIQ QAZIL·DY ariq qazildi "The canal (or other) was dug out *(ḥufira)*." QAZILUR QAZLM'Q qazilur qazilmāq. — qazil-

:: 'AR· YAZUQTIN QIZLDY är yazuqtin qizildi "The man received an exemplary punishment and suffered the consequence of his deed *(nukila 'alā r-rajul wa-ḍāqa wabāl amrihi)*." QIZILUR QZILM'Q qizilur qizilmāq. And he did not commit that crime again. 0 — qizil-

:: 'LIK QABUΓ· QA' QISIL·DIY äig qapuγqa qisildi "His hand was squeezed *(inḍaγaṭa)* in the door." The same for anything that is squeezed *(taḍayyaqa)* between two things and cannot get out. QISILUR QISILM'Q qisilur qisilmāq. — qisil-

:: BYR NA'NK· BYR·K' QUŠUL·DY bīr nāṇ bīrkā qošuldi "One thing was joined *(qurina)* to another." Also if someone else joins it. QUŠULUR QUŠULM'Q qošulur qošulmāq. Hence :: YIYR· QUŠUL·DIY yīr qošuldi "The love song was composed *(nuẓima)*." 0 — qošul-

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:: BAŠ·RA' QAQIL·DIY bašra qaqildi "He was hit *(quri'a)* on the head." QAQILUR· QAQIL·MA'Q· qaqilur qaqilmāq. Hence :: QAQILDY SUQUL·DY qaqildi soquldi "He was buffetted with blows *(ḍuriba wa-quri'a iḍā ḍullila)*." 0 — qaqil-

:: 'AR· QAMUL·DIY är qamuldi "The man lay down *(iḍṭaja'a)*." QAMØLŲVR· QAMØL·M'Q qamlür qamulmāq. 0 — qamul-

:: SUVW· KAJIL·DIY sūw kāčildi "The water (or other) was crossed *('ubira)*." KAJULUR KJLM'K kāčilür kāčilmāk. — kāčil-

:: 'AR· TAW'RIY KUJAL·DY är tawāri küčäldi "The man's property (or other) was seized wrongfully *(ẓulima)*." KUJA'LUR KUJ'LM'K küčälür küčälmāk. — küčäl-

:: TUVN· KAḌIL·DIY tōn käḍildi "The garment (or other) was put on *(lubisa)*." KAḌLUR KAḌLM'K käḍlür käḍilmāk. — käḍil-

:: 'AR· KARIL·DIY är kärildi "The man yawned and stretched *(taṭāwaba . . . wa-mtadda)*." Also :: 'URUQ· KARIL·DIY uruq kärildi "The rope (or other, such as a hide or skin) was stretched *(imtadda)*." KARILUR KARIL·MA'K· kärilür kärilmāk. 0 — käril-

:: KŲRUL·DIY NA'NK· körüldi nāṇ "The thing was looked at *(nuẓira)*." ŲKURLUR KURL·M'K körlür körülmāk. 0 — körül-

:: 'AWKA' ·KIRILDY āwkā kirildi "The house (or other) was entered *(duxila)*." KIRILUR KJRLM'K kirilür kirilmāk. 0 — kiril-

:: KASIL·DY NA'NK käsildi nāṇ "The thing was cut *(inqaṭa'a)*." KASILUR KASILM'K käsilür käsilmāk. — käsil-

:: 'AR· 'AḌAQ· KUSUL·DIY är aḍaq kösüldi "The man stretched out *(basaṭa)* his foot." KUSULUR KUSULM'K kösülür kösülmāk. Proverb: YUΓUR·QAN·DA' 'AR·TUQ· 'AḌAQ· KUSUL·SA' 'UŠIYUVR· yoγurqanda artuq aḍaq kösülsä üšiyür 0 "If the foot is stretched *(muddat)* beyond the cover it will get cold." This is coined to advise a person not to go beyond his limit. 0 — kösül-P

:: 'AR· KUVJIY KAWIL·DIY ar küci käwildi "The man's strength was weakened *(ḍa'ufat)*." — käwil-

Verse [= 270 tüs-]

TAK·RA' 'AWIB· 'AK·RALIM· — tägrā awip ägrälim
'AṮIN TUŠUB· YUKRALIM· — attin tüšüp yügrälim
'AR·SLAN LAYUV KUK·RALM — arslanlayu kökrälim
KUVJIY 'ANIN KAWIL·SUVN· — küci anin käwilsün — V

"We will surround (the enemy), get down from our horses and run, and roar like lions, so that his strength weakens because of it."

:: 'AT·M'K SIR·KA'KA' MANIL·DIY ätmāk sirkākā manildi "The bread was dipped *(ṣubiγa)* in the vinegar (or other)." MANILUR MANILM'Q manilur manilmāq. — manil-

:: TUVN MUNAL·DIY tōn münäldi "The selvage of the garment was cut off *(quṭi'a aṭrāf* — münäl-

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. . . wa-qawāratuhu z-zā'ida)." MUNALUR MUNALMA'K münälür münälmāk.

:: 'AT· MUNULDY at münüldi "The horse (or other) was mounted *(rukiba)*." MUNULUR MUNULMA'K münülür münülmāk. — münül-

Rule. This section is based on *lām*. It has three aspects. — G

1) It forms triliteral verbs that are compounded of biliteral roots plus the suffix *lām* which is a marker of verbs whose agent is not named [i.e. passive]. Example :: YA' QURUL·DIY

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ya quruldi "The bow was strung *(wuttira)*." :: 'AR· 'URULDY är uruldi "The man was struck *(ḍuriba)*"— this has a chapter of its own [105ff.]. The root is: QURDIY qurdi, 'UR·DIY urdi.

2) It forms impersonal *(majhūl)* verbs from intransitive ones. This departs from the rule for Arabic. Example :: 'UL NA'NK KURL·DY ol nāŋ körüldi "That thing was seen *(ru'iya)*." :: 'UL YIYR·K' BARILDY ol yērkā barildi "That place was gone to *(ḍuhiba)*."

This usage sometimes agrees with that of the following letter [i.e. n]. Example :: BTIK BTIN·DIY bitig bitindi "The book was written *(kutiba)*"—BITIL·DIY bitildi means the same. :: 'AR· 'ITIN·DIY är itindi "The man crawled *(tazaḥḥafa)*"—'ITILDY itildi is a variant.

3) It forms independent verbs. Example :: 'ULUḴ· TIRIL·DIY ölüg tirildi, SUVT· SUΓUL·DY sūt suγuldi—meaning, "The dead came to life *(ḥayiya)*," and "The milk dried up in the udder *(baku'a)*." :: SUVW SUZUL·DY sūw süzüldi "The water was purified *(ṣafā)*."

N

:: MN TNKRIYK' TABIN·DIM mān täŋrīkā tapindim "I obeyed God Most High and followed His commands *(aṭa'tu llāh ta'ālā wa-lazimtu awāmirahu)*." :: 'UL BAKK' TABIN·DIY ol begkā tapindi "He served *(xadama)* the emir." tapin-

Verse: V

'UKRAN· 'ANIK BILKIN KUNDA' 'ANKA'R BA'RUV 0
QUTQLIQIN TABIN·ΓIL QUDΓIL KUWAZ· NA'RUV
ögrān anig biligin kündä anar bāru
qotqiliqin tapinγil qoḏγil küwāz nāru

Admonishing his son: "(When you meet up with a knowing and wise man then) go to him every day and learn wisdom from him, serve him with humility, and leave off pride." 0 TABINUVR· TABIN·M'Q· tapinūr tapinmāq.

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:: 'AR· 'ATIN TABIN·DIY är atin täpindi "The man spurred his horse with his foot *(rakaḍa . . . bi-rijl)*." The same when he moves his foot *(ḥarraka rijl)* for any purpose. TABINUVR TABIN·M'K täpinūr tapinmāk. 0 täpin-

:: 'AR· BTIK BITIN·DIY är bitig bitindi "The man pretended to write *(yaktubu)* the book." The same if he writes independently without seeking help from someone else. BTINUVR· BITNM'K bitinūr bitinmāk. 0 bitin-

:: ŸIΓA'J BUTAN·DY yiγāč butandi "The tree was pruned *(quṭi'at aγṣān)*." The same if a man pretends to strike the branches *(yaḍribuhā)*. BUTANUVR BUTANM'Q butanūr butanmāq. 0 butan-

:: 'AR· 'UZNK' 'AT· BIJIN·DIY är özinä ät bičindi "The man pretended to cut *(qaṭ')* the meat for himself." Also if he does it by himself. BIJINUVR BJNM'Q bičinūr bičinmāq. 0 bičin-

:: 'URA'ΓUT YUΓURQA'N BURUN·DIY urāγut yoγurqān büründi "The woman (or other) wrapped herself or veiled herself *(iltaḥafat, taqanna'at)* with a coverlet." BURNUR BURNM'K bürnür bürünmāk. bürün-

:: 'URA'ΓUTIN QA'N BARIN·DY urāγuttin qān barindi "The *'āḏil*—this is the vein from which menstrual blood emerges—discharged blood *(istaṭlaqa . . . bi-d-dam)*" [lit. "Blood emerged from the woman"]. BARINUVR BARINM'Q barinūr barinmāq. 0 barin-

:: 'AR 'WK' BARIN·DIY är äwkä barindi "The man pretended to go *(yaḏhabu)* home (or other)." BARINUVR BARINM'Q barinūr barinmāq. 0

This type of verb has the meaning of [the Arabic pattern] *tafā'ul*, which is that the agent pretends *(yuriya . . . min nafsihi)* something that he does not intend in actuality; as in the expressions *taṣāmma r-rajul* meaning "[the man] pretended that he was deaf," and *tamāwata* meaning "he pretended that he died." 0 G

:: 'URA'ΓUT BAZAN·DIY urāγut bäzändi "The woman adorned herself *(tabarrajat)*." :: 'AW· BAZAN·DIY äw bäzändi "The house was decorated *(zuxrifa)*." The *nūn* is an alternant of *lām* [i.e. bäzäl-]. BAZANUVR· BAZANM'K bäzänūr bäzänmāk. bäzän- D

:: 'UL 'ARIK BASIN·DIY ol ärig basindi "He oppressed *(istaḍ'afa, qahara)* the man." BASINUVR BASINM'Q basinūr basinmāq. basin-

:: QUVY· BUŠAN·DIY qōy bošundi "The sheep were let free *(istaṭlaqa)* and released *(ḥulla)* from their bond." BUŠANUVR· BUŠUNM'Q bošunūr bošunmāq. bošun- ?

:: TUKUVN BUŠAN·DY tugūn bošandi (?) "The knot came loose *(wahat)*." :: 'URA'ΓUT BUŠAN·DIY urāγut bošandi bošan- ?

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"The woman was divorced *(ṭulliqat)*"—Aγyu dialect—with slurring *(rakīka)*. BUŠUNUVR BUŠANM'Q bošanūr bošanmāq. D

:: 'AT· BUΓUNDY at boγundi "The horse (or other) choked *(ixtanaqa)*." BUΓNUVR· BUΓN·M'Q boγnūr boγunmāq. boγun-

:: 'YŠ KIYDIN·KA' BAQINΓIL īš kēdinä baqinγil "Look *(intaẓir)* at the end of the deed and consider the result *(tadabbar)*." BAQINUVR BAQNM'Q baqinūr baqinmāq. baqin-

:: 'AR· 'AḌA'QIN ?QNDY är aḏāqin boqundi "The man drew in *(qabaḍa)* his outstretched foot." ?QNVR ?QNM'Q boqunūr boqunmāq. 0 boqun-

When one wishes to announce the arrival *(majī')* of a person to a king or an emir, in Čigil, one says: 'UL TAKIN·DIY ol tāgindi meaning "He has arrived *(ḥaḍara)*." Its real meaning is "He has been pleased to arrive *(taballaγa bi-l-wuṣūl)*." The same for departing *(ḏahaba)* :: TAKIN·DIY tāginди. The Oγuz dislike this word. TAKINUVR· TKNM'K tāginūr tāginmāk. tägin- D

:: 'UL TUKUVN TUKUNØDIY ol tügün tügündi "He acted independently in tying *('aqd)* the knot." The same for pretending to tie it. TKNUVR TKNM'K tügünūr tügünmāk. 0 tügün-

eğitim amaçlı çoğaltılmıştır

:: YITUK[1] BULUN·DIY yitük bulundi "The stray (or other) was found *(wujidat)*." BUL·NU̲VR BULU̲N·M'Q bulnür bulunmāq. bulun-

:: 'AR· 'TYŠIN BILIN·DIY är ïšin bilindi "The man knew *('arafa, faṭina)* his business." BILINVR BILNM'K bilinür bilinmāk. Also ::'AR· YA'ZUQIN BILIN·DIY är yāzuqin bilindi "The man acknowledged *(i'tarafa)* his sin." bilin-

:: KUVN· TUTUN·DIY kün tutundi "The sun was eclipsed *(kusifat)*." :: 'AY· TUTUN·DIY ay tutundi "The moon was eclipsed *(xusifa)*." :: BAK· MINIY 'UŁUL TUTUN·DIY beg mini oγul tutundi "The emir (or other) adopted me as a son *(tabannā . . . wa-ttaxaḍa ibn^an)*." :: 'AR· KAYIK TUTUN·DIY ar käyik tutundi "The man acted independently in catching *(axḍ)* the gazelle." The same for catching anything when one does it alone. :: 'UVT·TUTAN·DIY[2] öt tutundi "The fire caught *(ittaqadat)*." TUTANUVR TUTAN·M'Q tutunür tutunmāq. tutun-

Verse:

'UḌIK 'UTIY TUTU̲VNUB· üdig oti tutünup V
'UB·KA' YURAK· QUŁ·RU̲LUVR[3] öpkä yürāk qaγrulür

Describing love: "When the fire of passion takes hold *(ittaqadat)* the heart and lungs (and surrounding organs) are roasted (from it)." :: 'UL 'AWUR·TA' TUTUN·DIY ol awurta tutundi "He took on *(ittaxaḍa)* a wet-nurse." :: 'UL· MANIY 'UTU̲K·JY TUTUN·DIY ol mäni ötügči tutundi "He engaged *(ittaxaḍa)* me as intercessor before the king." The infinitive is the same.

:: 'UL 'ANKR TTINDY ol aṇar tetindi "He opposed him boldly *(qāwamahu* tetin-

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wa-jtara'a 'alayhi)." Hence :: 'NIK YUVZINKA' TIT·NUV BAQ·SA' BUL·MA'S· anig yüziṇä tetnü baqsa bolmās "One cannot look at his face directly *(lamaḥ^an bāṣir^an)* (because of his beauty)." TITNU̲VR· TTINM'K tetnür tetinmāk.

:: 'AR· TUDU̲N·DY är todundi "The man pretended that he was satisfied *(šab'ān)*." The same if he satiates himself *(tašabba'a)*. TUD·NUVR TU̲DU̲NM'Q todnür todunmāq. todun-

:: 'AR· 'YŠTIN TIḌIN·DIY är ïštin tiḍindi "The man refrained *(imtana'a)* from working." TIDINUVR TIDNM'Q tiḍinür tiḍinmāq. 0 tiḍin-

:: 'UL SAJIN TARAN·DIY ol sačin tarandi "He combed *(imtašaṭa)* his hair without help from anyone else." TARA'NUR TARAN·M'Q· tarānur taranmāq. taran-

:: 'AR· TARIŁ· TARIN·DIY är tariγ tarindi "The man pretended to till *(yaḥruṭa)* the field." The same for tilling it alone. TARIU̸/NU̲VR·[1] TARINM'Q tarinür tarinmāq. 0 tarin-

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339 [1] Corrected from TIUYK?
[2] A changed from U?
[3] First U changed from A; *sukūn* (·) changed from U.

340 [1] V crossed out.

:: 'AR· 'TYŠ·TA' BUŠU̲T·Y TARIN·DIY är ïšta bušti tarundi' "The man was annoyed and irritated *(ḍajira . . . wa-taḍayyaqa)* at the matter." TARUVNUR TARNM'Q tarünur tarunmāq. tarun-

:: 'UL MANK' 'UTRV TURN·DY ol maṇa utru turundı "He stood against me *(qāwamanī)*." Also if he stood up to confront him or opposed him *(qāma bi-muqābala, 'āraḍa)*. U̲TURNU̲VR TURU̲NM'Q turnür turunmāq. 0 turun-

:: 'AR· 'UVZ BTIKN TURNDIY är öz bitigin türündi "[The man] rolled up *(ṭawā)* his own book by himself." TURU̲NU̲VR TURNM'K türnür türünmāk. 0 türün-

:: 'AR· 'YŠTIN TARIN·DY är ïštin tirändi "The man refrained *(imtana'a)* from working." The same for anything that is held back *(imtana'a)*. :: 'UL TA'M·QA' TIRAN·DIY ol tämqa tirändi "The man leaned *(ittaka'a)* against the wall (or other)." TIRA'NUR TIRAN·M'K tiränür tiränmāk. *0* tirän-

:: 'UVZINK' YAMIŠ TAIRIN·DY özinä yemiš terindi "He gathered *(jam')* fruit (or other) by himself and for himself." TIRINUVR TIRINM'K terinür terinmāk. terin-

:: 'AĀT· TURUN·DIY āt turundi "The horse (or other) was emaciated *(huzila)*." TURU̲NUVR· TURN·M'Q turnür turunmāq. 0 turun-

:: 'AR· 'TYŠTA' TURU̲N·DIY är ïšta turundi "The man paused *(tawaqqafa)* in the matter." U̲TURNUVR TURNM'Q turnür turunmāq. 0

:: 'UL TAZIN·DY ol täzindi "He pretended to flee *(yaḥrabu)*." TAZNUR TAZINM'K täznür täzinmāk. täzin-

:: 'URA'ŁUT YINJUVSIN TIZN·DIY urāγut yinčüsin tizindi "The woman strung *(naẓamat)* her pearls." TIZINUR TIZINM'K tizinür tizinmāk. tizin-

:: 'AR· 'AḌA'QY TUŠAN·DIY är aḍāqi tušandi "The man's feet were hobbled *(ta'aqqalat)* and tušan-

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his legs were tangled *(iltaffat)* (from fear)." Proverb: 'AR·S·LAN KUK·RASA' 'AT· 'ḌA'QIY TUŠA'LIR· [sic] arslān kökräsä at aḍāqi tušānur 0 "When the lion roars the horse's legs are shackled *(yatašakkalu)* (because of it)." This is coined about a weak man who decides to oppose a great one but when the time comes to attack him he holds back. TUŠA'NUR TUŠAN·M'Q tušānur tušanmāq. 0 P

:: 'UL 'UVZINK' TUŠA'K· TUŠAN·DIY ol özinä tösäk tösändi "He took it upon himself to spread out *(farš)* the bedding for himself. TUŠA'NUR TUŠAN·MA'K tösänür tösänmāk. 0 tösän-

:: 'AR· 'LIKN 'U̲WU̲N·DIY TAWIN·DIY är äligin uwundi täwindi "The man (was worried over a matter and) wrung *(dallaka)* his hands (with shame or regret)." TAWINUVR· TU̲WNM'K täwinür täwinmāk. täwin-

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:: 'AR· TA'M·QA' TUQIN·DY ār tāmqa toqindi "[The man] crashed into the wall *(ṣadamahu l-ḥā'iṭ)*." :: 'AR· TAQIN·DY ār toqindi "The man was beaten *(ḍuriba)*"—Oγuz dialect. :: QILJ TUQIN·DIY qilič toqindi "The sword was fashioned *(ṭubi'a)*." :: TUQM TUQUN·DIY toqum toqindi "He slaughtered *(jazara)* the beast for himself." TUQNVR· TUQN·M'Q toqinūr toqinmāq. 0 toqin- D

:: 'AR· YUVNIK· TAΓA'R·QA' TIQIN·DY ār yūn̡ taγārqa tiqindi "The man undertook to force the wool in the sack by pressing and kicking *(idxāl . . . bi-šidda wa-rakl)*." :: 'AŠ· TIQIN·DIY aš tiqindi "The person forced down his food *(akala l-insān bi-'unf)*"—this is said only when the person is angry with it (*? iḍā γaḍiba l-insān 'alayhi*). TIQINUVR· TIQIN·M'Q tiqinūr tiqinmāq. 0 tiqin-

:: TA'M· TALIN·DY tām tälindi "The wall was bored through *(inṭaqaba)*." TALINUR TALINM'K tälinür tälinmäk. 0 tälin-

Verse: V

KUJAN·DIY BILA'KIM	küčändi bilākim
YAΓUVDIY TIγLA'KIM[1]	yaγūdi tilākim
TALIN·DY BILγKIM	tälindi bilīgim
TAKRUB· 'NKR JAR·TAILUVR	tägrüp anar čärtilür

"My wrist (has become too heavy for me and) is oppressed[2] (because of the great amount of wisdom I have written; and now that) my desire (for knowledge) is near, the springs of wisdom have opened *(inṭaqabat)* in my breast; but now that (time) has brought me to this pass, (life) is fleeing (from me)."

:: TARIY TILIN·DY tāri tilindi "The skin was split lengthwise *(inšaqqa . . . ṭūl^an)*," as for straps *(qidd)*. TILINUVR TILNM'K tilinür tilinmäk. tilin-

:: 'UL 'UVZNK' YA'Γ· TAMIN·DIY ol özinä yāγ tamindi "He dripped *(taqṭīr)* the oil by himself and for himself." TAMINUVR TMNM'Q taminür taminmäq. tamin-

:: 'AR· 'ATIN JABIN·DIY är atin čapindi "The man whipped *(sāṭa)* his horse." :: 'AR· SUW·DA' JAB·DIY är suwda čapdi "The man swam *(sabaḥa)* in the water" [265]—JABIN–DIY čapindi is a variant. JABINUVR JBNM'Q čapinür čapinmäq. čapin- D

:: 'AR· 'UVZINK' JAQ·M'Q JAQIN·DIY är özinä čaqmäq čaqindi "The man pretended to strike *(yaqdaḥu)* the firestick." JAQINUVR JAQINM'Q čaqinür čaqinmäq. čaqin-

:: 'AR· BTIK KA'

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JAKIK JAKINDIY är bitigkä čäkig čäkindi "The man undertook to point *(naqṭ)* the points [of the text]." JAKINUVR JAKINM'K čäkinür čäkinmäk. 0 čäkin-

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341 [1] Y added by a later hand.
[2] MS. *nṭlm 'alayhi*, read (?, with EP) *tuẓullima*.

:: 'UL YUVKUN JAKIN·DY ol yükün čigindi "He took it upon himself to fasten his load and to tie it *(šadd, 'aqd)* by himself." JAKINUVR JAKNM'K čiginür čiginmäk. 0 čigin-

:: 'AT· JALIN·DIY at čalindi "The horse was emaciated *(hazula)* (because of bad fodder)." :: SUVZ· BAK· QULA'QINKA' JALIN·DIY sōz beg qulāqinä čalindi "The words reached *(balaγa)* the ear of the emir (or other)"—Oγuz dialect. :: 'AR· 'UVZIN· YIYR·KA' JALIN·DIY är özin yērkä čalindi "The man threw himself *(ṣara'a . . . nafsahu)* to the ground, or he pretended to do so." JALINUVR JALNM'Q čalinür čalinmäq. 0 čalin- D

:: JILAN·DIY NA'NK čilandi nän̡ "The thing became moist *(nadiya . . . min ar-ruṭūba)*." Its root-form is: JIYLAN·DIY čilandi. JIYLANUVR· JYLANM'Q čilanür čilanmäq. :: 'AT· JILAN·DIY at čilandi "The horse sweated *('araqa)*." 0 čilan-

:: 'IŠLA'R· YKI·NA' SABIN·DIY eślär yignä sapindi "The woman undertook to thread *(idxāl as-silk)* the needle, but did not actually do it." SABINUVR SABINM'Q sapinür sapinmäq. sapin-

:: 'AR· 'ATIN· SATIN·DIY är atin satindi "The man pretended to sell *(yabī'u)* his horse." SATINUVR SATIY·NM'Q [sic] satinür satinmäq. satin-

:: 'AR· 'UVZINK' SUVW· SAJIN·DIY är özinä sūw sačindi "The man undertook to sprinkle *(rašš)* water over himself." SAJINUVR SAJNM'Q sačinür sačinmäq. 0 sačin-

:: 'AR· SUVZ·KA' SUJUN·DIY är sözkä süčindi "The man found the words sweet and became absorbed in them *(wajada . . . ḥalāwa al-kalām wa-šara'a fīhi)* and did not pay attention to his business." SUJINUVR SUJIN·M'K süčinür süčinmäk. Proverb: SUVZ·KA' SUJUN·SA' BULUN BARIYR· sözkä süčinsä bulun barïr 0 "When one is taken with sweetness *(taladdada . . . bi-ḥalāwa)* of words, one ends up a captive." There is a story behind this. It is coined about one who leaves his work for the sake of words that he hears. 0 süčin- P

:: 'AR· SUW·LUQIN SARIN·DIY är suwluqin sarindi "The man wound *(kawwara)* the turban (on his head)." :: 'URA'ΓUT BURUN·JUK· SARIN·DY urāγut bürünčük sarindi "The woman veiled herself *(taqanna'at)*." The same for anyone who wraps himself *(iltaḥafa, iltaffa)* in a thing. SARINUVR· SARINM'Q sarinür sarinmäq. 0 sarin-

:: 'AR· 'IYŠ·Q' SARIN·DIY är išqa särindi "The man bore himself patiently among those who found the job that he was seeking *(ṣabbara . . .* särin-

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nafsahu fī jumla man wajada l-'amal alladī arādahu wa-ṭalabahu)." SAIRNVR SARINM'Q [sic] särinür särinmäk. 0

:: KIŠY 'UVZ· YIYNIN· SURUN·DIY kiši öz yēnin süründi "The man scratched *(ḥakka)* his body." SURUNUVR· SURUN·M'K sürnür sürünmäk. The same for something hard that is rubbed *(insaḥaqa)*. sürün-

:: 'AR· 'UVZINKA' SUVW· SUZUN·DIY är özinä sūw süzündi "The man pretended to filter *(yuṣaffī)* the water for himself." SUZUNUVR· SUZ·NUM'K süzünür süzünmäk. süzün-

eğitim amaçlı çoğaltılmıştır

:: 'UL 'ANKA'R· SAYZIK· SAƔYZIN·DIY ol anɣār sēzig sēzindi "He had a suspicion about him *(ẓanna lahu ẓann^an)*." SAYZINU̲VR̲· SAYZINM'K sēzinūr sēzinmāk. sēzin-

:: 'AR· QULIN 'UR·ΓA'LIY SASAIN·DIY [sic] är qulin uryāli säsindi "The man was about to *(hamma, qaṣada, iḍṭaraba)* beat his slave." SASAINUVR SASAIN·M'K säsinūr säsinmāk. The same for a horse that has nearly slipped out of the bond *(kāda an yanfalita min al-waṭāq)*. säsin-

:: 'AR· BAŠIN TA'M·QA' SUSUN·DIY är bašin tāmqa süsündi "The man pretended to beat *(yaḍribu)* his head against the wall (or other)." SUSUNUVR· SUSUNM'K süsünūr süsünmāk. süsün-

:: 'AR· QUVR̲U̲IYN̲·[1] SAΓIN·DIY är qōyin sayindi "The man pretended to milk *(yaḥlibu)* his sheep." SAΓINUVR SAΓINM'Q sayinūr sayinmāq. sayin-

:: 'AR· SUΓU̲N̲·DIY är soyundi "The man became cold *(tabarrada)*." :: 'AR· SUΓUN·DIY är soyundi "The man made ablutions *(istaṭāba)* (after urinating, etc.)." SUΓ·-NUVR· SUΓUNM'Q soynūr soyunmāq. 0 soyun-

:: KAYIK· TURAΓ·QA' SIΓIN·DIY käyik turuyqa siyindi "The wild animal took refuge *(iltaja'a)* in the mountain stronghold." The same for anything that seeks refuge *(lāḏa)* in something else. Hence :: MAN TANKRIYKA' SIΓINUVR· MAN mān tāŋrīkā siyinūr mān "I take refuge *(a'ūḏu)* with God." SIΓINUVR· SIΓIN·M'Q siyinūr siyinmāq. siyin-

:: 'AR· SAWUN̲·DY är säwündi "The man rejoiced *(surra wa-btahaja)*." SAWUNUVR SAWU̲N̲·M'K säwünūr säwünmāk. säwün-

Verse: V

SAWNMAKIL YUND· 'KUR 'AḌ·ΓIR 'ANIN
'ALTUN KUMŠ BUL·NBAN 'AΓIY TAWA'R·
säwünmägil yond ögür aɣyıt atin
altun kümüš bulnupan ayı tawār

"Do not rejoice when you have found horses in herds, stallions and mares, and also silver and gold and brocade"—i.e., you should use these for good deeds. 0

:: 'UL MANK' 'AḌKUV SAΓIN·DY ol manɣ äḏgü sayindi (saqindi)[2] "He thought well of me in his heart *(ẓanna bī xayr^an wa-aḍmara ḏālika fī nafsihi)*." Also if he helped *(a'āna)* with his words. sayin- (saqin-)

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SAΓINU̲VR̲· SAΓIN·MA'Q sayinūr sayinmāq.

:: 'UL MINDIN SAQIN·DIY ol mindin saqindi "He was wary of me *(ḥaḏara 'annī)*." The *qāf* in this word is harder than the former. SAQINUVR· SAQIN·MA'Q· saqinūr saqinmāq. 0 saqin-

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343 [1] R added by a later hand.
[2] See ED, 812-813.

:: 'URA'ΓUT· BAŠIN· SUIQUIN·DY urāyut bašin suqundi (?) "The woman washed *(iʔtasalat)*." Uē dialect. SUIQ·NUVR· SUIQN·M'Q suqnūr suqunmāq. 0 suqun- ? D

:: 'AR· BAK·KA' SU̲KUN·DIY ar begkä sökündi "The man kneeled *(jaṯā 'alā rukbatayhi)* [before the emir]." :: 'UL TUVNIN· SUKU̲N̲·DIY ol tōnin sökündi "He pretended to tear out *(naqḍ)* the seams of his garment." SUK·NU̲VR̲· SUKU̲N̲·MA'K· söknūr sökünmāk. 0 sökün-

:: YIN·JUV QULA'Q·TIN SALIN·DIY yinčü qulāqtin salindi "The pearl hung *(tadallā)* from the ear." The same for anything that hangs from a thing. SALINUVR· SALIN·MA'Q· salinūr salinmāq. 0 salin-

:: 'AR· TAWA'R· QABIN·DIY är tawār qapindi "The man pretended to steal *(yaslubu)* the goods." QABINUVR QABINM'Q qapinūr qapinmāq. 0 qapin-

:: 'UΓLA'N YAL· QABIN·DIY oylān yel qapindi "The baby suffered a demonic stroke *(aṣāba ṣ-ṣabiyya sa'fa)*."

:: 'UL TAL·QA'N·QA' YA'Γ· QATIN·DIY ol talqānqa yāy qatindi "He pretended to mix *(yajdaḥu)* the barley gruel with butter." QATINUVR· QATIN·M'Q qatinūr qatinmāq. qatin-

:: QA?NDIY NA'NK qutandi nān. "The thing turned out fortunate *(ṣāra . . . maj-dūdan)*." Q?'NR Q?NM'Q qutānur qutanmāq. qutan-

:: 'UL MIN·DIN QAJIN·DIY ol mindin qačindi "He pretended to run away *(yahrubu)* from me." QJNUR QJNM'Q qačinur qačinmāq. qačin-

:: 'AR· TAW'RINK' QURU̲N̲·DIY är tawārinɣa qorindi "The man was stingy *(baxila, ḍunna)* with his money." QURIYNU̲VR QURINM'Q qorinūr qorinmāq. 0 qorin-

:: 'AR· U̲QURN·DY är qurindi "The man dried himself *(tajaffafa)* (after washing)." QURINU̲VR QURINM'Q qurinūr qurinmāq. 0 qurin-

:: 'UL NA'NKNIY QIRIN·DY ol nānni qirindi "He pretended to scrape *(yuqašširu)* the thing." QIRINUVR QIRNM'Q qirinūr qirinmāq. qirin-

:: 'UVZINK' QUḌUΓ QAZIN·DY özinā quḍuy qazindi "He undertook to dig *(ḥafr)* the well by himself." Also for pretending. QAZINUVR QAZINM'Q qazinūr qazinmāq. qazin-

:: 'URA'ΓUT· BAZAN·DIY QUZAN·DIY urāyut bäzändi qozandi "The woman decked herself out *(tabarrajat, tazayyanat)*." QUZA'NUR QUZNM'Q qozānur qozanmāq. qozan-

:: 'AR· TAWA'RIN· QISIN·DIY är tawārin qisindi "The man was stingy *(baxila . . . bi-infāq)* with his wealth." The same for one who suffers from retention of urine *(al-ḥāqin aw al-ḥāqib iḍā axaḍa bawlahu 'an al-xurūj)*. QISINUVR QISIN·M'Q qisinūr qisinmāq. qisin-

:: 'AT· QAŠAN·DIY at qašandi qašan-

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"The horse (or other animal, but especially the horse) staled *(bāla)*." QAŠANUVR· QAŠAN·-M'Q qašanūr qašanmāq.

:: 'AR· NA'NK· QULUN·DIY är nāṇ qolundi "The man asked for *(sa'ala)* a thing." QULUṆUVR QULUṆ·MA'Q· qolnūr qolunmāq. qolun-

:: 'AR· TAK·MA' QILINJ· QILIN·DIY är tägmä qilinč qilindi "The man did a bit of everything *('amila . . . min kull al-'amal)*." This is used when one wishes to say that he is going beyond his limit *(ya'duwa ṭawr)*; :: 'KUŠ QILIN·MA' üküš qilinma meaning "Do not go beyond the limit *(lā tujāwiz al-ḥadd)*." QLINUVR· QILIN·M'Q· qilinūr qilinmāq. 0 qilin-

:: 'AR· SUVW· KAJUṆ·DIY är sūw käčindi "The man pretended to cross *(ya'buru)* the water." KAJNUṆVR KAJNM'K käčnūr käčinmāk. käčin-

:: 'AT· KUJAN·DY at küčändi "The horse lost his strength *(faturat quwwa)* (because of the heavy load)." :: 'UL 'ANIK TAW'RIN KUJAN·DIY ol anig tawārin küčändi "He took his property by force *(ẓalama)*." The former is intransitive, the latter transitive. KUJA'NUVR KUJAN·M'K küčānūr küčänmāk. küčän-

:: 'URA'ΓUT· KIJIN·DIY urāγut kičindi "The woman lusted *(baγat)*." Hence :: KIJN·MA' kičinmä meaning "Don't ask for a beating! *(lā tabγi ḍ-ḍarb)*." Its root meaning is the expression: 'AT· KIJN·DIY ät kičindi "The body itched *(iḥtakka)*." KIJINUVR KIJIN·-MA'K· kičinūr kičinmāk. 0 kičin-

:: 'AR· SUW·DA' KIRIN·DIY är suwda kirindi "The man waded and washed himself *(xāḍa, iγtasala)* in the water." :: 'AR· 'AWKA' KIRIN·DY är äwkä kirindi "The man pretended to enter *(yadxulu)* the house." KIRNUVR KIRNM'K kirnūr kirinmāk. 0 kirin-

:: 'UL BAK KA' KUṚUN·DY ol begkä köründi "He had an interview with *(laqiya . . . wa-ra'ā)* the emir." :: TA'Γ KURNDIY tāγ köründi "The mountain (or other) appeared *(badā, ẓahara)*." The same for anything that appears darkly in the distance. KURNVR KURN·M'K körnūr körünmāk. körün-

:: KURUṆ·DIY [sic] NA'NK közündi nāṇ "The thing was seen *(ru'iya)*." Arγu dialect. This has some analogical basis *(fīhi ba'ḍ al-qiyās)*—it derives from the word: KUVZ· kōz meaning "eye." However, they oppose the preterite *(māḍī)* to the imperative, saying: KUR·kör to mean "See *(abṣir)*"—this is with *rā'*—and the preterite is with *zāy*.[1] KUZNUR KUZN·M'K köznür közünmāk. 0 közün-D

:: 'UL 'UVZINK' 'AT· KASIN·DIY ol özinä ät käsindi "He cut off *(iqtaṭa'a)* a piece of meat (or other) for himself." KASINUVR KASINM'K käsinūr käsinmāk. 0 käsin-

345 [1]Presumably what Käšγarī wishes to say is that in Arγu dialect the medial-passive of kör- is not körün- but közün-, by analogy with kōz.

:: 'AR· KUNKA' KUŠUN·DIY är künkä kösindi "The man shaded himself *(taẓallala)* from the sun." The same if kösin-

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he hides himself *(tawārā)* from a person. KUŠINUVR KUŠIN·M'K kösinūr kösinmāk. 0

:: 'UL MANIK BIRLA' KUWNDY ol mānig birlā küwändi "He was proud of me *(iftaxara bī)*." KWNVR KWNM'K küwänūr küwänmāk. küwän-

:: 'AR· 'ILKY 'AḌA'QIY KULUIṆ·DY är älgi aḍāqi kölündi "The man's hands and feet were numb *(fatarat)* (from working or from being jolted too much in riding or walking)—as if he were tied with weights *(muqayyad min aṯ-ṯiql)*." KUL·NUVR· KULUṆ·M'K kölnūr kölünmāk. 0 kölün-

:: 'AR· TAWA'RIN KUMUṆ·DIY är tawārin kömündi "The man pretended to bury *(yadfunu)* his goods." KUMUṆUR KUMUṆ·MA'K· kömnür kömünmāk. kömün-

This section has several aspects. G

1) It expresses that the agent does the action independently and without asking the aid of anyone else.[1] The root of this type is a biliteral verb. Example :: 'UL 'AWKA' BARIN·-DIY ol äwkā barindi "He pretended to go home but did not actually go." :: 'UL 'AŠ TATINDY ol aš tatindi "He pretended to taste the food but did not actually do so." This type is like the Arabic pattern *tafā'ul*, as in the phrase *taṣāmma r-rajul* "[the man] pretended to be deaf"; and *ta'āqala* "he pretended to be wise but was not."

2) It expresses that the agent does the action alone and in defiance of others. Example :: 'AR· 'AL/IMIṆ·[2] 'ALIN·DIY är almin alindi "The creditor collected *(qabḍ)* his debt by himself." :: 'UL TARIΓ TARIN·DIY ol tariγ tarlndi "The man tilled for himself, independently *(istabadda . . . bi-z-zirā'a li-nafsihi)*." When this is the meaning one may mention the self *(nafs)* by saying: 'UVZINK' özinä meaning "for himself *(li-nafsihi)*," or: 'UVZIY özi meaning "himself *(nafsuhu)*." The *kāf* [i.e. the suffix -kä] is suffixed with the meaning of *lām* [i.e. the prefix *li-* in Arabic].

When, however, the verb expresses that one pretends something without actually doing it, then one may not mention the self.

The difference between the two [may be explained as follows]. Actions are common to mankind. Now if one person from among the whole takes it upon himself [to perform an action], then it is mentioned that the agent has undertaken this action directly and without asking the aid of anyone else. The description would be deficient if one did not mention the self in that case; if one does mention the self along with it,

346 [1]This belongs with 2); the sentence here should read, "It expresses that the agent pretends to do the action but does not actually do it."
[2]First *sukūn* (·) crossed out.

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then the description becomes complete, and the action pertains to the agent alone, thus departing from the common category. This is like the saying of the Most High: *fa-qtulū anfusakum* (Q.2:54/51 "and slay one another"). Since killing is common to mankind, these ones are singled out from among the whole and are commanded to perform the action directly upon themselves. The description in this case would not be complete without the mention of the self, and so it is mentioned. But if it has the meaning of pretending, or if the verb has an intransitive sense, or if there is no sense in which it is common [to others], then the self, even though it is not mentioned with the verb, is as if it is mentioned, since an intransitive verb implies it. The description in that case is complete. This is like the saying of the Most High: *kallā inna l-insāna la-yaṭγā an ra'āhu staγnā* (Q.96:6-7 "No indeed; surely Man waxes insolent,/ for he thinks himself self-sufficient"). The Exalted One does not say: *an ra'ā nafsahu staγnā*. This is like our saying in Turkic: 'IYŠ·QA' BAQIN īšqa baqin meaning "Look at the end of your deed *(unẓur āxir amrika)*"; :: QURIN qurin meaning "Dry yourself *(tajaffaf)*[1]"; :: SUWQA' KIRIN suwqa kirin meaning "Wash yourself *(iγtasil)*."

3) It agrees[2] with the section with *lām*, the *nūn* being an alternant of it. Example :: BITIK BITIL·DIY BITIN·DIY bitig bitildi, bitindi "The book was written *(kutiba)*." Both [are correct]. This is a marker of the passive verb. In Arabic [also] *lām* and *nūn* alternate, as in the phrases: *rajul šaṯn al-aṣābi'* *wa-šaṯluhā*[3] ("a man with rough fingers"), and *kabn ad-dalw wa-kabluhu*[4] ("the fold of a leathern bucket")–it is the part of its rim which bends.

4) It occurs as a simple verb without expressing any of the above meanings. Example :: TANKRIYK' TABIN·DY täŋrīkā tapindi "He worshipped *('abada)* God Most High." :: TANKRIYKA SIΓIN·DIM täŋrīkā siγindim "I took refuge *('uḏtu)* with God Most High."

These are the various meanings as well for the chapters of weak words, nasal words, etc., both simple and compound.

Rule. The aorist *(mustaqbila)* verbs of G

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the triliteral root may be divided into two types:

1) Those with unvowelled middle radical. Example :: 'UL TUVN KAḎUR·DIY ol tōn kāḏürdi "He put the garment on [someone]"; KADURUR· [sic] kāḏrür "He puts it on"[1]–the *ḏāl* is vowelled in the preterite, unvowelled in the aorist. :: TANKRYK' TABIN·DIY täŋrīkā tapindi "He worshipped God Most High"; TABINUVR [sic] tapnūr–the *bā'* is vowelled in the preterite, unvowelled in the aorist.

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347 [1] MS. *tajaffafa*.
[2] MS. *ynfiq*, read *yuwāfiqa*.
[3] MS. *wa-saṭluhu*.
[4] MS. *wa-kabnahu*.

348 [1] MS. *yalbasuhu*, read *yulbisuhu*.

2) Those with vowelled middle radical in both the preterite and the aorist. Example :: 'AT· QULA'Q· TUWURDIY[2] at qulāq tuwirdi (?) "The horse pricked up his ears"; T(Y)A-WIṮRA'R·[3] tuwirār [cf. 306: tuwīrār]–the thin *fā'* is vowelled in both the preterite and the aorist.[4] :: TANKRIY MANY KUḎAZ·DIY täŋri māni köḏāzdi "God Most High preserved me"–the *ḏal* has *faṯḥ* (A) in both the preterite and the aorist [312: köḏāzür].

The principle is that every verb that is derived from a noun takes a vowelled middle radical in the aorist. Example :: TUŠAK TUŠAL·DY tōšāk tōšāldi "The bedding was spread" [cf. 332: there also no aorist given, would be *tōšālür]; :: TUKUVN TUKUL·DY tügün tügüldi "The knot was tied" [333: aorist given as tüglür!]; :: TARIΓ SUWAL·DY tariγ suwaldi "The field was watered" [331: suwalur]. As for those from verbs pure and simple, most of them have unvowelled middle radical in the aorist. Example :: SUVT· SAΓIL·DY sūt suγuldi "The milk dried up in the udder"; SAΓLUR suγlur.[5] :: KUVN SAWUL·DIY kün sawuldi "The sun went down"; SAWṮLUR· sawlur [cf. 330-331]. Etc. 0

Each of the sections in this chapter contains a meaning that does not pertain to the others. 0

The *rā'*-section has three aspects:

1) It forms a denominal verb. Example :: TUVN· QIZARDIY tōn qizardi "The garment (or other) became red *(iḥmarra)*"–its root-form is: QIZL· 'R·DIY qizil ärdi meaning "It became red *(ṣāra aḥmar)*"; the *lām* and *hamza* drop, forming a simple verb. :: TṮVN· QARAR·DIY tün qarardi "The night became dark *(iswadda)*"–its root-form is: QARA' 'R·DIY qara ärdi meaning "It became black *(ṣāra aswad)*"; it derives from the word:

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QARA' qara "Black." 0

2) It forms a transitive verb from one that is biliteral and intransitive. Example :: 'AR· SUVW· KAJ·TY är sūw kāčti "The man crossed the water"; then :: 'ANIY SUW-ḎAN KAJUR·DIY ani suwdan kāčürdi "He took him across the water." :: 'AR· QAJ·TIY är qačti "The man ran away"; then :: QAJURDIY qačurdi "He made him flee."

3) It forms simple verbs, without expressing any of the above meanings. Example :: 'ANIK BUY·NIN· QAḎIR·DIY anig boynin qaḏirdi "He twisted his neck." :: QA'B· QUTUR-DIY qāp quturdi "He emptied out the container."

The *zāy*-section is of two types:

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348 [2] Both U's altered from A ?
[3] T also has two dots below (indicates Y).
[4] MS. *wājib*, which also means preterite; error for *γābir*, *mustaqbal*, or *tilw*.
[5] Possibly *baku'a* is an error for *ḥuliba*, in which case read saγildi, saγlur; cf. 330.

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1) It transitivizes a verb. Example :: 'AR· SUVW TAMUZ·DIY är sūw tamuzdi "The man let the water drip." This is an exception to the rule [see 312 G].

2) It forms simple verbs. Example :: TABUZ·ΓUQ· TABIZ·DIY tapuzγuq tapizdi "He asked the riddle."

The *šīn*-section has been explained above [325-326].

The *qāf*- and *kāf*-section is of two types [cf. 327-328 G]:

1) When *kāf* or *qāf* is suffixed to a biliteral verb, the meaning is that the object of the action is overcome by it unwillingly.[1] Example :: 'AR· YAΓIYΓA' [sic] BASIQ-TY är yaγīqa basiqti "The man was attacked at night and captured by the enemy." :: 'AR· USUQ·TIY är usuqti "The man was overcome with thirst." Their roots are: BUS·DIY 'US·DIY basdi, usdi. Example of *kāf* :: TVN KIURIK·TIY tōn kirikti "The garment was overcome with dirt." :: 'AR· KѰNIK·TIY är kenlkti "The man was overcome with weakness so that he tarried behind his companions."

2) It forms simple verbs. Example :: 'AR· 'AWK' 'AŠUQ·TY är äwkä ašuqti "The man longed for home." 0 :: 'AR· 'IYŠIY JULUK-TIY är išı čülükti "The man's condition was shabby."

The *lām* and *nūn* have been discussed above [337, 346-347].

The infinitive of this [chapter] is according to the pattern *fa'allāl*.[2] Example :: QAJURMA'Q qačurmāq—the second radical is vowelled.

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YUK KUTURMA'K yük kötürmāk "Lifting the load." This is the sound infinitive.

The infinitive construct, on the other hand, is according to the pattern *fu'lulī*, with unvowelled second radical. Example :: 'ANIK YUK KUT-RUKIY[1] KUR· anig yük kötrügi kör "Look at his lifting the load." :: 'NIK SUVW· KAJURKIY KUR· anig sūw kačrügi kör "Look at his crossing the water." I have explained to you above the place of *γayn* or *kāf* in this form [286].

The imperative of this chapter has three letters[2] and for this reason we have called it "triliteral." Example :: TANKRYK' TABIN tänγrikä tapin "Worship God Most High." :: TANKRIYKA' YUKUN tänγrikä yükün "Bow down to God Most High." :: SARIN särin "Be patient."

349 [1] MS. *min ixtiyārihi*, read *min γayr ixtiyārihi*.
[2] MS. *fa'lalāl*.

350 [1] *Sukūn* (·) altered from U.
[2] MS. *awjuh*, read *aḥruf*.

If you wish [you may say]: TABINΓIL· YUKUN·KIL SARIN·KIL tapinγil, yüküngil, säringil as in the rule mentioned previously for the imperative singular [288].

The prohibitive (negative imperative), as I have explained [300], is formed with *mīm alif*. Example :: SAQINM' saqinma "Do not think." SAWINMA' säwinmä "Do not rejoice."[3]

First person singular :: TABIN·DIM tapindim—with *mīm*—"I worshipped." Second person: TABIN·DINK· tapindiŋ—with nasal *kāf*. Third person: TBINDIY tapindi—with *yā'*, as above.

In some dialects of Aryu, the *kāf* of the second person is changed to *γayn*. Example :: TABIN·DUΓ tapinduγ "You worshipped (singular)." :: SAN· 'ANIY QAJURDUΓ sän ani qačurduγ "You made him flee." This rule holds for all verbs. *Kāf* is the root-form; the insertion of *γayn* in this place is incorrect. D

The active participle of this chapter is: TABIN·ΓUJY tapinγuči "Worshipper," YUKUN-KUVJY yükünğüči "One who bows down," in the dialect of most of the Turks; TABIN·DAJY YUKUN·DAJY tapindači, yükündäči in the dialect of Oγuz. D

The participle which expresses duration of the action: TABIN·Γ'A'N YUKUNKA'N· tapinγān, yükünğān. The determination of *qāf, kāf, γayn, išbā'*, etc. in this form is as I have explained [293-294].

The participle which expresses that one is desirous of performing the action :: TABUΓ-SA'Q· 'AR· tapuγsāq är "A man who desires to serve."

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This type of adjectival occurs only rarely with triliteral and multiliteral verbs. The rule holds for all. All that exceed the biliteral drop the last part of the stem before being joined to the suffix which carries the meaning of this adjectival. Example :: TABIN·DIY tapindi "He worshipped"; the adjectival is :: TABUΓSA'Q tapuγsāq—the *nūn* drops and the word reverts to its root, namely the word: TABUΓ tapuγ "Service."

The participle which expresses that one ought to, or is resolved to, perform the action is on the pattern *fa'ul'ulul*, the two *'ayn*'s (second and fourth radicals) are vowelled with one of the three vowels, and the two *lām*'s (third and sixth radicals) are unvowelled. Example :: BAK-YA'ZUQ KAJURK·LUK 'AR·DIY beg yāzuq kāčürgülük ärdi "The emir should have forgiven the sin"; :: 'UL TANKRIYKA' TABIN·ΓULUQ· 'AR·DIY ol tänγrikä tapinγuluq ärdi "He should have worshipped God Most High." The rule is to add this suffix to the stem, taking into account those words with or without *qāf*, etc. This type contains something of the meaning of the infinitive.

The participle which expresses that he is one who will perform the action :: 'UL TANK-RIYKA' TABINIΓ-LIY 'AR·DIY ol tänγrikä tapiniγli ärdi "He used to worship God Most

350 [3] MS. *lā tasurru*, altered from *yusarr* (?), read *tusarra*.

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High"; :: 'UL MANY SUW·DIN KAJRUK·LY 'AR·DIY ol mäni suwdin käčrügli ärdi "He was one who used to take me across the water." The pattern of this form is *fa'la'lī*, the two *'ayn*'s (second and fourth radicals) are unvowelled and the two *lām*'s (third and fifth radicals) are vowelled. 0 When the word: 'AR·DIY ärdi is mentioned with this verb, it indicates that the agent carried out the action in the past; when the word: 'UL ol is mentioned, or the word: TURUR· turur this indicates that the agent intends to perform the action, but has not yet done so.

The passive participle is formed on a single pattern. Example :: KUZAT·MIŠ NA'NK közätmiš nän "Something guarded"; 0 QUTUR·MIŠ· QA'B· quturmiš qäp "An emptied wineskin." When *mīm*

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and *sīn* are suffixed to intransitive verbs they become adjectivals informing that the action has taken place. :: SAWIL·MIŠ KUVN sawilmiš kün "The sun which has gone down *(zā'ila)*." :: SUΓUL·MIŠ SUVW· suγulmiš sūw "Water which has receded *(γā'ir)*."[1]

Verbal inflection is as above, in the biliterals. The same for nouns of time and place. The various suffixes are added to the stem, with no exception from the rule; so understand! 0

End of the Chapters of Triliteral Words

Chapters of Quadriliterals

Chapter: *fa'laldī*, second and fourth radicals unvowelled, in its various vocalizations

R

:: KUVK· BURKURDIY kök bürkürdi "The sky rained continually *(dajanat)*." :: YUΓ·JIY TUVN·QA' SUVW· BURKURDIY yuγči tönqa sūw bürkürdi "The fuller sprinkled *(rašša)* water on the garment to moisten it." BURKURA'R· BURKURMA'K bürkürär bürkürmäk. :: QA'N· BUR·KURDIY qän bürkürdi "Blood gushed *(na'ara)* from the wound." 0 — bürkür-

:: 'AR· YΓA'J BIJ·TURDIY är yiyäč bičturdi "[The man] ordered the wood to be cut *(qaṭ')*." BIJTURUR BIJTURMA'Q bičturur bičturmäq. 0 — bičtur-

:: 'UL MNY 'WK' BAR·TURDIY ol mäni äwkä barturdi "He had me go *(aḏhaba)* to the house (or other)." BARTURUR BARTURMA'Q barturur barturmäq. 0 — bartur-

:: BAK 'UΓRIYNIY BAS·TURDIY beg oγrīni basturdi "The emir ordered the thief to be held down by the limbs *(qabḍ aṭrāf . . . wa-baṭḥ)*." Also for anything that is so heavy *(ṯaqula)* that it prevents one from rising or turning. BAS·TURR BAS·TURMA'Q basturur basturmäq. — bastur-

352 [1] MS. *γābir*.

:: 'UL 'ANY BUΓ·TURDIY ol ani boγturdi "He ordered him to be strangled *(xanq)*." BUΓ·TURR BUΓTRMA'Q boγturur boγturmäq. 0 — boγtur-

:: 'AT· BIR·QIRDIY at birqirdi "The horse (or other) snorted *(naxara)*." BIR·QIRA'R· BIR·QIRMA'Q birqirär birqirmäq. 0 — birqir-

:: 'IŠ·LA'R YUVZIY BURQURDIY ešlär yüzi burqurdi "The woman's face was wrinkled and drawn *(inzawā, inqabaḍa)*." The same for skin that is wrinkled. BURQURA'R· BURQ·URMA'Q· burqurär burqurmäq. — burqur-

:: 'IYŠ· BAL·KUVR·DIY īš bälgürdi "The matter (or other) became apparent *(ẓahara)*." Proverb [= 515 yāy]: KUVZ KALIKY YA'ZIN· BALKUVRA'R küz käligi yäzin bälgürär 0 — bälgür- P

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"The (manner of the) coming of autumn becomes apparent in the summer." This is coined about something whose end can be predicted at its beginning.

Verse: V

KIZLAB· TUTAR· SAWUK LK	kizläp tutar säwüklük
'AḎ·RIŠ KUNIY BAL·KUR'R·	aḏriš küni bälgürär
BAŠ·LIΓ KUZUK· YAB·SAMA'	bašliγ közlig yapsama
YA'ŠIY 'ANIK SAFRQA'R·	yäši anig sawruqär

"Hidden love becomes apparent
on the day of parting, and the
wounded tearful eye cannot hide
its tears."

[Love that is held hidden
Becomes apparent on the day of parting
Even if the wounded eye is shut
Its tear trickles out.]

BAL·KURA'R· BAL·KURMA'K bälgürär bälgürmäk. 0

:: QUŠ· TAL·BIRDIY quš talpirdi "The bird fluttered *(xafaqa)* its wings." :: TALWIR TALBIR·DIY tolwir talpirdi "The pavillion fluttered." Also of anything that is agitated *(iḍṭaraba)*. TALBIRA'R· TAL·BIR·MA'Q· talpirär talpirmäq. 0 — talpir-

:: TANKRIY 'UΓUL· TUΓ·TURDIY tängri oγul tuγturdi "God brought forth *(awlada)* a child (from the woman)." Its root is: TUΓUR·TURDIY [sic] tuγurdi—according to the rule that any verb that is transitive without the suffix *tā'* [i.e. in this case tuγur· "to give birth"] is made doubly transitive[1] when *tā'* is added. Example :: SUVW· 'IJ·TUR·DIY sūw ičürdi "He caused the water to be drunk *(ašraba)*"; if you say: SUVW· 'IJ·TUR·DIY sūw ičtürdi the meaning is: "He ordered someone else to cause the water to be drunk *(amara γayrahu bi-išrāb)*." Also :: 'UL 'ANIY BUΓ·DIY ol ani boγdi "He strangled him"; if you say: BUΓ·TUR·DIY boγturdi the meaning is, "He ordered someone else to have him strangled." Similarly, in Arabic, you say *laqaṭa s-sunbul* ("He picked the ears of grain") and *alqaṭahu γayrahu* ("He had someone else pick them"); *naqaṭa l-muṣḥaf* ("He pointed the text") and *anqaṭahu γayrahu* ("He had someone else point it")—with the addition of the *alif* the verb becomes doubly transitive. The same in this case. BUΓ·TURUR· BUΓ·TURMA'Q· tuγturür tuγturmäq. — tuγtur- G

353 [1] Lit. "is transitivized with regard to its object by means of two agents, one that orders (MS. *amr*, read *āmir*) and the other that performs the action."

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:: 'AT· SIYŠ·QA' TAIQ·TURDIY ät šīšqa taqturdi "He arranged *(naẓama)* the meat on the skewer." TAQ·TURR· TAQ·TUR·MA'Q· taqturur taqturmāq. taqtur-

:: 'UVNUΓ· QA'B·QA' TIQ·TUR·DIY ūnuγ qāpqa tiqturdi "He had someone press *(idxāl . . . wa-šadd)* the flour into the container." Also for other things. TIQ·TURUR TIQ·TUR·MA'Q tiqturur tiqturmāq. 0 tiqtur-

:: BAK 'UΓ·RIYNIY TUṮUTUR·DIY[2] beg oγrīni tutturdi "The emir ordered the thief to be caught *(axḏ)*." TUT·TURR TUT·TURMA'Q tutturur tutturmāq. 0 tuttur-

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:: 'UL· SUVW· TUK·TUR·DIY ol sūw töktürdi "He ordered the water (or other) to be poured *(ṣabb)*." TUK·TURR TUKTURMA'K töktürür töktürmāk. 0 töktür-

:: 'UL TUVN· TIK·TURDIY ol tōn tiktürdi "He ordered the garment to be sewn *(xiyāṭa)*." TIK·TRUR· TIKTURMA'K tiktürür tiktürmāk. 0 tiktür-

:: 'ANY 'URUB· TAL·TURDIY ani urup talturdi "He beat him until he almost fainted *(ḍarabahu ḥattā kāda an yuγšā 'alayhi)*." TAL·TURR TAL·TURMA'Q talturur talturmāq. talur-

:: 'UL TA'M· TAL·TURDIY ol tām tältürdi "He ordered the wall (or other) to be bored through *(ṭaqb)*." The final *tā'* is an alternant of *dāl*[1] [i.e. täldür-]. Similarly, in Arabic, you may say *qatara 'alā 'iyālihi* or else *qadara* ("He stinted his allowance to his family"). Or compare the words of the Exalted: *wa-man qudira 'alayhi rizquhu* (Q.65:7 "As for him whose provision is stinted to him"), and, in another verse: *wa-ammā iḏā mā btalāhu fa-qadara 'alayhi rizqahu* (Q.89:16 "But when he tries him and stints for him his provision"). It is permitted [in these cases] to consider *dāl* as an alternant of *tā'*. The same for the *tā'*[2] which is an alternant of *dāl* in the words *xatara* and *xatala*, the root [of both] being *γadara* ("deceive")—in this instance there are three alternations [i.e. *γ*~*x*, *d*~*t*, *r*~*l*]. TAL·TURR TAL·TURMA'K tältürür tältürmāk. tältür- (täldür- D)

:: 'UL 'AYAQ TUL·TURDIY ol ayaq tolturdi "He filled *(amla'a)* the bowl (or other)." TUL·TURR TULTRMA'Q tolturur tolturmāq. toltur-

:: 'AR· YARIN·DA'Q· TIL·TURDIY är yarindāq tiltürdi "[The man] ordered the strap to be cut *(qadd)*." The same for anything that is cut lengthwise *(qudda)*, such as a leather strip, or the like. TIL·TURR TILTURMA'K tiltürür tiltürmāk. 0 tiltür-

:: 'UL 'NIK 'ΓZINK' SUVW TAM·TURDIY ol anig aγziŋa sūw tamturdi "He ordered the water to be dripped *(taqaṭṭur)* into his mouth." TAM·TURR TAM·TUR·MA'Q tamturur tamturmāq. This is a weak word (? *luγa ḍa'īfa*). 0 tamtur-

353 [2] *Tasdīd* (~) by later hand.
354 [1] MS. *lām.*
[2] MS. *bā'.*

:: YAΓMUR TAM·JURDIY yaγmur tamčurdi "The rain drizzled *(taraššaša*[3] *l-maṭar wa-jā'a t-tall)* (or the like)." TAMJIRA'R TAMJURMA'Q tamčirār tamčurmāq. 0 tamčur-

:: MAN 'UΓUL·NIY 'ANA'SINKA' TAB·JURDUM· mān oγulni anāsiŋa tapčurdum "I gave over *(alḥaqtu, alṣaqtu)* the son to [his] mother." The root of the *jīm* is *šīn* [i.e. tapšur-]. Also for someone else. TABJURR· TBJURMA'Q tapčurur tapčurmāq. tapčur- (tapšur-)

:: 'AT·LIΓ 'ANIY TUL·DUR·DIY atliγ ani taldurdi "The horseman (or other) knocked into *(ṣadama)* him." taldur-

:: 'ANY BIJA'K· BILA' TILDURDIY ani bičāk bilā tildürdi "He stabbed *(waja'a)* him with a knife." TIL·DURUVR· TILDUR·MA'K tildürür tildürmāk. tildür-

:: 'UL MANK' 'IYŠ BIL·TURDIY ol maŋa īš biltürdi "He informed *('arrafa,* biltür-

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a'lama) me of the matter." BILTURR· BILTURMA'K biltürür biltürmāk.

:: 'UL 'UVT· TAM·TURDIY ol ōt tamturdi "He lit *(awqada)* the fire." Also for lighting a lamp *(asraja)*. TAM·DURUR TAM·DURMA'Q tamdurur tamdurmāq. tamtur-

:: 'UL MANK' 'ALMIN TAN·TURDIY ol maŋa almin tanturdi "He made me disclaim *(ajḥada)* the debt (or other)." TANTURUR TAN·TUR·MA'Q· tanturur tanturmāq. tantur-

:: 'UL· MANIY TINDUR·DIY ol mäni tindurdi "He let me rest *(awqa'a fī r-rāḥa wa-ajamma)*." Its root is the word: TIYN·DIY tīndi meaning "He breathed *(tanaffasa)*" [278]. tindur-

:: 'UT· 'NIK KUVZIN TUN·TUR·DIY ot anig kōzin tunturdi "The medicine covered *(γaṭṭā)* his eye." The same for anything that covers over *(satara)* a thing. TUN·TURUR TUN·TRMA'Q tunturur tunturmāq. tuntur-

:: 'UL MANIY TUḎ·ΓUVR·DIY ol mäni toḏyūrdi "He satiated *(asba'a)* me." TUḎ·ΓURUR TUḎ·ΓUR·MA'Q toḏyurur toḏyurmāq. Proverb: 'AW·LIK· TUḎ·ΓUR·SA' KUVZIY YUL·QA' BULUVR· äwlig toḏyursa kōzi yolqa bolūr 0 "When the host has satiated (the guest, then the guest's) eye is (always) on the road (in order to go)." This is coined for one who excuses himself to the host after a feast. toḏyūr- P

Verse: V

TUḎ·ΓUR·MAḎY 'ITIMNY	toḏyurmadi itimni
TUR·ΓUR·ΓALIR· 'ATIM·NIY	turγurγalir atimni
SUR·DIY MANIK QUTUMNY	sürdi mänig qutumni
QA'Z· TAQIY QUR·DA'YIMIY	qāz taqi qordāyimi

Describing a hunter to whom he lent his hunting animals, a dog and a horse, but who then did not catch anything: "He did not (catch enough game to) satiate my dog; he nearly emaciated my horse (from running it so much); he drove away my good fortune (when he drove away) my

354 [3] MS. *taršasa.*

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goose and my swan." 0 :: 'UL MANIY BU̲V 'IYŠ·TIN TUD·ГUR·DIY ol māni bu īštin toḏyurdi "He gave me my fill of this business, he made me disgusted at it *(amallanī fī hāḏa l-amr ḥattā wajadtu sa'ama minhu)*." 0

:: 'UL 'ATIГ TURГURDIY ol atiy turyurdi "He emaciated *(hazala)* the horse." TUR·ГURUR· TUR·ГURMA'Q turyurur turyurmāq. turyur-

:: 'UL MANY 'URUN·DU̲N TUR·ГURDIY ol māni orundin turyurdi "He made me rise *(aqāma)* from my place." :: 'AR· TA'M· TURГRDY är tām turyurdi "The man built *(banā)* the wall." The same for a house or anything that one raises up *(naṣaba)*. TUR·ГURUR· TUR·-ГUR·MA'Q turyurur turyurmāq. 0

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:: 'AR· BA'ŠIY TAZ·ГAR·DIY är bāši tazyirdi "The man's head was nearly bald *(kāda . . . an yataqarra'a)*." TAZГIRA'R· TAZГIR·MA'Q tazyirār tazyirmāq. 0 tazyir-

:: YIYR· TUZ·ГIR·DIY yēr tozyirdi "The ground was at the point that dust would rise from it *(kādat al-arḍ an yahubba minhā l-habā' al-manṯūr)*." TUZГIRA'R· TUZГIR·MA'Q tozyirār tozyirmāq. 0 tozyir-

:: 'UL 'AWIN· TAW'R· BIRLA' TUŠ·ГURDIY ol äwin tawār birlā tošyurdi "He filled *(mala'a)* his house with goods." Also if you fill a vat with water, etc. TUŠ·ГURUR TUŠГUR-MA'Q tošyurur tošyurmāq. tošyur-

:: 'ŠIJ· TAŠ·ГUR·DIY ešič tašyurdi "The kettle nearly overflowed *(tafūra wa-yaxruja minhā l-mā')*." TAŠ·ГURA'R· TAŠГURMA'Q tašyurār tašyurmāq. tašyur-

:: MAN 'UГLNY 'ATA'SINK' TUŠ·ГUR·DUM mān oyulni atāsiŋa tušyurdum "I arranged a meeting *(awqa'tu l-mulāqāt)* between the son and the father." The same if you arrange a meeting between any two people. TUŠГURUR· MAN TUŠГURMA'Q tušyurur mān, tušyurmāq. Its root form is: TUŠUR·DUM tušurdum [308]. tušyur-

:: KUNK·LUM· TAU̲L·ГURDIY könl̲üm tolyardi "I nearly became nauseous from eating bad food *(kādat nafsī an tata'awwaja*[1] *limā laqisat min akl ṭa'ām qaḏir)*." TAL·ГURUR· TAL·ГURMA'Q tolyarur tolyarmāq. 0 tolyar-

:: 'AR·T· BAŠIY TAL·ГUIRDIY[2] art baši talyirdi "A blizzard arose *(qāmat ad-damaq)* at the head of the pass (or the like)." TALГIRA'R· TAL·ГIRMA'Q talyirār talyirmāq. 0 talyir-

:: SUVW· TAM·ГURDIY sūw tamyirdi "Water was almost dripping *(yaqṭura)* (from the ice, or the like)." TAMГIRA'R· TAM·ГIRMA'Q tamyirār tamyirmāq. 0 tamyir-

356 [1] MS. *tatahawwaja*; ED suggests *tatamawwaja*; another possibility is *tataharraja*.
[2] First I: only a faint speck is visible; in red according to Tercüme II, 179 n.

:: 'UL 'IYŠIГ TUB·KAR·DIY ol īšiy tüpgärdi "He searched out the root of the matter and followed its trace *(tafaḥḥaṣa 'an aṣl . . . wa-ttaba'a aṯar)*." TU̲B·KARUR TUB·KARMA'K tüpgärür tüpgärmāk. 0 tüpgär-

:: TANKRIY 'ULUK TIR·KURDIY tänri ölüg tirgürdi "God brought the dead to life *(aḥyā)*." TIRKURUR TIRKURMA'K tirgürür tirgürmāk. tirgür-

:: MAN 'NY TU̲ZKAØRDIØM[3] män ani tüzgürdüm "I gave him a gift *(ahdaytuhu)*." TU̲ZKURUR[3] MAN TU̲ZKUR·MA'K[3] tüzgürür mān, tüzgürmāk. tüzgür-

:: 'AR· TALIM· TAL·MIR·DIY är tälim tälmirdi "The man turned *(talaffata)* right and left as though he were looking for a thing, or a person, or the like." TALMIRA'R· TALMIR-MA'K tälmirär tälmirmāk. 0 tälmir-

:: 'AR· QULIN· SUW·DA' JAB·TURDIY är qulin suwda čapturdi "The man made his slave swim *(asbaḥa)* in the water (or other)." :: 'UL 'ANIK BUY·NIN· JAB·TUR·DIY ol anig boynin čapturdi "He ordered his neck to be struck *(ḍarb)*"— čaptur- D

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Uighur dialect. :: 'UL 'AWIN JAB·TUR·DIY ol äwin čapturdi "He ordered his house to be plastered *(tamwīḥ)* with fresh mud." JAB·TURR JAB·TURM'Q čapturur čapturmāq.

:: BUV YUK· 'AITIГ· JIŽ·TUR·DIY bu yük atiy čižtürdi "This load was so heavy that it caused the back of the horse to sink down *(axfaḍa)*." This is what a galled horse, or other, does from a load—he sinks down *(yanxafiḍu)* [268 čiž-]. JIŽTURUR JŽTURMA'K čižtürür čižtürmāk. čižtür-

:: 'UL YIBIYГ JUŽ·TUR·DIY ol yipīy čöztürdi "He caused the thin rope to be stretched *(amadda)*." Also for stretching sheep gut. JUŽTURUR· čöztürür—thus, with *žāy* between the two points of articulation. čöztür-

:: 'UL TU̲KUVN JIK·TUR·DIY ol tügün čigtürdi "He ordered the knot (on the parcel, or other) to be tightened *(šadd)*." JIK·TURR· JIKTURMA'K čigtürür čigtürmāk. 0 čigtür-

:: 'L JAQM'Q JAQTURDY ol čaqmāq čaqturdi "He had him strike *(aqḍaḥa)* the fire-stick." Also for causing dissension *(awqa'a t-tašājur, aγrā)* between two men. JAQ·TURR JAQ·TURMA'Q čaqturur čaturmāq. čaqtur-

:: 'UL QUŠUГ QA'Z·QA' JUQ·TUR·DIY ol qušuy qāzqa čoqturdi "He made his falcon swoop down *(inqiḍāḍ)* on the goose (or other)." JUQ·TURR JUQTURMA'Q čoqturur čoqturmāq. čoqtur-

:: 'UL 'ANY 'AW̲·DIN̲· JIQ·TU̲RDY ol ani äwdin čiqturdi "He ordered that he be taken out *(ixrāj)* of the house (or the like)." JIQ·TURU̲R JIQTUR·MA'Q čiqturur čiqturmāq. 0 čiqtur-

356 [3] First U changed from A.

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:: 'UL TUVNIN JIQ·TURDIY ol tōnin čiqturdi "He put his garment in a moist place until it became moist *(nadiya)*." JIQ·TURUR JIQTURMA'Q čiqturur čiqturmāq.

:: 'ANKAR JAKIK JAK·TURDIY aṇar čäkig čäktürdi "He had him point *(anqaṭa)* the book." :: 'UL 'ATIN· JAK·TRDY ol atin čäktürdi "He bled *(afṣada)* his horse (because of a sore in the hoof,[1] or other)." JAK·TURR JAKTURMA'K čäktürür čäktürmāk. čäktür-

:: 'UL 'NIK TAWASIYN JUK·TURDIY ol anig tewesīn čöktürdi "He had his camel kneel *(istanāxa)*." Also :: 'UL KMUŠ 'AL·TUVN·DUN· JUK·TURDIY ol kümüš altündun čöktürdi "He purified the gold of silver by melting it and having it sink *(arsaba)* into the ground." JUKTURR JUKTURMA'K čöktürür čöktürmāk. čöktür-

:: 'UL 'ANY JAL·TUR·DIY ol ani čalturdi "He made him strike him down *(aṣra'a)*." :: 'UL YITUK· JAL·TUR·DIY ol yitük čalturdi "He ordered the stray to be sought *(nišdān)*." Also used for words that are čaltur-

shouted in one's ear *(nūdiya li-s-sum'a)*—in Oγuz dialect. JAL·TURUR JAL·TURMA'Q čalturur čalturmāq. 0 D

:: 'UL 'ANIY SUW·QA' JUMTURDIY ol ani suwqa čomturdi "He plunged *(amqala)* him in the water." JUMTURR· JUM·TUR·MA'Q čomturur čomturmāq. čomtur-

JUM·TUR·DIY JUM·TURR· JUM·TUR·MA'K čömtürdi čömtürür čömtürmāk—this is plunging more deeply than the former *(aq'ar minhu fī l-maql)*. čömtür-

:: 'UL· 'ANIY BUV 'IYŠ·QA' JAN·TUR·DIY ol ani bu īšqa čanturdi "He aroused in him an aversion *(abā')* in regard to this matter." Its root-form is: JIN·DUTUR·DIY čandturdi. JAN·TURR· JAN·TURMA'Q· čanturur čanturmāq. čantur-

:: 'UL 'IYŠIΓ CIN·ΓARDIY ol īšiγ činγardi "He searched out the root of the matter and determined the truth about it *(tafaḥḥaṣa 'an aṣl, ḥaqqaqa)*." Its root-form is: JIYN·ΓAR·-DIY činγardi with *yā'*. JIYN·ΓAR·MA'Q činγarmāq. 0 činγar-

:: 'UL 'ANIK QIZIN· SAB·TUR·DIY ol anig qizin säptürdi "He ordered that his daughter be outfitted *(tajhīz)* and led in procession *(zaff)* to the groom." säptür-

:: 'UL MANK' QUŠ· QANATIN· SAB·TURDIY ol maṇa quš qanatin sapturdi "He ordered me to bind *(waṣl)* the wing of the falcon (or other)." Also for mending *(rafā)* a thing. SAB·TURUR SAB·TUR·MA'Q sapturur sapturmāq. saptur-

The infinitive of the first one is with *kāf* [i.e. säptürmäk]. säptür-

357 [1] *min ar-raḥṣa*, possibly "at a sore in the hoof."

:: 'UL MANIK· TAWA'RIΓ· SAṪUR·DIY ol mänig tawārīγ satturdi "He caused my goods (or other) to be sold *(abā'a)*." SAṪURUR· SAṪUR·MA'Q satturur satturmāq. sattur-

:: 'UL 'ANIK YUVZINKA' SUṪURDIY ol anig yūziṇā sutturdi "He made [someone] spit *(abzaqa)* in his face." Its root-form is: SUVḌ·TUR·DIY sūḍturdi. SUVḌ·TURUR· SUṪURMA'Q sūḍturur sutturmāq—assimilated. suttur- (sūḍtur-)

:: 'UL 'UIΓLIN· SAIṪURDIY ol oγlin sittürdi "He made his child urinate *(abāla)*." Also for horses. SIṪURUR· SṪURMA'K sittürür sittürmāk. Its root-form is: SIYḌ·TUR·DIY sīḍtürdi—assimilated. sittür- (sīḍtür-)

:: 'UL MANK' YARMA'Q SAJ·TUR·DIY ol maṇa yarmāq sačturdi "He had dirhams scattered *(anṭara)* over me." SAJ·TURR SAJ·TURMA'Q sačturur sačturmāq. sačtur-

:: 'UL 'ANY SIJ·TURDIY ol ani sičturdi "He made him defecate *(axra'a)*." SIJ·-TURR· SIJ·TRMA'Q sičturur sičturmāq. sičtur-

:: 'UL 'ANY SUR·TUR·DIY ol ani sürtürdi "He ordered him to be banished *(jilā')* and driven out *(zajr)* from the place." SUVR·TURUR·[1] SUR·TURMA'K sürtürür sürtürmāk. Also :: 'UL 'ANKAR QUVY· SUR·TURDIY ol aṇar qōy sürtürdi "He had him drive *(asāqa)* the sheep (or other)." :: 'UL 'ANKAR TA'Š· SUR·TURDIY ol aṇar tāš sürtürdi "He had him rub *(aḥakka)* sürtür-

the stone." The infinitive is the same.

:: 'UL SURUΓ· SUR·TURDIY ol soruγ sorturdi "He ordered the stray to be sought *(našdān)*." :: 'UL QA'NIΓ SUR·TURDIY ol qāniγ sorturdi "He ordered the blood to be drawn out *(maṣṣ, nazf)* with a cupping-glass." SUR·TURUR SRTURMA'Q sorturur sorturmāq. sortur-

:: 'UL SUVW SUZ·TURDIY ol sūw süztürdi "He ordered the water (or other) to be strained *(taṣfiya)*." SUZ·TURR SUZTRMA'K süztürür süztürmāk. süztür-

:: 'UL QUJ· SUS·TUR·DIY ol qoč süstürdi "He made the ram butt *(niṭāḥ)*." SUS·-TURR SUS·TURMA'K süstürür süstürmāk. süstür-

:: 'L TKUVN SAŠ·TURDIY ol tügün säštürdi "He had the knot (or other) untied *(aḥalla)*." SAŠTURR SAŠTURMA'K säštürür säštürmāk. säštür-

:: 'UL 'ALIM· BIRIM· BIR·LA' SAIŠ·TURDIY ol alim berim birlä sešturdi "He settled the account *(awqa'a l-muqāṣṣa)* by cancelling out his credit with his debit." SAIŠ·TURR SAIŠ·-TURMA'Q sešturur sešturmāq. 0 sešturur-

358 [1] Altered from: SUVTURR.

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:: 'UL QUVY· SΓ·TURDIY ol qōy saγturdi "He had the ewes (or other) milked *(aḥlaba)*." SAΓ·TURR· SAΓ·TURMA'Q· saγturur saγturmāq. saγtur-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SIΓ·TUR·DIY ol bīr nāṇni bīrkä siγturdi "He inserted and fit *(adxala, awsa'a)* one thing into another." SIΓ·TURR· SIΓ·TURMA'Q· siγturur siγturmāq. siγtur-

:: 'UL [sic] TAN·K·RIY SANIY MANKA' SAW·TUR·DIY tāṇri sāni maṇa säwtürdi "God aroused love for you in my heart *(awqa'a maḥabbataka fī qalbī)*." SAW·TURR· SAW·TURMA'K· säwtürür säwtürmāk. säwtür-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SUQ·TUR·DIY ol bīr nāṇni bīrkä suqturdi "He ordered one thing to be inserted *(idxāl)* into the other." SUQ·TURR· SUQ·TURMA'Q suqturur suqturmāq. 0 suqtur-

:: 'UL MUR·J SUQ·TURDIY ol murč soqturdi "He had the pepper (or other) crushed *(adaqqa)*." The same [aorist and infinitive—i.e. soqturur soqturmāq]. 0 soqtur-

:: 'UL 'UZUM SIQ·TUR·DIY ol üzüm siqturdi "He ordered[1] the grapes (or other) to be pressed *('aṣr)*." SIQ·TURR SIQ·TURMA'Q siqturur siqturmāq. 0 siqtur-

:: 'UL TUVN SUK·TURDIY ol tōn söktürdi "He ordered the seams of the garment to be torn out *(naqḍ durūz)*." Also for ordering a wall, or other, to be torn down *(naqḍ)*. SUK·TURR· SUK·TURMA'K· söktürür söktürmāk. söktür-

:: 'UL 'ANIY SUK·TUR·DIY ol ani söktürdi "He provoked him to insult *(sabb)* him."

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Its root-form is: SUVK·TURDIY sōktürdi with *vāv*, assimilated. SUK·TURR· SUK·TURMA'K söktürür söktürmāk. 0

:: 'AR· KUNGIN· SIK·TUR·DIY är küṇin siktürdi "The man caused someone to copulate *(jimā')* with his slavegirl." SIK·TURR· SIKTURMA'K siktürür siktürmāk. siktür-

:: 'UL MANY 'ANKA'R· SAL·TURDIY ol māni aṇār salturdi "He ordered the credit to be transferred to me and charged against him *(amara bi-l-iḥāla lī 'alayhi)*"—Oγuz dialect. :: 'UL MANKA' YAIYNG· SAL·TURDIY ol maṇa yēṇ salturdi "He ordered someone else to wave *(alma'a)* his sleeve to me." SAL·TURR· SAL·TURMA'Q salturur salturmāq. Also for ordering a thing to be thrown *(ṭarḥ)*. 0 saltur- D

:: 'UL TUKUVN· SAŠ·TURDIY ol tügün šāštürdi "He had the knot (or other) untied *(aḥalla)*." This is a variant of *šīn* [i.e. 359 säštür-]. The same alternation is found in Arabic *misk*, Persian *mušk* ("musk"); [Arabic] *sukkar*, Persian *šakar* ("sugar"); [Persian] *laškar*, Arabic *'askar* ("soldier"). 0 šāštür- D

359 [1] MS. *amarahu*, read *amara*.

:: 'AR· SUVW· SAJΓUIR·DIY är sūw sačγirdi "The man was about to sprinkle *(yarušša)* the water." SAJ·ΓUIRA'R SAJ·ΓUIRMA'Q sačγirār sačγirmāq. 0 sačγir-

:: 'AT· SUJ·ΓURDIY at sučγurdi "The horse (or other) was about to leap *(yaṭiba)*." SUJΓURA'R SUJΓURMA'Q sučγurār sučγurmāq. 0 sučγur-

:: SARΓARDY NA'NK sarγardi nāṇ "The thing turned yellow *(iṣfarra)*."[1] SAR·ΓARUVR· SAR·ΓARMA'Q sarγarūr sarγarmāq. 0 sarγar-

:: 'AR· YA'Γ SIZΓURDY är yāγ sizγurdi "The man melted *(aḍāba)* the butter (or other)." SIZΓURUR· SIZ·ΓURMA'Q sizγurur sizγurmāq. Also when fever weakens *(nahakat)* a sick man :: SIZ·ΓUR·DIY sizγurdi. sızγur-

Verse:

KUNK·LY KYUB· QA'NY QURIB· 'AΓZIY 'AJB Q²ΓR'R
SIZ·ΓURΓALIR· 'UḌIḲK LAR· 'AŠIZ· YUZY BURQRA'R V
könṇli köyüp qāni qurip aγzi ačip qatγurār
sizγuryalir üḍiglār essiz yüzi burqurār

"(The lovesick one) breaks out laughing (among people), with gaping mouth and burning heart, and his blood has dried up (in his body); passion has almost melted him—alas for his face so drawn!" 0

:: 'UL 'AT· SUW·ΓARDIY ol at suwγardi "He watered *(saqiya)* suwγar-

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the horse (or other)." SUW·ΓARUR SUW·ΓARMA'Q suwγarur suwγarmāq.

:: 'UL 'ANY KŠIYDAN· SAN·ΓARDIY ol ani kišīdān sanγardi "He considered *('adda)* him to be a person." SAN·ΓARUR SAN·ΓARMA'Q sanγarur sanγarmāq. 0 sanγar-

:: 'UL YA'Γ·NIY QA'B·TIN· SAR·QUR·DIY ol yāγni qāṗtin sarqurdi "He let the oil drip *(qaṭṭara)* from the skin." Also of any liquid when it is poured from one vessel into another and the rest drips into it. SAR·QURUR SAR·QURMA'Q sarqurur sarqurmāq. sarqur-

:: YUΓRUT· SUVT·KAR·DIY yoγrut sūtgärdi "The yoghurt was shaken up (?) until it became as watery as milk *(bu'ṭira[1] l-laban ḥattā ṣāra ka-annahu laban[2] fī riqqatihi)*." SUT·KIRA'R SUTKIR·MA'K sütgärär sütgärmāk. sütgär-

:: SIΓIR 'ARIK SUS·KIURDY siγir ārig süsgirdi "The ox was about to gore *(yanṭiḥa)* the man (or other)." SUS·KIRA'R· SUS·KIRMA'K süsgirär süsgirmāk. 0 süsgir-

:: 'UL 'ANKA'R· TAWA'R· QAB·TURDIY ol aṇār tawār qapturdi "He made him steal *(ixtilās)*[3] the goods." QAB·TURR QAB·TURMA'Q qapturur qapturmāq. 0 qaptur-

360 [1] MS. *asfarra*.

361 [1] MS. *ya'ṭr*.
[2] Note gloss in later hand: *la'allahu mā'*. More likely the first *laban* is an error for *rā'ib*.
[3] MS. *ixtilāf*.

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:: 'UL 'ANY 'URN·DUIN QUB·TURDIY ol ani orundin qopturdi "He raised *(anhaḍa)* him from his place." QUBTURR· QUBTURMA'Q qopturur qopturmāq. 0 qoptur-

:: 'ARIK· QAJTURDIY ärig qačturdi "He ordered someone else to make the man flee *(aḥraba . . .)*." QAJ·TURR· QAJTURMA'Q qačturur qačturmāq. qačtur-

:: 'UL MANY QUJTURDIY ol mäni qučturdi "He made me embrace *(mu'ānaqa)* him." QUJTURR QUJTURMA'Q qučturur qučturmāq. qučtur-

:: 'UL YÍYB· QAT̄URDIY ol yip qatturdi "He ordered the thread to be twisted *(fatl)* (for the needle, or other)." :: 'UL TAL·QA'N·QA' YA'Γ QAT̄URDIY ol talqānqa yāγ qatturdi "He had the gruel mixed *(ajdaḥa)* with butter." The same for any two things that are mixed *(xuliṭā)*. QAT̄URR· QAT̄URMA'Q qatturur qatturmāq. 0 qattur-

:: 'UL 'ANY SUWQA' QAR·TURDIY ol ani suwqa qarturdi "He made him choke *(a'γaṣṣa, ašraqa)* on (a piece of food or on) water." :: 'UL 'ANKAR· YA'Γ TAL·QA'N·QA' QAR·TURDIY ol aŋar yāγ talqānqa qarturdi "He had him mix *(ajdaḥa)* the gruel with butter"—Oγuz dialect. QARTURUR QARTURMA'Q qarturur qarturmāq. 0 qartur-

D

:: 'UL MANK' YA' QURTURDY ol maŋa ya qurturdi "He made me string *(tawtīr)* the bow." :: XA'N· 'ANKAR JUVA'J· QURTURDIY xān aŋar čuvāč qurturdi "The king ordered him to unfurl *(našr)* the royal pavilion." :: XA'N BAK·KA' SUVSIN QURTURDIY xān begkā sūsin qurturdi "The king ordered qurtur-

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the emir to muster *(jam')* the troops." QURTURR· QURTURMA'Q qurturur qurturmāq. 0

:: 'UL 'ANKAR· YIYR· QIRTURDIY ol aŋar yēr qirturdi "He imposed on him the task of scraping *(qašr)* the ground (or other)." QIR·TURR· QIR·TURMA'Q qirturur qirturmāq. qirtur-

:: 'UL 'ANKAR· QAḌAΓ·[1] QAZ·TUR·DIY ol aŋar qaziγ (?) qazturdi "He assigned him the task of digging out *(ḥafr)* the canal." QAZTURR· QAZTURMA'Q qazturur qazturmāq. 0 qaztur-

:: SUJK 'ARIK QUS·TURDIY siičig ärig qusturdi "The wine made [the man] vomit *(qayy)*." Also for something that removes dye *(anṣala l-xiḍāb)*. QUS·TURR QUS·TURMA'Q qusturur qusturmāq. qustur-

:: BAK 'ANIK 'ḌA'QIN QSTRDIY beg anig aḍāqin qisturdi "The emir ordered his foot to be pressed *(ḍaγṭ)*." Also if he tortures him with the noose *('āqaba bi-l-wahq)*. :: 'NIK 'AŠIN· QIS·TURDY anig ašin qisturdi "He ordered his food allowance (or other) to be reduced *(naqṣ)*." Its root-meaning is: 'UL 'NIK TUVNIN· QIS·TURDIY ol anig tōnin qisturdi "He ordered his garment (or other) to be shortened *(taqṣīr)*." QIS·TURR· QIS·TURMA'Q qisturur qisturmāq. qistur-

361 [1] A's changed from U? If quḍuγ "well" is meant, then instead of *nahr* "canal" read *bi'r*.

:: 'UL 'ANIY BAŠ·RA' QAQ·TURDIY ol ani bašra qáqturdi "He gave him the task of boxing *(qafx)* him on the skull." QAQ·TURR· QAQ·TURMA'Q qaqturur qaqturmāq. qaqtur-

:: 'UL 'ANIY YARIŠ·TA' QAL·TURDIY ol ani yarišta qalturdi "He passed him and left him behind *(sabaqa . . . wa-taraka xalafan)* in going."[2] Also in anything in which he competes with him and he stays behind *(xāṭarahu fa-baqiya)*. QALTURR QALTURMA'Q qalturur qalturmāq. qaltur-

:: 'UL MIN·DIN NA'NK QUL·TURDIY ol mindin nāŋ qolturdi "He had someone ask *(sa'ala)* me for something." QULTURR QULTURMA'Q qolturur qolturmāq. 0 qoltur-

:: 'UL 'ANKAR 'IYŠ QIL·TURDIY ol aŋar īš qilturdi "He made him do *(a'mala)* the job." QULTURR QLTURMA'Q qilturur qilturmāq. qiltur-

:: 'UL 'ANIY 'URUB· QAM·TURDIY ol ani urup qamturdi "He assigned someone to beat him until he almost died and his voice was still *(ḍarb . . . ḥattā kāda an yahlika wa-xafata minhu ṣawtuhu)*." QAMTURR QAMTURMA'Q qamturur qamturmāq. qamtur-

:: YIYL SUVWUΓ QUMTURDIY yēl sūwuγ qomturdi "The wind made the water roll with waves *(amāja)*." QUMTURR QUMTURMA'Q qomturur qomturmāq. qomtur-

:: 'UL MINY SUWQA' QAN·TURDIY ol mini suwqa qanturdi "He quenched my thirst *(rawwā, abḍa'a)* with water." QAN·TURR QANTURMA'Q qanturur qanturmāq. Its root-form is with *dāl*: QAN·DURDIY qandurdi. Also with something other than water. 0 qantur-

(qandur-)

:: 'UL· 'AWIN·DA' QUŠ QUNDUR·DIY ol äwindä quš qondurdi "He let the bird alight *(awqa'a)* in qondur-

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his house." :: 'UL 'AL·TUVN· 'UZA' JAŠ· QUN·DUR·DIY ol altūn üzä čäš qondurdi "He inlaid *(raṣṣa'a)* the turquoise on the gold." The same for anything that is inlaid on a thing. QUNDURUR QUNDURMA'Q qondurur qondurmāq.

:: 'AR· KULUB· QATΓURDIY är külüp qatγurdi "The man laughed immoderately *(ḍaḥika . . . ḥattā ahzaqa fihi wa-staγraba)*." QAT·ΓURA'R· QAT·ΓURMA'Q qatγurār qatγurmāq. 0 qatγur-

:: TANKRY MANY QUT·ΓAR·DIY täŋri mäni qutγardi "God delivered *(najjā)* me from hardships." QUT·ΓARUR· QUTΓARMA'Q qutγarur qutγarmāq. 0 qutγar-

:: MAN 'NKAR QAḌ·ΓUR·DUM män aŋar qaḍγurdum "I was worried *(ihtamamtu)* about him." qaḍγur-

Verse:

362 [2] Possibly an error for "in the race"; ED reads bariš instead of yariš; possibly read yoriš.

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KAL-SA' SANKA' YULГIRA' kälsä saŋa yolγira V
'UVḌUN [sic] 'ANY 'UḌ-ГURA' ūḍun (ūdin ?) ani oḍγura
BAR·SUN NARUV QAḌ·ГURA' barsun naru qaḍγura
SAŢY MANIK "YIMY satti mānig āyimi

Describing a man who deceived him, he advises a person: "If he comes to you travelling on his way, then wake[1] him from his sleep (and inform him of his deed, so that) he will go away worried *(muhtamm^an)*, (since) he sold my servant [lit. my moon] (without my permission)." Hence :: QAḌ·ГURA'R· qaḍγurār–QAY·ГURA'R· qayγurār is a variant, of those who change *ḍāl* to *yā'*–QAḌ·ГURMA'Q qaḍγurmāq. 0 D

:: QA'R· QUZГAIR·DIY qār quzγirdi "The snow came pouring and swirling *(jā'a . . . sa'ābība bi-ṭayarān)*." QUZГIRA'R QUZГIR·MA'Q quzγirār quzγirmāq. Qifčāq dialect. quzγir- D

:: YIYR· QURГIRDIY yēr quryirdi "The ground (or other) was dry *(yabisat)* (from lack of moisture)." QURГIRA'R QURГIRMA'Q quryirār quryirmāq. quryir-

:: 'AR· QURГIRDIY är quryirdi "The man (or other) was light-witted *(ṭāša)*." QURГIRA'R QURГRMA'Q quryirār quryirmāq. 0

:: 'UL 'ANY BUV 'YŠTA' QIZ·ГURDIY ol ani bu īšta qizγurdi "He gave him an exemplary punishment and made him taste the evil consequence of his deed *(nakala bihi . . . wa-aḍāqa wabāl amrihi)* (so that he would not do it a second time)." QIZ·ГURUR QIZ·ГURMA'Q qizγurur qizγurmāq. qizγur-

:: 'UL MNDN QULГIRDIY ol mindin qolyirdi "He was about to ask *(yas'ala)* me for something" ^cQULГIRA'R QULГIR·MA'Q qolyirār qolyirmāq. 0 qolyir-

:: 'NIK YUVZIY QAMГIR·DIY anig yūzi qamγirdi "His face was almost palsied *(kāda an yata'awwaja wa-yulqā)*." QAMГIRA'R QAMГIRMA'Q qamγirār qamγirmāq. Also of anything that is slightly crooked *(arāda an yata'awwaja)*. qamγir-

:: 'UL 'ANY SUWDIN KAJ·TURDIY ol ani suwdin käčtürdi. "He käčtür-

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ordered him to take him across *(i'bār)* the water." KAJTURUR KAJTURMA'K käčtürür käčtürmāk.

:: 'UL 'ANIK TUVNIN· KUN·K' KAR·TUR·DIY ol anig tōnin künkä kärtürdi "He ordered his garment to be spread out *(madd)* in the sun." Also :: 'UL YIYB· KAR·TURDIY ol yīp kärtürdi "He had the rope (or other) stretched *(amadda)*." KAR·TURUR KAR·TURMA'K kärtürür kärtürmāk. kärtür-

:: 'UL 'ANKAR NA'NK· KUR·TURDIY ol aŋar nāŋ körtürdi "He caused him to see *(ru'ya)* the thing." KUR·TURUR KUR·TURMA'K körtürür körtürmāk. 0 körtür-

363 [1] MS. *ayqaza*, read *ayqiz*.

:: 'UL 'ANY 'AWKA' KIR·TURDIY ol ani äwkä kirtürdi "He ordered him to be brought into *(idxāl)* the house (or other)." KIR·TURR KIR·TURMA'K kirtürür kirtürmāk. kirtür-

:: 'UL 'ANKAR YГIA'J· KAS·TURDIY ol aŋar yiγāč kästürdi "He gave him the task of cutting *(qaṭ')* the wood (or other)." KAS·TURUR KAS·TURMA'K kästürür kästürmāk. kästür-

:: 'UL 'ANIK KUVJIN· KAW·TURDIY ol anig kūčin käwtürdi "He gave someone the task of weakening *(waḥana)* his strength." KAW·TURUR KAW·TURMA'K· käwtürür käwtürmāk. 0 käwtür-

:: 'UL MANIY KUL·TURDIY ol mäni kültürdi "He made me laugh *(aḍḥaka)*." KULTURR KULTUR·MA'K kültürür kültürmāk. kültür-

Also: 'UL 'AT· 'AḌA'QIN· KUL·TURDIY ol at aḍāqin költürdi "He ordered that the horse's legs be bound *(šadd)* and that it lie down flat *(baṭḥ)*." költür-

:: 'UL MANK' 'AT· KAL·TURDIY ol maŋa at kältürdi "He brought *(atā . . . bi-)* me a horse." KAL·TURR KALTURMA'K kältürür kältürmāk. With *tā'*, thus, it is Oγuz dialect; with *dāl* [i.e. käldür-] it is Turk dialect. This is the practice of the Oγuz, to change *dāl* to *tā'* and *tā'* to *dāl*, in opposition to the Turks. For example, they say: TAWAY tewe for "camel *(ibil)*"; the Oγuz say: DAVA' dāvā. The Turks [say]: TAQIY taqi meaning "also *(ayḍan)*"; the Oγuz say: DAQIY daqi. kältür- D (käldür-) D

:: 'AR· BJA'K KIK·JURDIY är bičāk kikčürdi "The man whetted *(amarra)* the knife, one [knife] against another." :: 'UL 'IKY 'AR· KIK·JURDIY ol ekki är kikčürdi "He incited *(aγrā)* the two [men] against each other." KIK·JURUR KIKJURMA'K kikčürür kikčürmāk. kikčür-

:: 'UL YIYR·DA' NA'NK KUM·TURDIY ol yērdä nāŋ kömtürdi "He had him bury *(aḍfana)* the thing under ground." KUMTRR KUMTRMA'K kömtürür kömtürmāk. kömtür-

:: 'AR· KUL·SIR·DIY är külsirdi "The man pretended to smile *(yatabassamu)*." The same if he does smile. KUL·SIRA'R· KULSIR·MA'K külsirär külsirmāk. külsir-

:: 'AT· KADKIRDIY at kädgirdi "The horse bolted *(jamaḥa)*." KAD·KIRA'R KADKIRMA'K kädgirär kädgirmāk. kädgir-

::

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'AR· 'UQ· KAZ·KAR·DIY är oq käzgärdi "The man notched *(fawwaqa)* the arrow." KAZKARUR· KAZKAR·MA'K käzgärür käzgärmāk. käzgär-

:: 'UL 'AT'M·NIY MANK' KUZ·KAR·DIY ol atāmni maŋa közgärdi "He brought about an interview *(mu'āyana)*—that is, a meeting *(mulāqāt)*—between me and my father." KUZKARUR KUZKAR·MA'K közgärür közgärmāk. közgär-

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:: 'UḌ-LAK- KUZKAR-DIY öḍlāg küzgärdi "The season turned to autumn *(xarīf)*." küzgär-
KUZKARUR KUZKAR-MA'K küzgärür küzgärmāk.

:: 'UL MANK' KAL-KIR-DIY ol maŋa kälgirdi "He was about to come *(ya'tiya)* to kälgir-
me." KALKIRA'R- KALKIR-MA'K kalgirār kälgirmāk.

:: 'UL 'UQ- KUNKARDIY ol oq köngärdi "He straightened *(qawwama)* the arrow (or köngär-
other)." :: 'UL YUVL KUNKARDIY ol yōl(qa) köngärdi "He guided *(hadā)* to the road." ::
BAK 'UΓRIYNIY KUNKARDIY beg oγïni köngärdi "The emir forced the thief to confess
(alzama . . . ḥattā aqarra)." KUNKARUR- KUNKAR-MA'K köngärür köngärmāk. 0

:: 'UL MANK' 'AT- MUNDUR-DIY ol maŋa at mündürdi "He made me mount *(arkaba)* mündür-
the horse (or other)." MUNDURUR MUNDUR-MA'K mündürür mündürmāk.

:: 'UL MANK' QILJ MANDUR-DIY ol maŋa qilič mandurdi "He had me gird on mandur-
(tanaṭṭuq) the sword." :: 'UL MANK' 'ATM'KIK- YA'Γ-QA' MANDUR-DIY ol maŋa ätmākig
yāγqa mandurdi "He had me dip *(aṣbaγa)* the bread in the butter." MANDURUR- MANDUR-
MA'Q mandurur mandurmāq.

:: 'UL 'AT-MA'KIK YA'Γ-QA' MANΓIR-DIY ol ätmākig yāγqa manγirdi "He was manγir-
about to dip *(kāda an yaṣbaγa . . . wa-yaγmisa)* the bread in the butter." Also for other things.
MAN-ΓIRA'R- MANΓIR-MA'Q manγirār manγirmāq.

This section has four functions: G

(1) To transitivize a biliteral. Example :: BAR-DIY bardi "He went *(ḏahaba)*." :: BAR-
TUR-DIY barturdi "Someone else made him go *(aḏhabahu γayruhu)*." :: 'AR- SUWQA' QAR-
DIY är suwqa qardi "The man choked *(šariqa)* on the water"; :: 'ANIY SUW-QA' QAR-TUR-
DIY ani suwqa qarturdi "He made him choke on it." These are cases of intransitive biliteral
verbs being made transitive in this chapter.

Or else you may begin with biliteral verbs that are transitive and suffix *tā'* and *rā'* [to
make them doubly transitive]. Example :: 'AR- YA' QUR-DIY är ya qurdi "The man strung
(wattara) the bow"—here there is one agent; but if you wish to say that someone else brought
him to do it, or put upon him the task of performing the action, you add the suffix

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tā' and *rā'*:: 'UL 'ANKAR YA' QUR-TUR-DIY ol aŋar ya qurturdi "He assigned him the task of
stringing the bow and he strung it *(kallafahu 'alā tawtīr al-qaws fa-wattara)*"—here there are two
agents, one of them ordering, the other performing. This is like [the Arabic] phrases: *naqaṭa
r-rajul al-muṣḥaf* ("The man pointed the manuscript") and *anqaṭahu γayruhu* ("Someone else
made him point it"); *laqaṭa s-sunbul* ("He picked the ears of grain") and *alqaṭahu γayruhu*
("Someone had him pick them")—here too there are two agents.

Or else you add *γayn* and *rā'*, or *kāf* and *rā'*. Example :: 'AT- TUR-DIY at turdi "The
horse (or other) was emaciated *(huzila)*"; :: 'AR- 'ATIN- TUR-ΓUR-DIY är atin turγurdi "The
man emaciated *(hazzala)* his horse." :: 'AR- YUQA'RUV TURDY är yoqāru turdi "The man

stood up *(qāma)*"; :: 'ANY TUR-ΓURDY ani turγurdi "Someone made him stand *(aqāma)*."
:: YA'Γ 'ARUVDIY yāγärüdi "The butter melted *(ḏāba)*"; :: 'AR- YA'Γ 'AR-KUR-DIY är yāγ
ärgürdi "The man melted *(aḏāba)* the butter." :: 'UQ- KUNDIY oq köndi "The arrow was
straight *(istaqāma)*"; :: 'UQJY KUN-D-KAR-DIY[1] oqči köndgärdi "The arrow-maker straight-
ened *(qawwama)* the arrow."

The *tā'* and *γayn* and *kāf* are not what cause these verbs to be transitive, but rather it
is the *rā'* alone that does this. The following is evidence for this. :: QUŠ- 'UJUR-DIY quš
učurdi "He made the bird fly *(aṭāra)*"; SUVW- KAJURDIY sūw käčürdi "He took [him] across
(a'bara) the water." In these verbs, transitivization is accomplished by the *rā'* alone; the same is
the case here.

The reason for the insertion of *tā'* or *γayn* or *kāf* is ease of pronunciation. If they were
not inserted, then in these verbs there would be joined together, in the trasitive form, two *rā's* in
the preterite and three *rā's* in the aorist. Example :: QUT-ΓAR-DIY qutγardi "He saved him"—
if not for the *γayn* you would have to say: QUT-RAR-DIY *qutrardi. :: SUWΓAR-DIY suw-
γardi—you would have to say: SUWRAR-DIY *suwrardi. This is in the preterite. In the aorist
you would have to say: QUT-RAR-[illegible][2] *qutrarur to mean "He will save him" and: SUW-
RAR[illegible][2] *suwrarur to mean "He will give water." One of these *rā's* would belong to the root,[3]
the second would be the *rā'* of transitivization, and the third would be the *rā'* of the aorist.
Therefore the *rā'* of the root changes to *tā'* in hard *(ṣulba)* stems, to *γayn* in stems with *qāf* or
išbā', and to *kāf* in stems with *kāf* or *rikka*.

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The purpose is euphony.[1]

(2) To transitivize a triliteral verb that is intransitive. Example :: 'AR- TIRL-DIY
är tirildi "The man came to life *(ḥayiya)*"; :: TANK-RIY TIRKUR-DIY tängri tirgürdi "God
brought him to life *(aḥyā)*." :: 'AR- QZIL-DIY är qizildi "The man was punished *(inzajara . . .
lammā ḏāqa wabāl amrihi)*"; ::'ANY QIZ-ΓUR-DIY ani qizγurdi "Someone punished him."

(3) To form an intransitive verb meaning that one almost did something, or intended
actually to do it but came to it very gradually. Example :: SUVW- TAMJIR-DIY sūw tamčirdi
"The water came down in a light shower *(taraššaša . . . wa-sariba qalīlan)* from the cloud." ::
'ŠIJ TAŠ-ΓUR-DIY ešič tašγurdi "The kettle nearly overflowed *(kādat . . . an tafūra)*." When
the verb has this meaning, the second[2] consonant is unvowelled[3] in the preterite *(māḍī)* and in
the aorist *(γābir)*, but the fourth consonant has *fatḥa* (A) in the aorist.

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366 [1] A corrected from U (?); *sukūn* (·) over D crossed out or changed to U (?); the word wanted is köngärdi (see 365).
[2] The preterite ending is given, in error; crossed out by a later hand.
[3] *aṣliyya*. It appears that Kāšγarī assumes a hypothetical root-form * qutr-, *suwr-, by analogy with roots ending in r like qur-, tur- (??).

367 [1] MS. *ḥattā 'addati l-lafẓ*, read *'aḍuba* (thus EP).
[2] Altered from "the third."
[3] MS. *yuskr*, read *yuskanu*.

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(4) To form a simple verb without any of the above meanings. Example :: TANKRIY MANIY QUTΓAR·DIY täŋri mäni qutγardi "God saved *(najjā)* me." :: 'AR· QAT·ΓUR·DIY är qatγurdi "The man laughed immoderately *(hazaqa . . . fī ḍ-ḍaḥk)*."

To express, in this chapter, that someone else helped one, or vied with one, in the action, you add *sīn* before the *dāl*. Example :: 'UL MANK' 'AT· SUWΓARIŠ·DIY ol maŋa at suwγarišdi "He helped me water the horse." :: 'UL MANIK BIRLA' QARIN· TUD_ΓURUŠ·DIY ol mänig birlä qarin toḍγurušdi "He vied with me in satiating the belly."

To express that one pretended to do the action but did not actually do it, there are two ways:

(1) To add *nūn* before the *dāl*, as explained above. Example :: 'UL 'AT· SUWΓAR_DIY[4] ol at suwγarindi "He pretended to water *(uriya annahu yusqī)* the horse." :: 'UL QARIN TUD_ΓURUN·DIY ol qarin toḍγurundi "[He pretended] to satiate the belly, or else he acted independently in this action."

(2) The more correct, and better way,

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and the one more used, is to add *mīm* and *sīn*[1] before the *nūn*, making [a suffix of] three consonants counting the *nūn*. Example :: 'UL 'AT· SUWΓARIM·SIN·DIY ol at suwγarimsindi "He pretended to water the horse." The *mīm* and *nūn* are unvowelled and the *sīn* is vowelled with *kasr* (I). The explanation of this will appear in its proper place [396-398].

Z

:: BUL_DUZ·DIY NA'NK·NIY bulduzdi nāŋŋi "He caused him to find *(awjada)* the thing." BULDUZUR BULDUZMA'Q bulduzur bulduzmaq. bulduz-

:: 'UL MANK' 'IYŠ BILDUZDIY ol maŋa īš bildüzdi "He informed *(a'lama)* me of the matter." BILDUZUR· BILDUZMA'K bildüzür bildüzmāk. This is Oγuz dialect and goes against the rule; it is not used by the Turks. bildüz- D

Š

:: 'IYŠ· BUR·BAŠ·DIY īš borbašdi "The matter (or other) was confused *(ixtalaṭa)*." BURBA'ŠUR BURBA'ŠM'Q borbāšur borbašmāq. borbaš-

:: 'ULA'R· BIYR· 'KINDY NINK KUNK·LIN· BAR·TIŠ·DIY LA'R· olār bir ekindinin könlin bärtišdilär "They were mean to each other *(taxāšanā)* and wounded *(jaraḥa)* each other's hearts." BAR·TIŠUVR· BARTIŠMA'K bärtišür bärtišmāk. 0 bärtiš-

367 [4] *Sic*, plus an attempt by later hand to correct by a stroke for *nūn* before the *dāl*.
368 [1] MS. *sīn*.

:: 'UL MANK' YIΓA'J· BUΓRUŠ·DIY ol maŋa yiγāč búγrušdi "He helped me notch *(ḥazz)*[2] the wood." Also for vying. BUΓ_RUŠUVR· BUΓ_RUŠMA'Q· buγrušür buγrušmāq. 0 buγruš-

:: 'ULA'R· 'IKY BUT·RUŠ·DIY olār ekki bütrüšdi "The two of them sued each other and tried to prove their claims against each other *(taḥākamā wa-tabarhanā mā dda'ayā)*." BUT_RUŠUVR· BUTRUŠMA'K bütrüšür bütrüšmāk. 0 bütrüš-

:: 'ULA'R· 'IKY BIYR· BIYRIK SUW·QA' BAT·RUŠ·DIY olār ekki bir birig suwqa batrušdi "They plunged *(maqala)* one another in the water." BAT·RUŠVR BATRUŠM'Q batrušür batrušmāq. batruš-

:: 'UL MANIK BIRLA' BAK·LAŠ·DIY ol mänig birlä bäklädi "He made an agreement *('āhada)* with me." :: 'UL MANKA QABUΓ BAK·LAŠ·DIY ol maŋa qapuγ bäklädi "He helped me shut *(sadda)* the door." :: 'UL MANK' 'AT· BAK·LAŠ·DIY ol maŋa at bäklädi "He helped me guard *(ḥafiẓ)* the horse (or other)"—Oγuz dialect. BAK·LAŠUVR_ BAK·LAŠMA'K bäklädür bäklädmāk. bäkläš- D

:: 'UL MANIK BIRLA' YIΓA'J TUR·BUŠ·DIY ol mänig birlä yiγāč törpišdi "He helped me plane *(safa)* törpiš-

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the wood." Also for vying.[1] TURBIŠUVR_ TURBIŠM'K törpišür törpišmāk.

:: KIŠY QAMUΓ TAB·RAŠ·DIY kiši qamuγ täpräšdi "The people moved *(taḥarraka)*." The same for anything that moves. TAB·RASUVR· TABRASM'K täpräšür täpräšmāk. täpräš-

Verse: V

'UL QAR· QAMUΓ QIYŠIN 'INA'R· öl qar qamuγ qïšïn enär
'AŠLIQ TARIΓ 'ANIN· 'UNA'R· ašliq tariγ anin önär
YAW_LAQ YAΓY MANDA' TINA'R· yawlaq yayï mändä tinär
SAN KALIBAN TAB·RAŠUVR· sän kälibän täpräšür

Describing the debate of Summer and Winter; Winter says to Summer: "Snow and damp descend in winter; because of it the grain grows in summer; in me the hostile foe rests (from his raids); when you come (O Summer, then in you) he moves." 0

:: QUŠ·LA'R QAMUΓ TAL·BIŠDIY quślär qamuγ talpišdi "The birds fluttered *(xafaqat)* their wings." Also :: BAT(Y)·RAQ·[2] QAMUΓ_ TAL·BIŠ·DIY batraq qamuγ talpišdi "The banners fluttered, the silk pieces on the lance tips waved *(iḍṭarabat)*, etc." TAL·BIŠUR TAL_BIŠM'Q talpišur talpišmāq. talpiš-

:: 'UL MANK' 'URUQ TARTIŠ·DY ol maŋa uruq tartišdi "He helped me stretch *(madd)* the rope." :: TARTIŠDY NA'NK tartišdi nāŋ "The parts of the thing pulled at each other *(tajāḍabat)*." :: 'UL MANIK BIRLA' YA' TARTIŠDY ol mänig birlä ya tartišdi "He vied tartiš-

368 [2] MS. *jazz*.
369 [1] Either helping and vying should be reversed, or mänig birlä should be maŋa.
[2] T also has two dots below indicating Y (apparently by later hand).

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with me in stringing and drawing *(tawtīr, jaḍb)* the bow." :: 'UL MANK' 'AL-TUVN- TAR-TIŠDY ol maŋa altūn tartišdi "He helped me weigh *(wazn)* the gold." Also for weighing anything. TAR·TIŠUVR TARTIŠ-M'Q· tartišūr tartišmāq. 0

:: 'UL· MANIK· BIRLA' QUΓUŠ-QA' YA'Γ· TURTUŠ·DIY ol mänig birlä qoγušqa yāγ türtüšdi "He vied with me in rubbing *(laṭx)* oil on the hide." The same for rubbing or smearing *(laṭx)* anything. TUR·TUŠUVR· TURTUŠM'K türtüšūr türtüšmāk. 0 türtüš-

:: YIYR· QURUB· TUBRAŠDY yēr qurup topraŝdi "The ground dried up (from lack of rain) and reached the point that dust rose up *(yaṣṭa'a . . . l-habā')* from it." TUBRAŠUVR· TUBRAŠM'Q toprašūr toprašmāq. 0 topraš-

:: 'ULA'R· QAMUΓ BUV 'IYŠ-QA' TAB-ZAŠ-DIY olār qamuγ bu īšqa täpzäšdi "They envied one another *(taḥāsadū)* in this matter. TAB·ZAŠUVR- TABZAŠ-MA'K- täpzäšūr täpzäšmāk. 0 täpzäš-

:: TAWAY TIR·KAŠ·DIY tewe tergäšdi "The camels (or other) walked in file *(taqaṭ-ṭarat)*." tergäš-

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Also of anything, when they stand one behind the other in a row *(qāma aḥaduhu ba'd al-āxar mutaqaṭṭir*[an]*)*. TIR·KAŠUVR· TIRKAŠM'K tergäšūr tergäšmāk.

:: 'ULA'R· BUV 'IYŠΓ QAMUΓ TAB·LAŠDIY LA'R olār bu īšiγ qamuγ taplašdilār "They were all pleased *(raḍū)* with this matter." TABLAŠUVR· TABLAŠM'K-Q taplašūr taplašmāq. 0 taplaš-

:: 'ULA'R· BUV 'IYŠIΓ TUB·LAŠ·DY LA'R olār bu īšiγ tüplāšdilār "They searched out the root *(tafaḥḥaṣū 'an aṣl)* of this matter." TUB·LAŠUVR· TUB·LAŠMA'K-Q tüplāšūr tüplāšmāk. 0 tüplāš-

:: 'UL 'IĶY BIR·LA' TAT·LAŠ·DIY ol ekki birlä tatlašdi "They conversed in Persian *(takallamā bi-kalām bi-lisān al-fārisiyya)*." Also if they jabbered together *(tarāṭanā)* in Uighur dialect. TAT·LAŠUVR· TAT·LAŠMA'Q· tatlašūr tatlašmāq. tatlaš-

:: 'UL MANK' 'UY·M' TAL·QIŠDY ol maŋa uyma talqišdi "He helped me twist *(layy)* the felt used to make boots." The same for anything that is twisted *(yulwā wa-yuftalu)*. TAL·QIŠUVR· TAL·QIŠMA'Q talqišūr talqišmāq. talqiš-

:: TUK·LAŠ·DIY NA'NK· töklädi nāŋ "The things all poured out *(inṣabbat . . . wa-tasāyalat)*." TUK·LAŠUVR TUK·LAŠMA'K töklāšūr töklāšmāk. töklāš-

:: YIB· LA'R· TUK·LUŠ·DIY[1] yiplār tüglüšdi "The ropes became knotted together *(in'aqadat)*." TUKULUŠVR TUKLUŠM'K tüglüšūr tüglüšmāk. tüglüš-

370 [1] First *sukūn* (·) altered from U.

:: YΓIA'J· TIKILIŠ·DY yiγāč tiklišdi "The piece of wood (or other) was set upright *(intaṣabat)*." TIKLIŠUVR TKLIŠM'K tiklišūr tiklišmāk. tikliš-

:: 'ULA'R· 'IĶY TAIR-MAŠ-DIY olār ekki tarmašdi "They scratched at each other *(taxādaš*[2] *ma'an)*." TAIR-MAŠVR TAIR-MAŠ-M'Q· tarmašūr tarmašmāq. tarmaš-

:: 'ULA'R· 'IĶY JAL·BAŠDY olār ekki čalpašdi "They quarrelled and treated each other roughly *(tajādalā wa-taxāšanā)* (in a certain matter)." Also of things when they become soiled *(irtakabahā qaḍar)*. JAL·BAŠUR· JAL·BAŠM'Q čalpašūr čalpašmāq. čalpaš-

:: 'ULA'R· 'IĶY JAN-DIŠ·DIY olār ekki čandišdi "They were mutually hostile and shunned one another *(taxāšanā wa-a'raḍa kull wāḥid minhumā 'an ṣāḥibihi)*." JAN·DIŠUVR· JAN-DIŠ-M'Q· čandišūr čandišmāq. čandiš-

:: 'UL MANIK BIR·LA' SUWDA' JUM·RUŠDY ol mänig birlä suwda čomrušdi "He vied with me in plunging *(γaṭṭ)* into the water." Also for helping. JUM·RUŠUVR· JUMRUŠM'Q čomrušūr čomrušmāq. čomruš-

:: 'UL MANIK BIR·LA' 'UQ· JAW·RUŠ·DIY ol mänig birlä oq čäwrüšdi "He vied with me in spin-testing *(tanqīr)*[3] the arrow." Also for turning *(idāra)* anything round. JAW·-RUŠUVR· čäwrüš-

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JAW·RUŠ·MA'K· čäwrüšūr čäwrüšmāk.

:: TABIZ·LA'R JUQ·RAŠ·DIY täpizlär čoqrašdi "The marshes bubbled up *(γalat)*." Also of anything with many parts which surge up and swell together *(γalā wa-māja ba'ḍuhu fī ba'ḍ)*. Hence :: KIŠY BIYR· BIYR· 'IJINDA' JUQ·RAŠ·DIY kiši bīr bīr ičindā čoqrašdi "The people surged together *(māja . . . ba'ḍuhum fī ba'ḍ)*." JUQRAŠVR· JUQRŠM'Q čoqrašūr čoqrašmāq. čoqraš-

:: BYR BYR NNK 'UΓRY LIQN JQARIŠDY bīr bīrniŋ oγriliqin čiqrišdi "Each of them tried to expose the other's thievery *(tawallā . . . ixrāj sarqa al-āxar)*." The same for bringing out *(ixrāj)* anything, whether vying or helping. JAQIRŠVR JQRŠM'Q čiqrišūr čiqrišmāq. 0 čiqriš-

:: BVY BYR BYR K' JAQRŠTY bōy bīr bīrkā čaqrišti "The people shouted *(ṣāḥa)* to one another." Oγuz dialect. JAQRŠVR JAQRŠM'Q čaqrišūr čaqrišmāq. čaqriš- D

:: 'AT·LA'R 'AḌA'QY TIK·RAŠ·DIY atlär aḍāqi tikrāšdi "The horses' hooves clattered *(dawwat)*." :: 'UΓLA'N TIKRAŠDY oγlān tikrāšdi "The babies crawled *(tara'ra'at)*." TIKRAŠVR· TIKRAŠMA'K tikrāšūr tikrāšmāk. tikrāš-

370 [2] MS. *taxārašā*.
[3] MS. *tanqīz*; cf. 310 čäwür-.

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:: TIYŠ· JIQRAŠ·TIY t̄īš čiqrašti "The teeth grated *(ṣarrat)*." Also of anything with many parts which grate together *(ṣarra fī kaṭra)*. čiqraš-

:: 'IK̄Y SUV JARKAŠ·TIY ekki sü čärgästi "The two battle lines drew up *(iṣṭaffa farīqā l-qitāl)*." Verse [=222 törkün]: čärgäš-

KALSA' 'ABANK TARKANM	kälsä apaṇ tärkänim	V
'IYTILKMAT TURKUNM	ētilgämät terginim	
TAIRLMAΓAY TURKUNUM	tarilmaγay törkünüm	
'AM·DIY JARIK JAR·KAŠUVR·	amdi čärig čärgäšür	

"If the king comes (and helps us), my gathered goods will prosper, and my clan will not be dispersed; now the battle lines are drawn up." 0 JAR·KASUVR· JARKASMA'K čärgäšür čärgäšmāk. 0

:: 'UΓLA'N JAR·LAŠ·DIY oγlān čarlašdi "The babies cried *(bakat)*." YANK'NA LA'R· JAR·LAŠ·DIY yaṇānlär čarlašdi "The elephants cried *(bakat)*—i.e. they cried out *(ṣāḥat)*." JAR·LAŠUVR· JAR·LAŠMA'Q čarlašür čarlašmāq. čarlaš-

:: 'UL MANIK BIR·LA' JAK·LAŠDIY ol mänig birlä čäklädi "He drew lots *(qāra'a . . . min al-qur'a)* with me." JAK·LAŠUVR· JAK·LAŠM'K čäklädür čäkläšmāk. čäkläš-

:: TUKUVN QAMUΓ JIKILIŠ·DIY tüglün qamuγ čiglišdi "The knot was tightened *(ištaddat)*."[1] JIKILIŠUVR· JIKILIŠMA'K čiglišür čiglišmāk. čigliš-

:: 'UL MANK' JAΓIΓ [sic] JAR·MAŠDIY ol maṇa čawiγ čärmädi "He helped me plait *(laff)* the whip strap (or the like)." Also for vying. JAR·MAŠUVR· JAR·MAŠMA'K čärmäšür čärmäšmāk. 0 čärmäš-

:: 'UL MANIK BIRLA' QUΓUŠQ' YA'Γ SUR·TUŠDIY ol mänig birlä qoγušqa yāγ sürtüšdi "He vied with me in rubbing *(laṭx)* oil on the leather." :: 'UL MANIK BIR·LA' 'AŠUQ· SUR·TUŠ·DIY ol mänig birlä ašuq sürtüšdi "He sürtüš-

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vied with me in rubbing *(ḥakk, saḥj)* the anklebone." SUR·TUŠVR· SUR·TUŠM'K sürtüšür sürtüšmāk. 0

:: 'ULA'R· 'K̄Y SAJ·TAŠ·DIY olār ekki sačtašdi "The two of them took hold of each other's hair *(axaḍa . . . šaʿr)*." SAJ·TAŠUVR· SAJ·TAŠM'Q sačtašür sačtašmāq. sačtaš-

:: KIŠY QAMUΓ SIX·TAŠ·DIY kiši qamuγ sixtašdi "The people wept *(bakā)*." SIX·TAŠUVR SXTAŠM'Q sixtašür sixtašmāq. There is a variant with *γayn*: SIΓ·TAŠDIY siγtašdi. sixtaš- siγtaš- D

:: TUVN SAḌ·RAŠ·DY[1] tōn säḏräšdi "The garment lost its roughness and thickness *(ḏahaba ṯaxāna, qalla kaṯāfa)*." Also :: BUDUVN[2] SAD·RAŠDY bodün sädräšdi "The people säḏräš-

371 [1] MS. *'stadt.*

372 [1] Dot of Ḍ added later (?).
[2] Dot over D (indicating Ḍ) added later (to the left, below the *ḍamma*).

dispersed *(qalla zaḥma)*." Also of anything that is light or sparse or loose after being dense or thick *(xaffa wa-qalla wa-taxalxala baʿd al-kaṯāfa)*. SAḌ·RAŠUVR.[1] SAḌ·RAŠM'K[1] säḏräšür säḏräšmāk. 0

:: 'UL 'ANKAR QA'R· SID·RIŠ·DIY ol aṇar qār sidrišdi "He helped him sweep and shovel *(kaṣḥ, jarf)* the snow (or other)." SID·RIŠUVR· SID·RIŠM'Q sidrišür sidrišmāq. 0 sidriš-

:: 'UL MANK' 'AT· TUΓ·RAŠDIY ol maṇa ät toγrašdi "He helped me carve *(qaṭʿ . . . muxarḍaḷaṇ)* the meat." TUΓRAŠUVR· TUΓRAŠM'Q toγrašür toγrašmāq. 0 toγraš-

:: 'UΓLA'N TIΓRAŠ·DIY oγlān tiγrašdi "The babies became sturdy *(tajāladat)*." This derives from the word: TIΓRA'Q· tiγrāq meaning "stury *(jalad)*" [235]. 0 tiγraš-

:: 'UL MANIK BILA' YUVL·QA' TUΓRUŠ·DIY ol mänig bilä yōlqa toγrušdi "He vied with me in taking shortcuts and going directly to a place *(as-sayr wa-qaṭʿ aṭ-ṭarīq ilā l-maqṣad mutaγašmiran)*." toγruš-

:: TUVN KIYR·DIN TUΓ·RAŠ·DIY tōn kirdin toγrašdi "The garment became tattered *(tafazzara ajzāʾ)* because of dirt." Also for anything in which there occur rending and splitting *(taqaṭṭuʿ, inšiqāq)*. TUΓ·RAŠUVR· TUΓ·RAŠ·MA'Q· toγrašür toγrašmāq. 0 toγraš-

:: QUMLA'R SUVFUΓ· SUΓ·RAŠ·DIY qumlār sūwuγ suγrušdi "The sands absorbed *(tanaššafat)* the water (or other)." SUΓRŠVR SUΓRŠM'Q suγrušür suγrušmāq. 0 suγruš-

:: 'ULA'R BYR BYRIK SIΓRŠDY olār bir birig siγrušdi "The two of them made a place *(makkana)* for each other." SIΓRŠVR SIΓRŠM'Q siγrušür siγrušmāq. siγruš-

:: 'UL MANK' TARIΓ SAW·RUŠ·DIY ol maṇa tariγ sawrušdi "He helped me winnow *(taḏriya)* the grain (or other)." Also if one helps to draw off *(taḏriya)* soup with a ladle so it does not overflow. SAWRŠUVR· sawruš-

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SAWRUŠMA'Q sawrušür sawrušmāq. 0

:: 'ULA'R· BIYR· BYRIK SIΓ·RUŠ·DIY olār bir birig siγrušdi "The two of them made a place *(makkana)* for each other." SIΓ·RUŠUVR· SIΓRUŠ·M'Q siγrušür siγrusmāq. 0 siγruš-

:: 'ULA'R· BAR·JA' SIQ·RIŠ·DIY ulār barča siqrišdi "The partridges whistled *(ṣafarat)*." The same for snakes, or other, when they whistle. SIQ·RIŠUVR SIQRŠM'Q siqrišür siqrišmāq. siqriš-

:: 'UL MANIK BIR·LA' YΓIA'J· TUM·RUŠ·DIY ol mänig birlä yiγāč tomrušdi "He vied with me in cutting the wood rounded *(qaṭʿ . . . mudawwaran)*," such as a tray. TUMRŠUVR· TUMRŠM'Q tomrušür tomrušmāq. tomruš-

:: 'AT· LA'R· QAMUΓ SAM·RIŠDIY atlār qamuγ sämrišdi "The horses (or other) took on fat *(axaḍat . . . fī s-siman)*." SAMRIŠUVR· SAMRIŠ·M'K sämrišür sämrišmāk. 0 sämriš-

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:: 'UL MANIK· BIRL' SUVW· SUIM·RUŠDIY ol mänig birlä sūw sümrüšdi "He vied with me in gulping down *('abb)* the water (or other)." SUIM·RUŠUVR· SUIM·RUŠMA'K sümrüšür sümrüšmāk. 0 sümrüš-

:: 'AS·RUK· LA'R QAMUΓ· SAN·RUŠ·DIY äsrüklär qamuγ sanrišdi "The drunkards raved *(haḍḍat)*." Its root-form is: SAN·DIRIŠDIY sandrišdi. SAN·RIŠUVR· SANRIŠMA'Q sanrišür sanrišmāq. Proverb [= 203 saban, 625 sandruš]: SABAN·DA' SAN·DIŠ [sic] BULSA' 'URTKUVNDA' 'AIR·TAIŠ· BUL·MA'S· sabanda sandrīš bolsa örtgündä irtäš bolmäs 0 "If there is quarreling *(mulājja)* during the season of plowing there will be no strife during harvest." 0 sanriš- P

:: 'ULA'R· BIYR· 'AKIN·DIY BILA' SAT·ΓAŠ·DIY olär bīr ekindi bilä satγašdi "The two of them stepped on each other's neck *(taxaṭṭā . . . raqaba)*." This is also used to express arrogance (*taṭāwul*, lit. "stretching" [the neck]). :: 'UL MANKA' YUVL·DA' SAT·ΓAŠ·DIY ol maŋa yölda satγašdi "He confronted *(laqiya . . . muwājahat^an)* me on the road." :: 'ULA'R· 'ALIM BRIM BILA' SAT·ΓAŠ·DY olär alim berim bilä satγašdi "They settled accounts by offsetting *(qāṣṣa)* their debits with their credits"—Oγuz dialect. SAT·ΓAŠUVR· SATΓAŠMA'Q satγašür satγašmāq. 0 satγaš- D

:: 'AR· QAMUΓ BIL'K SITΓAŠ·DIY[1] är qamuγ bilāk sitγašdi "The men rolled up *(tašammarat)* their sleeves." Also for helping or vying. SITΓAŠUVR·[1] SITΓAŠ·MA'Q[1] sitγašür sitγašmāq. sitγaš-

:: BUVZ·DIN SUVW·

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SAR·QI·ŠDIY[1] būzdin sūw sarqišdi "Water dripped freely *(taqāṭara . . . kiṭrat^an)* from the ice." SAR·QIŠUVR· SAR·QIŠ·MA'Q sarqišür sarqišmāq. 0 sarqiš-

:: 'UL 'IK̄Y BLA' SAJ·LAŠDIY ol ekki bilä sačlašdi "The two of them took hold of each other's hair *(axaḍa . . . šaʿr)*." SAJLAŠUVR· SAJLAŠM'Q sačlašür sačlašmāq. sačlaš-

:: 'UL MANIK 'AḌA'Q· TIN TIKA'N· SUJ·LUŠ·DIY ol mänig aḍāqtin tikän sučlušdi "He helped me extract *(tanqīš)* a thorn from [my] foot." Also for vying, or helping, in drawing *(sall)* a sword from the sheath, or other. SUJ·LUŠUVR· SUJLUŠ·MA'Q sučlušür sučlušmāq. sučluš-

:: MANK' SUW·LUQ SAR·LAŠDIY maŋa suwluq sarlašdi "He helped me wind *(takwīr)* the turban." The same for winding *(laff)* anything. Also for vying. SARLAŠVR SAR·LAŠ·MA'Q sarlašür sarlašmāq. 0 sarlaš-

:: 'UL MANIK· BIR·LA' SUZLAŠ·DY ol mänig birlä sözläšdi "He conversed *(takallama)* with me." SUZLAŠUR· SUZLAŠMA'K sözläšür sözläšmāk. Its root-form is: SUVZ·LAS·DIY sözläšdi. 0 sözläš-

373 [1] Below the T are two dots added by later hand (indicating Y).

374 [1] Second *sukūn* (·) altered from U.

:: SUVW· LA'R QAMUΓ SUZ·LUŠDIY sūwlär qamuγ süzlüšdi "The waters were all filtered *(taṣāfat)*." SUZLUŠUVR· SUZLUŠM'K süzlüšür süzlüšmāk. süzlüš-

:: 'UL MANIK BIRLA' SAW·LAŠ·DIY ol mänig birlä sawlašdi "He and I coined proverbs *(ḍaraba l-maṯal)* to one another." Also for news and other sorts of speech and story-telling *(anbāʾ, kalām, qaṣaṣ)*. SAWLAŠUVR· SAWLAŠMA'Q sawlašür sawlašmāq. sawlaš-

:: BUDUVN QAMUΓ SAQ·LAŠ·DIY bodūn qamuγ saqlašdi "The people guarded themselves *(taḥāfaẓa)* from one another." SAQ·LAŠUVR· SAQLŠMA'Q saqlašür saqlašmāq. 0 saqlaš-

:: SUQ·LUSDIY NA'NK suqlušdi nāŋ "The thing was inserted firmly into place *(idramajja . . . wahwa an yudxala . . . fī š-šayʾ wa-staḥkama fīhi)*," such as the tang of a sword which goes into the handle and is fixed firmly *(yadxulu . . . fa-yaṯbutu)* in it. SUQ·LUŠ·VR· SUQ·LUŠM'Q suqlušür suqlušmāq. 0 suqluš-

:: BUDUVN BAR·JA' SIQ·LIŠDIY bodūn barča siqlišdi "The people (or other) were so crowded that the room was too small for them *(izdaḥama . . . ḥattā ḍāqa l-makān)*." Also of grapes when they are pressed *(inʿaṣarat)*. SIQLIŠUVR· SIQLIŠM'Q siqlišür siqlišmāq. siqliš-

:: TAT· QMΓ SUM·LUIŠ·DIY tat qamuγ somlišdi "The Persians jabbered together in their own tongue *(tarāṭana . . . bi-luγatihā)*." Also for any who jabber in a non-Turkic language. somliš-

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SUM·LUIŠUR· SUM·LUIŠMA'Q somlišür somlišmāq.

:: 'UL MANK' YIŠΓ· SAR·MAŠ·DIY ol maŋa yišiγ sarmašdi "He helped me wind *(laff)* the (thing, such as a) rope (on a tree)." SAR·MAŠUVR· SAR·MAŠ·MA'Q sarmašür sarmašmāq. sarmaš-

:: 'IYŠ SAR·MAŠ·DIY īš sarmašdi "The matter was tangled and confused *(iltaxxa, ixtalaṭa)*"—transitive or not transitive.

:: 'UL MANK' BALIQ SAR·MAŠDIY ol maŋa baliq sarmašdi/särmäšdi "He helped me remove *(ixrāj)* the fish (from the water)." Also for helping to strain *(taṣfiya)* Tutmāč from the kettle; or, of any liquid, to remove *(uxrijat)* foreign matter. SAR·MAŠUR· SAR·MAŠMA'K·Q sarmašur sarmašmāq/särmäšür särmäšmāk. 0 sarmaš-/ särmäš-

:: 'ATLA'R QAMUΓ TAN·JIŠ·DIY ätlär qamuγ tinčišdi "The meat[1] all stank *(aṣallat)*." TANJIŠUVR· TANJŠMA'Q tinčišür tinčišmāq. tinčiš-

:: 'ULA'R· 'K̄Y SAN·JIŠDIY olär ekki sančišdi "The two of them stabbed *(waja'a)* each other (with a dagger, or the like)." SAN·JŠUVR· SANJŠMA'Q sančišür sančišmāq. :: BAK·LA'R SAN·JIŠ·DIY beglär sančišdi "The emirs battled *(taḥārabat)* and routed *(hazama)* one another." 0 sančiš-

375 [1] MS. *lijām*, read *liḥām*.

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:: TAWAY QAMUΓ TAB·RAŠ·DIY tewe qamuγ taprišdi "The camels leaped *(qafazat)*."[2] TABRAŠUVR TABRŠM'Q taprišūr taprišmāq. This word is specifically for camels. 0 tapriš-

:: 'ULA'R· BYR· 'KINDIYKA' 'AT· TAT(B)·RUŠDIY olār bīr ekindīkä ät tatrušdi "The two of them made each other taste *(aḏāqa)* meat (or other)." TAT·RUŠUVR· TATRUŠMA'Q tatrušūr tatrušmāq. tatruš-

:: KIŠY TUMLIΓDIN TIT·RAŠDIY kisi tumliγdin titräšdi "The people shivered *(irta'ada)* from the cold." Also for something that moves from its place *(tuzaḥzaḥa)*. TIT-RŠUVR- TIT·RAŠM'K titrašūr titrašmāk. 0 titräš-

:: 'UL MANK' QUŠ QUBRUŠDY ol maŋa quš qoprušdi "He helped me incite the bird to flight *(inhāḍ)*." The same for raising *(rafʿ)* anything from its place. QUBRUŠUVR· QUBRUŠMA'Q qoprušūr qoprušmāq. 0 qopruš-

:: 'UΓLA'N QUT·RUŠ·DIY oγlān qutrušdi "The boys played cheerfully together *(la'iba . . . wa-našaṭū)*." QUTRUŠUVR· QUTRUŠMA'Q qutrušūr qutrušmāq. qutruš-

:: 'UL MANK Q'B· QUTURUŠDIY ol maŋa qāp qutrušdi "He helped me empty *(ifrāγ)* the container (or other)." QUTURUŠVR QUTURUŠMA'Q qutrušūr qutrušmāq.

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:: 'ULA'R· 'K̄Y QAJ·RUŠDY olār ekki qačrušdi "The two of them drove each other away *(ṭarada)*." QAJRUŠUVR QAJRUŠMA'Q qačrušūr qačrušmāq. qačruš-

:: 'UL BAK BRLA' QUR·DAŠ·DIY ol beg birlä qurdašdi "He sat in the same rank *(jalasa . . . fī martaba)* as the emir (or other)." QURDAŠUVR· QURDAŠMA'Q qurdašūr qurdašmāq. 0 qurdaš-

:: 'UL MANIK BIRLA' BUYUVN QAḌ·RIŠDIY ol mänig birlä boyūn qaḍrišdi "He vied with me in twisting *(layy)* necks (or other)." 'UL 'IK̄Y SUVZ· QAḌ·RIŠDIY ol ekki sōz qaḍrišdi "The two of them refuted *(radda)* each other's words." qaḍriš-

Verse: V

'YŠY 'NIK 'AR·TAŠIB — īši anig artašip
'UΓRAQ· BILA' 'UR·TAŠIB· — oγraq bilä örtäšip
BUYNIN 'ALIB· QAḌRIŠIB· — boynin alip qaḍrišip
TUTΓUN 'ALIB· QUL· SATA'R· — tutγun alip qul satär

Describing a captive: "His affair has deteriorated; they have burned[1] each other's tribes [lit. he and Oγraq have burned each other]; after their necks were twisted *(mulāwāt)* he was taken captive (and ransom was taken from him as though he were) a slave that is sold." 0

:: 'UL 'ANKAR QIS·MA'Q QIS·RUŠDIY ol aŋar qismāq qisrušdi "He helped him[2] shorten *(qaṣr)* the stirrup strap (or other)." QIS·RIŠUVR· QIS·RIŠMA'Q qisrišūr qisrišmāq. qisruš-

375 [2] MS. *qafarat*.

376 [1] MS. *axraqat*, read *aḥraqat*.
[2] MS. *a'ānanī*, read *a'ānahu*.

:: 'UL MANK' TARIΓ QAW·RUŠDIY ol maŋa tariγ qawrušdi "He helped me fry *(qaly)* the wheat (or other)." There is a variant with *γayn*: QAΓ·RUŠDIY qaγrušdi. QAW-RUŠUVR· QAWRUŠMA'Q qawrušūr qawrušmāq. qawruš- qaγruš- D

:: SUVW· LA'R· QAMUΓ QAQ·RAŠ·DIY sūwlār qamuγ qoqrušdi "The waters receded *(jazarat)*."[3] Also for any liquid that diminishes *(qalla)*. QAQ·RAŠUVR·[4] QAQRAŠ·M'Q[4] qoqrušūr qoqrušmāq. Also of swellings[5] when they subside *(sakanat)*. qoqruš-

:: 'ARAN QAMUΓ QIĄQ·RIŠ·DIY ärän qamuγ qiqrišdi "The men screamed and shouted *(ṣāḥat . . . wa-jalabū)*." QIĄQ·RIŠUVR· QIĄQ·RIŠ·M'Q qiqrišūr qiqrišmāq. qiqriš-

:: QIYZ·LA'R QUB·ZAŠDIY qīzlār qopzašdi "The girls vied in playing the lute *(ḍarb al-'ūd)*." QUB·ZAŠUVR· QUB·ZAŠMA'Q qopzašūr qopzašmāq. qopzaš-

:: 'ULA'R· 'K̄Y QAR·ΓAŠDIY olār ekki qarγašdi "They cursed each other *(talā'anā)*." QAR·ΓAŠUVR· QARΓAŠMA'Q qarγašūr qarγašmāq. qarγaš-

:: 'ULA'R· 'IK̄Y QIR·ΓAŠ·DIY olār ekki qirγašdi "The two of them qirγaš-

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shunned each other *(a'raḍa . . . 'an ṣāḥibihi)*."[1] QIR·ΓAŠUVR· QIR·ΓAŠM'Q qirγašūr qirγašmāq.

:: 'ULA'R· 'KY YAS·ΓAŠDIY[2] olār ekki tasγašdi "They slapped one another *(talāṭamā)*." YAS·ΓAŠAVR·[2] YAS·ΓAŠMA'Q[2] tasγašūr tasγašmāq. Also for helping and vying. tasγaš-

:: 'UL MANIK BRLA' YUVNK· TUL·ΓAŠ·DIY ol mänig birlä yūŋ tolγašdi "He vied with me in winding *(ta'nīt)* the wool." The same for winding *(layy)* anything; also when the stomach suffers from colic *(lawā)*. TUL·ΓAŠUVR· TULΓAŠMA'Q tolγašūr tolγašmāq. 0 tolγaš-

:: 'UL MANK' SUW·DA' NA'NK QAR·WAŠDY ol maŋa suwda nāŋ qarwašdi "He helped me grope *('awdaqa)* for the thing in the water." Also when one gropes *(ṭalaba . . . bi-yad)* for a thing in the dark. QARWAŠUVR· QAR·WAŠMA'Q qarwašūr qarwašmāq. 0 qarwaš-

:: 'ULA'R· 'IK̄Y QUR·QUŠDIY. olār ekki qorqušdi "The two of them were afraid *(xāfa)* of each other." QURQUŠUVR· QURQUŠMA'Q qorqušūr qorqušmāq. 0 qorquš-

:: 'UL MANK' YUVNK QIR·QIŠ·DIY ol maŋa yūŋ qirqišdi "He helped me shear *(jazz)* the wool (or the camels-hair)." QIR·QIŠUVR· QIR·QIŠMA'Q qirqišūr qirqišmāq. qirqiš-

376 [3] Altered to *jarazat*.
[4] Second A altered from U.
[5] MS. *awram*, read *awrām*.

377 [1] MS. *'araḍa . . . ṣāḥibahu*.
[2] The two dots of the Y written in later.

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:: 'UL MANIK BIR·LA' 'UQ· 'AT̄IY QIZ·LAŠUV ol mānig birlā oq atti qizlašu "He vied with me in shooting arrows and put a girl as the stake *(ja'ala l-xaṭar baynanā l-jāriya)*." QIZLAŠUVR· QIZLAŠMA'Q qizlašūr qizlašmāq. qizlaš-

:: 'UL MANIK BRLA' TAW'R· QAR·MAŠ·DIY ol mānig birlā tawār qarmašdi "He vied with me in plundering *(nahb)* the goods." Also for helping. QARMAŠUVR· QARMAŠM'Q qarmašūr qarmašmāq. Its root-form is: QAR·MA'LAŠ·DIY QAR·MA'LAŠUVR· QARMA'LAŠ·MA'Q qarmālašdi qarmālašūr qarmālašmāq. qarmaš-

:: 'IT· QAMUΓ TUM·LUΓ·DĪY QIS·TAŠDIY [sic] it qamuγ tumluγdin qasnašdi "The dogs (or other) whined and shivered *(harrat, irta'adat)* from the cold." QSTŠDIY [sic] QSTŠMA'Q qasnašur qasnašmāq. 0 qasnaš-

:: 'UL 'IK̄Y KAK·TAŠDIY ol ekki käktäšdi "They harbored rancor against each other *(taḥāqadā)*." KAK·TAŠUVR· KAK·TAŠ·MA'K käktäšūr käktäšmāk. 0 käktäš-

:: 'UL MANKA' YΓIA'J KAR·TIŠ·DIY ol maŋa yiγāč kärtišdi "He helped me notch *(ḥazz)* the wood (or other)." Also for vying. KAR·TIŠUVR· KARTIŠMA'K kärtišūr kärtišmāk. kärtiš-

:: 'UL MANK' YUK KUTRUŠ·DIY ol maŋa yük kötrüšdi "He helped me lift *(rafa')* the load (or other)." KUITRUŠUVR KUTRUŠMA'K kötrüšūr kötrüšmāk. kötrüš-

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:: 'ULA'R· BIYR· BIYRNIK YA'ZUVQIN· KAJRUŠ·DIY olār bīr bīrnig yāzūqin käčrüšdi "They forgave *(ṣafaḥa . . . 'an)* each other's sin." Also if they help each other take someone across *(i'bār)* a canal. KAJRUŠUVR· KAJRUŠMA'K käčrüšūr käčrüšmāk. 0 käčrüš-

:: 'ULA'R· 'IK̄Y TUVN· KAḌRUŠ·DIY olār ekki tōn käḍrüšdi "Each of them dressed *(albasa)* the other in his garment." KAḌRUŠUVR· KAḌRUŠMA'K käḍrüšūr käḍrüšmāk. 0 käḍrüš-

:: 'UVL MANK' 'AT· KAḌ·RIŠ·DIY ōl maŋa āt käḍrišdi "He helped me cut the skinned flesh into strips *(taqdīd al-maslūx)*." KAḌRIŠUVR KḌRIŠM'K käḍrišūr käḍrišmāk. ḳäḍriš-

:: BULIT LA'R QAMUΓ KUK·RAŠDY bulitlār qamuγ kökräšdi "The clouds thundered *(ra'adat)*." :: BUΓ'RA' LA'R· KUK·RAŠDIY buγralār kökräšdi "The stallions bellowed *(tahaddarat)*." The cry *(ṣiyāḥ)* of warriors in battle is likened to it, thus :: 'AL·B· LA'R KUK·RAŠDIY alplār kökräšdi "The warriors roared *(tahaddarat)*." kökräš-

Verse [= 508 qāḍ]: V

KAL·DIY 'ASIN· 'AS·NAYUV	käldi äsin äsnäyü
QA'D·QA' TUKAL 'US·NAYUV	qāḍqa tükäl ösnäyü
KIR·DIY BUDUVN QUS·NAYUV	kirdi bodūn qasnayu
QARA' BULIT· KUKRASUVR	qara bulit kökräšūr

Describing spring: "The breeze came blowing, it was like a blizzard (in its blowing of wind and mist), the people [came in] shivering (from the cold), the black cloud thundered." 0 KUK·RASUVR· KUK·RASMA'K kökräšūr kökräšmāk.

:: 'ULA'R· 'IK̄Y SUNKVK KAM·RUŠ·DIY olār ekki sūŋūk kämrüšdi "They vied in sucking the marrow *(tamaṣṣaṣā)* from the bone." KAM·RUŠUVR· KAM·RUŠMA'K kämrüšūr kämrüšmāk. kämrüš-

:: 'ULA'R· 'IK̄Y TAWA'R· KIZLAŠ·DIY olār ekki tawār kizläšdi "The two of them hid *(katamā)* their goods (or other) from each other." KIZLAŠUVR· KIZLAŠMA'K kizläšūr kizläšmāk. 0 kizläš-

:: 'UL 'ANKAR 'UQ· KAZLAŠ·DIY ol aŋar oq käzläšdi "He vied with him in notching *(tafwīq)* the arrow." Also for helping.[1] KAZLAŠUVR KAZLAŠMA'K käzläšūr käzläšmāk. käzläš-

:: 'UL MANIK BIRLA' KUZLAŠ·DIY ol mānig birlā közläšdi "He vied with me in looking *(ru'ya)*, we eyed each other *('āyana)*." KUZLAŠUVR· KUZLAŠMA'K közläšūr közläšmāk. közläš-

:: KAS·LIS·DIY NA'NK käsläšdi nāŋ "The thing's limbs were cut off *(inqaṭa'a ārāb)*, käsläš-

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its parts were separated *(infaṣala ajzā')*." KAS·LĄIŠUVR KĄS·LĄIŠMA'K käsläšūr käsläšmāk.

:: 'UL 'ANIK BIRLA' KUK·LAŠDIY ol anig birlā kökläšdi "He attached himself *(taṣabbaṭa, taṣabbaka)* to him." This is a variant of: KUK·TAŠ·DIY köktäšdi. :: 'UL 'ANKAR köktäš- D
'AḌAR· KUK·LAŠ·DIY ol aŋar aḍār kökläšdi "He [helped him][1] to tighten the bands of the saddletree *(šadd ribāṭ ḥanw as-sarj)*." :: 'UL 'ANIK BIRLA' KUK·LAŠ·DY ol anig birlā kökläšdi "He established clan ties *('aqada . . . 'aqd al-'ašīra)* with him." KUK·LAŠUVR· KUK·LAŠMA'K kökläšūr kökläšmāk. The latter is Bulγār dialect.

D

This section has four aspects:

G

(1) With the meaning of helping or vying in the action. Example :: 'UL MANK' YUK KUTURUŠDIY ol maŋa yük kötrüšdi "He helped me carry *(ḥaml)* the load." I have already mentioned [325-326] that the particle: MANK' maŋa implies helping, and the particle: MANIK BIR·LA' mānig birlā implies vying. Example :: 'UL MANIK BIRLA' SAK·RIŠ·DY ol mānig birlā sekrišdi "He vied with me in jumping, to see which of us was stronger in it *(wāṭabanī mubārāṭan li-yurā ayyunā ajlad fīhi)*."

(2) As a branch-off[2] from biliterals. Example :: QAJ·TIY qačti "He fled," QAJURDIY qačurdi "He caused to flee," QAJRUŠ·DIY qačrušdi "He fled from each other." The *šīn* implies reciprocity. :: SUVW KAJ·TIY sūw käčti "He crossed the water," KAJUR·DIY käčürdi "He caused him to cross," KAJ·RUŠ·DIY käčrüšdi "They caused each other to cross, or helped each other across." A letter is added to the biliteral and it becomes triliteral; a letter is added to the triliteral and it becomes quadriliteral.

(3) As a verb formed from biliteral[3] nouns and taking on the meaning of a stake *(xiṭār, qimār)*. The suffix is *lām* and *šīn*. Example :: 'UL MANIK BRLA' 'UQ· 'AT̄IY 'TLAŠUV

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378 [1] Either vying and helping should be reversed, or aŋar should be anig birlā.
379 [1] Emendation is now covered by repair tape.
[2] MS. *farγ al-farγ*, read *farᶜ al-farᶜ*.
[3] MS. *ṭulāṭiyya*, read *ṯunā'iyya*.

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ol mānig birlā oq atti atlašu "He had an archery contest with me with a horse as the stake, the winner to take it." This is a general rule by which verbs may be formed from nouns[4] no matter how long the noun is. :: 'UL MANIK BIRLA' 'UY·NA'DIY KUKRUJ·KUVN·LAŠUV ol mānig birlā oynādi kögürčgünläsi "He played with me with a dove as the stake." :: 'UL 'T YARŠDY MANIG BYL' TAWŠГ'NLŠUV ol at yarišdi mānig bīlā tawisγānlašu "He raced horses with me with

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a rabbit as the stake, the winner to take it." All the verbs follow this rule.[1]

(4) As a simple verb without any of these meanings. However, there are few of this type. Example :: 'IYŠ BURŲŠ·DIY [sic] īš borbašdi "The matter was confused *(iltaxxa)* [368]." :: YB· BUY·MAŠ·DIY yip boymašdi "The yarn was tangled and could not be untangled *(iltāṭa . . . fa-lā yanšariḥu)* [530]."

Q

:: 'ĀJ· 'AR· BAГ·RIQTY āč är baγriqti "The hungry man's loins stuck to his liver *(laṣiqa xāṣira . . . bi-l-kabid)*." baγriq-

:: BUL·DUQTY NA'NK bulduqti nāŋ "The thing was found *(wujida)*." BULDUQA'R BULDUQM'Q bulduqār bulduqmāq. bulduq-

:: 'AR· YAГY Q' TUT·SUQ·DIY är yaγiqa tutsuqdi "The man was taken captive *(uxiḍa . . . fī yad)* by the enemy." TUTSUQA'R· TUTSUQM'Q tutsuqār tutsuqmāq. 0 tutsuq-

:: 'AR· TUNJUQ·TIY är tunčuqti "The man was clogged up so that he could not breathe *(γamma . . . ḥattā lam yaqdir an yatanaffasa)*." :: SUГUR· TUNJUQ·TIY suγur tunčuqti "The weasel hibernated *(daxala . . . wajārahu šātiyyᵃⁿ lā yaxruju minhu ilā r-rabī')*." The same for any animal that has this practice. TUN·JIQA'R· TUN·JQM'Q tunčiqār tunčiqmāq. tunčuq-

:: YAГY SAN·JIQ·TIY yaγi sančiqti "The enemy was routed *(huzima)*."[2] Also if a man is stabbed *(ṭuʿina)*. SAN·JQ'R SANJQM'Q sančiqār sančiqmāq. sančiq-

:: 'AR· YAГY QA' BAS·SIQ·TIY är yaγiqa bassiqti "The man was attacked at night by the enemy *(bayyata l-ʿaduww ʿalā r-rajul wa-axaḍa ʿalayhi)*." BAS·SIQA'R BAS·SIQM'Q bassiqār bassiqmāq. bassiq-

KUVZDAN YA'Š SAWRUQ·TIY közdän yāš sawruqti "The tear trickled *(taraššaša)* from the eye." Also of water in flowing rivers when it surges *(māja wa-ḍtarabat amwājuhu bi-fawarān)*." sawruq-

Verse:

379 [4]MS. *yurakkabu min al-asmā' wa-l-afʿāl*; the *wa-* is an addition by a later hand and should be omitted.

380 [1]This sentence cannot now be read in MS. Translation follows EP.
[2]MS. *hazama.*

KUVZUM YAŠIY SAWRUQUB QUVḌIY 'AQA'R·
BIĽNIB· 'AŽUVN· 'AM·KAKIN TUVKAL· 'UQA'R· V
közüm yaši sawruqup qöḍi aqār
bilnip ažün ämgäkin tükäl uqar

"My tears trickle [and flow down] because they know the cares of the world [and understand completely]." 0 SAWRUQA'R SAWRUQM'Q sawruqār sawruqmāq.

K

:: 'ANIK YAŠUT· 'IYŠIY BIL·SIK·TIY anig yašut īši bilsikti "His hidden affair became known *('urifa)*." bilsik-

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BIL·SIKA'R· BIL·SIKMA'K bilsikār bilsikmāk.

L

:: 'ANIK 'IYŠY BUR·BALDIY anig īši borbaldi "His affair was in disorder *(tašawwaša)*." BUR·BALVR· BUR·BALMA'Q borbalūr borbalmāq. 0 borbal-

:: QA'B· BUK·SUL·DY qāp bögsüldi (?) "The wineskin burst *(tafazzara)*." The same for any vessel[1] that bursts and splits open *(tafazzara, tašaqqaqa)*. BUK·SULUVR BUKSULM'K bögsülür bögsülmāk. bögsül- ?

:: YIГA'J TURBUL·DIY yiyāč törpüldi "The wood was planed with an adz *(sufina . . . bi-l-misfan)*." TURBULVR· TURBLM'K törpülür törpülmāk. törpül-

:: YARMA'Q TAR·TIL·DIY yarmāq tartildi "The dirham (or other) was weighed *(wuzina)*."[2] TARTILVR TARTILM'Q tartilür tartilmāq. Also of a rope, or other, that is stretched *(mudda)*. tartil-

:: TARIYK' YA'Г TUR·TULDIY tārīkā yāy türtüldi "The oil was rubbed *(luṭixa)* on the skin (or other)." TURTULVR TURTULM'K türtülür türtülmāk. türtül-

:: JAR·TILDY NA'NK čärtildi nāŋ "The thing slipped away or escaped *(fāta)*." JARTILVR JARTILMA'K čärtilür čärtilmāk. Proverb: 'AR·DAM· SIZ·DAN· QUT· JAR·TILUVR ärdämsizdän qut čärtilür 0 "Fortune slips away from the man without virtue and good manners." čärtil- P

:: YIYL· TAT·RUL·DIY yēl tetrüldi "The wind turned around *(inqalaba)* (from south to north or from north to south)." :: TATRULDIY NA'NK tetrüldi nāŋ "The matter turned around or was reversed *(inqalaba, inʿakasa)*." :: 'AR· QILQY TAT·RULDIY är qilqi tetrüldi tetrül-

381 [1]MS. *ṭurūf*, read *ẓurūf*.
[2]MS. *wazana.*

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The man's character (or other) turned bad *(sa'a)*." TATRULUVR TAT·RULM'K tetrülür tetrülmāk. 0

:: 'AT· TUΓ·RAL·DIY ät toγraldi "The meat (or other) was carved *(quṭi'a . . . muxardal^an)*." TUΓRALUVR TUΓRALMA'Q toγralür toγralmāq. 0 toγral-

:: TUVN KIYR·DAN TUΓ·RALDIY tōn kīrdän toγraldi "The garment became tattered *(tafazzara)* because of dirt." Also if there appear splits *(šiqāq)* in a leg, or in any woven material. TUΓ·RALUVR TUΓRALM'Q toγralür toγralmāq.

:: TALQIL·DIY NA'NK talqildi nāṇ "The thing was pushed *(inṣadama, indafa'a)*." Hence :: 'YŠ TAL·QILDIY īš talqildi "The matter was put off *(indafa'a)*." :: YUK TAL·QIL·DIY yük talqildi "The load was pushed inside the rope *(indafa'a . . . fī l-ḥabl)*."[3] TAL·QILUVR·TAL·QIL·MA'Q· talqilür talqilmāq. talqil-

:: 'ANIK· YUVZIY TIR·MAL·DIY anig yūzi tarmaldi "His face was scratched *(xudiša)*." TARMALUVR· TIR·MAL·MA'Q· tarmalür tarmalmāq. 0 tarmal-

:: JIΓ·RIY JAWRUL·DIY čiγri čäwrüldi "The pulley turned *(dārat)*." Also for anything čäwrül-

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that rotates *(istadāra)*. JAW·RULUVR· JAW·RUL·MA'K· čäwrüllür čäwrülmāk. 0

:: JAWIΓ JAR·MALDY čawiγ čärmäldi "The whip strap (or the like) was coiled and plaited *(luwwiya, rummila)*." JARMALUVR JARMALMA'K čärmälür čärmälmāk. 0 čärmäl-

:: SURTUL·DIY sürtüldi (nāṇ) "The thing rubbed or scratched itself *(insaḥaqa, insaḥaja)*." Also if someone else does it—transitive or not transitive [i.e. passive or middle]. :: TARIYKY YA'Γ SUR·TUL·DY tärīkä yāγ sürtüldi "Oil was rubbed *(luṭixa)* on the leather (or other)." SURTULVR SURTULM'K sürtülür sürtülmāk. 0 sürtül-

:: BIJA'K· TA'M·QA' SAN·JIL·DIY bičāk tāmqa sančildi "The knife was driven *(irtazza)* into the wall (or other)." :: SUW· SAN·JIL·DIY sü sančildi "The troops were routed *(inhazama)*." Its root-meaning is from the phrase: 'AR·KA' BIJA'K SAN·JIL·DY ärkä bičāk sančildi "The man was stabbed *(wuji'a)* with a knife." SANJLVR SANJLM'Q sančilür sančilmāq. sančil-

:: 'AW· SUB·RUL·DIY äw süprüldi "The house was swept *(kunisa)*." If you get angry with a person you say: SUB·RUK [sic] süprül meaning "Go as sweepings without anyone caring about them." SUBRULUR SUBRULMA'K süprülür süprülmāk. 0 süprül-

:: BALIQ 'LIK·DIN SIḌ·RIL·DIY baliq äligdin siḍrildi "The fish slipped *(tazallaqa)* out of the hand." The same for anything slippery when it slides *(tamallaṣa)* out of the hand, or siḍril-

381 [3]MS. *jabl*.

other. :: YUVL· SIḌRILDY yōl siḍrildi "The road was inspected from all angles *(nuẓira[1] fī ṭ-ṭarīq bi-jamī^ zāwiyatihi)*." SIḌRILUVR SIḌRILMA'Q siḍrilür siḍrilmāq. :: 'AR· TA'M·DIN SIḌ·RIL·DY är tāmdin siḍrildi "The man slipped *(tazallaqa)* off the wall (or other)." 0

:: SUVW· SAWRUL·DIY sūw sawruldi "The river surged with waves *(māja l-wādī bi-fawrān wa-γalyān)*." Also, of a kettle, when some of the soup is drawn off *(rufi'a)* with a ladle and then put back *(rudda)* again in order for it to simmer down. :: TARIΓ SAW·RUL·DIY tariγ sawruldi "The grain was winnowed *(ḏurriya)*." :: YA'Š KVZDIN SAWRUL·DIY yāš kōzdin sawruldi "The tear trickled *(tarāššaša)* from the eye." Verse: sawrul-

TUN KUN TURUB· YΓLAYUV	tün kün turup yiγlayu	V
YA'ŠIM MANIK SAWRULUVR·	yāšim mānig sawrulür	

0 "I cry day and night, the tears pour *(yansakibu)* from my eyes." 0 SAW·RULUVR SAWRUL·MA'Q· sawrulür sawrulmāq. 0

:: BIYR· NA'NK· BIYR·KA'

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SIΓ·ZAL·DIY bīr nāṇ bīrkä siγzaldi "One thing was inserted forcefully *(tadaxxala . . . bi-kulfa)* into another"—as a peg is inserted into the handle of an ax or spade in order to keep it tight, or as a thong is inserted between two stitch-holes [233 siγzaγ]. SIΓZALUVR SIΓ·ZALMA'Q siγzalür siγzalmāq. 0 siγzal-

:: 'AR· BUY·NIY SAT·ΓALDIY är boyni satγaldi "The neck of the man (or other) was stepped on *(xuṭṭiyat)*." Also of a debt that is offset *(uqtuṣṣa)* by something that compensates for it. SATΓALUVR· SAT·ΓALM'Q satγalür satγalmāq. satγal-

:: YINK SIT(Y)ΓAL·DIY[1] yeṇ sitγaldi "The sleeves were rolled up *(summira)*." SITΓALUR· SITΓALM'Q sitγalur sitγalmāq. sitγal-

:: BALIQ SAIR·MAL·DIY baliq sarmaldi "The fish was taken out *(uxrija)* of the water—as though it were strained *(ṣuffiya)* from the water." Also :: TUTM'J SAIR·MAL·DIY tutmāč sarmaldi "The Tutmāč was strained from the kettle." The same for other things. SAR·MALUVR· SAR·MALM'Q sarmalür sarmalmāq. 0 sarmal-

:: 'ANIK TUVNY BAŠINK' SAR·MAL·DIY anig tōni bašiṇa sarmaldi "His garment tangled *(iltaffa)* on his head." SAR·MALUVR· SAR·MALMA'Q sarmalür sarmalmāq. Also for other things. This is an intransitive verb. 0

:: 'URA'ΓUT· QURTULDIY urāγut qurtuldi "The woman gave birth *(waladat)*." :: 'AR· 'AM·KA'K·TIN QURTULDIY är ämgāktin qurtuldi "The man was delivered *(najā)* from the difficulty." Verse: qurtul-

'UḌLK YARAΓ· KUZTIY	öḏläg yaraγ közätti	V
'UΓRIY TUZAQ· 'UZUTIY	oγri tuzaq uzatti	

382 [1]MS. *naẓr*.
383 [1] T also has two dots below (indicates Y).

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BAK LA'R BAKIN· 'AZĪTY beglār begin azitti
QAJSA' QALY QURTULUVR· qačsa qali qurtulūr
"Time awaited an opportunity, it stretched out its net[2] secretly (under the ground), and it led astray the emir of emirs (as if to say, Afrasiyāb); how then can he escape *(yanjū)* from it by fleeing?" 0 QURTULUVR QURTULM'Q qurtulūr qurtulmāq. Its root-form is: QUTUL·DIY qutuldi [329].

:: 'ANIK QAR·TIY QARTAL·DIY anig qarti qartaldi "The scab of his wound was removed *(nuki'at)*." QARTALVR QAR·TALMA'Q· qartalūr qartalmāq. qartal-

:: 'NIK BAŠINKA' TA'Š· QIR·JAL·DIY anig bašiṇa tāš qirčaldi "The stone struck *(aṣāba)* his head and fractured the skull *(šajjaja)*."[3] QIR·JALVR QIRJALM'Q qirčalūr qirčalmāq. qirčal-

:: SUVW· 'ALMA'DIN QUT·RUL·DY sūw olmadin qutruldi "The water was poured *(ufri'ya)* out of the jar." The same for any liquid. QUT·RULUVR QUTRULM'Q qutrulūr qutrulmāq. 0 qutrul-

:: ANIK BUVY·NNIY[4] QAḌ·RIL·DY anig bōyni qaḍrildi "His neck twisted *(iltawā)*." Also if someone else twists it—transitive or not transitive [i.e. passive or middle]. QAḌ·RILVR QAḌRIL·MA'Q· qaḍrilūr qaḍrilmāq. qaḍril-

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:: BUΓDA'Y· QAW·RUL·DIY buγdāy qawruldi "The wheat (or other) was fried *(quliyat)*." A variant of *γayn* [i.e. qaγrul-]. QAWRLUVR QAW·RULM'Q qawrulūr qawrulmāq. qawrul- qaγrul- D

:: QUBUZ· QUB·ZAL·DY qopuz qopzaldi "The lute was played *(ḍuriba)*." QUB·ZA'LUR QUBZAL·M'Q qopzālur qopzalmāq. QUB·SA'L·DIY qopsāldi with *sīn* is a variant. This type [of alternation in Arabic] is common, as in the expression *kabš rabīz wa-rabīs*[1] meaning "[a ram] with compact flesh." 0 qopzal- qopsal- D

:: 'TM'K 'UŠAL·DIY TAW·ŠAL·DIY ätmāk ušaldi täwšäldi "The bread (or other) was crumbled *(futta)*." 'UŠAL·DIY ušaldi is the root-word [107]. TAW·ŠALUVR TAWUŠALM'K[2] täwšälūr täwšälmāk. täwšäl-

:: YIB· TAF·ŠALDIY[2] yip tüwšäldi (?) "The yarn became tangled *(iltāṭa)* (from being handled too much)." Also for other things. TUW·ŠALUVR· TUW·ŠALMA'K tüwšälūr tüwšälmāk. tüwšäl- ?

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383 [2] MS. *ḥibālahu*, read *ḥibālatahā*.
[3] MS. *šaḥḥaja*.
[4] Altered from BUVYNY?
384 [1] Altered to *ra'īz wa-ra'īs* (dot of *b* not indicated).
[2] Second A altered to U (?).

:: 'UQ· QUW·ŠAL·DY oq qowšaldi "The arrow was straightened with an arrow-straightener *(ṭurrida . . . bi-ṭarīda li-yatamallasa)*." QUWŠALUVR QUWŠALMA'Q qowšalūr qowšalmāq. qowšal-

:: YA'K QAR·ΓALDY yāk qaryaldi "The devil (or other) was cursed *(lu'ina)*." QAR·ΓALVR QARΓALM'Q qaryalūr qaryalmāq. 0 qaryal-

:: 'IYŠDIYN QURQUL·DY īšdīn qorquldi "One was frightened *(xīfa)* at the matter." QURQULVR QURQULM'Q qorqulūr qorqulmāq. qorqul-

YVNK QIRQILDY yūṇ qirqildi "The wool (of a sheep, or other animal) was sheared *(juzza)*." QIRQILVR QRQLM'Q qirqilūr qirqilmāq. 0 qirqil-

:: YΓ'J KAR·TILDY yiγāč kärtildi "The wood (or other) was notched *(ḥuzza)*." :: QUL BUY·NY KARTILDY qul boyni kärtildi "The slave was humbled *(ḏullila)*"—although this derives from "notching [the neck]" it is used to express humiliation. KARTILVR KRTIL·M'K kärtilūr kärtilmāk. 0 kärtil-

:: TUVN KAḌRUL·DY tōn käḍrüldi "The garment (or other) was put on someone by someone else *(lubbisa)*." KAḌRULUVR· KAḌRUL·M'K käḍrülūr käḍrülmāk. käḍrül-

:: QUVY· KḌRLDY qōy käḍrildi "The mutton was cut in strips *(quddat . . . min al-qadīd)*." KḌRLVR KḌRLM'K käḍrilūr käḍrilmāk. käḍril-

:: TAW'R 'AWKA' KIKRUL·DY tawār äwkä kigrüldi "The goods were brought *(udxila)* into the house (or other)." KKRULVR KKRVLM'K kigrülūr kigrülmāk. kigrül-

This section has two aspects: G

(1) It forms passive verbs from triliterals. Example :: YARMA'Q TARTILDIY yarmāq tartildi "The dirham was weighed *(wuzina)*."

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:: 'YŠ 'URTUL·DIY īš örtüldi "The matter was obscure *(iltabasa)*." In this aspect it agrees with the *nūn* section.

(2) It forms simple verbs. Example :: QURTULDY qurtuldi "He escaped *(najā)*." :: SARMALDY sarmaldi "(The thing) tangled *(iltaffa)*."

N

:: 'LK BARTINDY älig bärtindi "The hand was bruised *(waṭa'at)* (from a blow, or the like) and became weak and limp *(badā fīhā wahn wa-futūr)*." BARTINVR BARTINM'K bärtinūr bärtinmāk. 0 bärtin-

:: YΓ'IA'J BURLAN·DY yiγāč bürländi "The trees budded *(barhamat* [defined]*)*." BUR·LANVR BURLANM'K bürlanūr bürlänmāk. 0 bürlän-

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:: 'AR· 'IL·KY BUŠ·ΓUN·DIY är älgi bošyundi "[The man's] hand was dislocated *(inxala'at)* and he was put out of work *(fatara 'an al-'amal)*." The same for a foot.[1] BUŠ·ΓUNVR BUŠΓUN·M'Q bošyunūr bošyunmāq. The root-form of this is: BUŠUN·DIY bošundi [338]. 0 — bošyun-

:: SUVW BUL·ΓAN·DIY sūw bulγandi "The water became muddy *(takaddarat)*." :: KUNKUL BUL·ΓAN·DIY könül bulγandi "One became nauseous from eating something with filth in it *(ẓalimat aṭ-ṭabī'a min akl šay' fīhi qaḏar)*." If one vomits *(qā'a)* you also say: KUNKUL BULΓANDY könül bulγandi. :: BAK 'NKAR BULΓAN·DIY beg aŋar bulγandi "The emir was angry *(γaḍiba)* with him." BULΓANVR bulγanūr. :: 'IYL BUL·ΓAN·DIY ēl bulγandi "The realm was in a turmoil *(tašawwašat)*." BULΓANM'Q bulγanmāq. 0 — bulγan-

:: 'AR· 'IYŠ·QA' BAS·LAN·DY är īšqa bašlandi "The man undertook to do the job *(axaḏa . . . fī l-'amal wa-ẓahara amruhu)*." :: QUVY· TA'Γ·Q' BASLAN·DY qōy tāγqa bašlandi "The sheep were driven *(insāqat)* to the mountain." :: TARIΓ BAŠ·LAN·DIY tarīγ bašlandi "The grain was in ear *(tasanbala)*." BAS·LAN·M'Q· bašlanmāq. — bašlan-

:: 'UTUNK BAΓ·LAN·DIY otuŋ baγlandi "The firewood was tied together *(ḫuzima)*." :: 'VZINK' 'UTUNK BAΓ·LAN·DIY özinä otuŋ baγlandi "He gathered the firewood and tied it by himself *(infarada bi-l-iḫtiṭāb wa-ḫazama[2] li-nafsihi ḫuzmat^an)*." BAΓ·LANUVR· BAΓ·LAN·MA'Q· baγlanūr baγlanmāq. :: QUVY· BAΓ·LAN·DIY qōy baγlandi "The sheep (or other) were tied down *(rubiṭa)*." — baγlan-

:: TUVN· BAΓ·LAN·DIY[3] tōn boγlandi "The garment was packed in a case *('ubbiya bi-ṣ-ṣiwān)*." BAΓLANVR[3] BUΓLANM'Q boγlanūr boγlanmāq. 0 — boγlan-

:: 'AT· BUΓ·LUNDY at boγlundi "The horse (or other) choked *(ixtanaqa)*." BUΓ·LNVR BUΓLNM'Q boγlunūr boγlunmāq. — boγlun-

:: BAKLANDY N'NK bäkländi nāŋ "The thing was made firm *(istaḥkama)*." :: 'AR·'AWINDA' BAK·LAN·DIY är āwindā bäkländi "The man entrenched himself *(taḥaṣṣana)* in his house; or he was confined *(ḫubisa)* in it." BAK·LAN·DY N'NK bäkländi nāŋ "The thing was kept or guarded *(ḫufiẓa)*"—transitive or not transitive. The latter — bäklän-

D

is Oγuz dialect. BAK·LANUVR BAK·LANM'K bäklänūr bäklänmāk. 0

:: 'URA'ΓUT· BAK·LAN·DY urāγut begländi "The woman married *(tazawwajat)*." BAK·LANUVR· BAK·LANM'K begländr beglänmāk. 0 — beglän-

:: BUK·LUN·DIY NA'NK büklündi nāŋ "The thing bent or folded *(in'aṭafa, taṭannā)*."[1] BUK·LUNUVR· BUK·LUNM'K büklünür büklünmāk. — büklün-

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385 [1] MS. *rajul*, read *rijl*.
[2] MS. *ḫuzima*.
[3] First A altered from U by later hand.

386 [1] MS. *yuṭannā* (*u* and two dots of *y* by later hand).

:: SUVW· BUK·LUN·DIY sūw böglündi "The water gathered in a pool *(istanqa'a)*." Hence :: SUV BUK·LUN·DY sü böglündi "The troops mustered *(ijtama'a)*." BUK·LNUVR BUK·LUN·M'K böglünür böglünmāk. 0 — böglün-

:: QUŠ· TAL·BINDY quš talpindi "The bird was agitated and fluttered its wings *(iḍṭaraba . . . wa-xafaqa bi-jināḥayhi)*." The same for anything that is agitated. TAL·BINUVR TALBIN·M'Q talpinūr talpinmāq. 0 — talpin-

:: 'AR· 'UΓLINK' TARTIN·DIY är oγlıŋa tartindi "The man was solicitous for *(ašfaqa 'alā)* his child"—he wanted any good thing that was given to him, or any food, to belong to his child. :: 'UL 'AWK' TARIΓ TARTIN·DIY ol äwkä tarıγ tartindi "He pretended to convey *(yanqulu)* wheat to[2] his house." Also when nomads get provisions *(imtāra)* from the sedentary populace. TARTINUVR· TARTINMA'Q tartinūr tartinmāq. 0 — tartin-

:: 'UL 'UVZIYNK' YA'Γ TURTUN·DIY ol özinä yāγ türtündi "He rubbed *(iddihān)* himself with oil." Also if he pretended to do so. TURTUNUVR TURTNM'K türtünür türtünmāk. 0 — türtün-

:: TABRANDY N'NK täprändi nāŋ "The thing moved *(taḥarraka)*." TABRANVR TBRNM'K täpränür täpränmāk. 0 — täprän-

:: 'UL 'UVZIYNK' 'AT· TUΓ·RAN·DIY ol özinä ät toγrandi "He pretended to cut *(yaqṭa'u)* meat (or other) for himself." TUΓRANUVR TUΓRANM'Q toγranūr toγranmāq. — toγran-

:: 'AR· TAWRAN·DIY är tawrandi "The man pretended to go quickly *(yasta'jilu fī s-sayr)*." TAW·RANVR TAWRANM'Q tawranūr tawranmāq. 0 — tawran-

:: BAK 'NKAR TAR·SIN·DY beg aŋar tärsindi "The emir was angry *(γaḍiba)* with him." :: BA'Š TARSIN·DIY bāš tärsindi "His wound or sore broke open again after healing *(nukisa . . . ba'da ndimāl)*." TAR· SINUVR TARSINM'K tärsinür tärsinmāk. 0 — tärsin-

:: 'AR· 'YŠTA' TALIM TAW·ŠIN·DIY är īšta tälim täwšindi "The man was very active *(i'tamala . . . wa-taḥarraka kaṯīr^an)* in the matter." TAW·ŠUNUVR TAWŠNM'K täwšinür täwšinmāk. 0 — täwšin-

:: 'AR· 'ŠIΓ TAT·ΓAN·DY är ašıγ tatγandi "The man found the food tasty and smacked his lips *(talaḏḏaḏa, tamaṭṭaqa)*." TAT·ΓANUVR TAT·ΓAN·MA'Q tatγanūr tatγanmāq. 0 — tatγan-

:: 'AR· 'ULIN·DIY

TUL·ΓAN·DY är ulindi tolγandi "The man writhed with pain *(iltawā . . . min waja' bihi wa-taqallaba min janb ilā janb)*." :: 'AR· 'UVZIY TUL·ΓAN·DIY är özi tolγandi "The man was — tolγan-

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386 [2] MS. *min*, error for *ilā*?

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seized with dysentery *(axaḍa r-rajula l-ḥayḍa wa-z-zaḥīr).*" :: 'UL 'UVZINK' YUVNK TUL·ΓANDY ol ōzinā yūn tolγandi "He wound the wool in skeins *('ammata . . . 'amīta)* for himself." TUL·ΓANVR TULΓANM'Q tolγanūr tolγanmāq. 0

:: 'UL MN·DIN TURQIN·DY ol mindin turqindi "He was ashamed *(istaḥyā)* before me concerning a matter which he wanted but held back from out of shame." TRQINUVR TURQINMA'Q turqinūr turqinmāq. 0 turqin-

:: JIΓ·RIY TAZKIN·DY čiγri täzgindi "The pully (or other) turned *(dārat).*" :: 'UL YYRIK TAZKIN·DY ol yērig täzgindi "He travelled about *(ṭāfa)* the land." The same for anyone who travels about a place. TAZKINVR TAZKINM'K täzginūr täzginmāk. täzgin-

:: 'UL 'ANKAR BULΓAN·DY TAL·KAN·DY ol anar bulγandi tälgändi "He was angry and annoyed *(γaḍība, ḥarida)* with him." You do not use: TAL·KAN·DY tälgändi alone but only as the complement of: BUL·Γ AN·DIY bulγandi. TAL·KANUVR TALKANM'K tälgänūr tälgänmāk. 0 tälgän-

:: TA'M TUBLUN·DY tām toplundi "The wall (or other) was bored through *(taṭaqqaba).*"[1] TUBLUNVR TUBLUNM'Q toplunūr toplunmāq. 0 toplun-

:: YΓA'J TUPLAN·DY yiγāč tüpländi "The trees took root *(ta'aṣṣala).*"[2] :: 'AR· TUBLAN·DIY är tüpländi "The man became wealthy *(tamawwala).*" Also of anything that takes root *(ta'aṣṣala).*[2] TUBLANVR TUBLANM'K tüplänūr tüplänmāk. 0 tüplän-

:: 'AR· 'IYŠ·TIN TIḌ·LINDY är īštin tiḍlindi "The man refrained *(imtana'a)* from work (or other)." Also if he is hesitant *(tawaqqafa)* in speaking. TIḌ·LINVR TIḌLINM'Q·tiḍlinūr tiḍlinmāq. 0 tiḍlin-

:: 'ALKIN· TUŠLAN·DY elgin tüšländi "The traveller halted at midday for a siesta before proceeding *(ta'arrasa . . . wa-nazala li-yuqayyila ṭumma yanhaḍa).*" TUŠLANVR TUŠLANM'K tüšlänūr tüšlänmāk. 0 tüšlän-

:: 'AT· TAR·LAN·DY at tärländi "The horse (or other) sweated *('ariqa).*" TARLANVR TARLANM'K tärlänūr tärlänmāk. tärlän-

:: TURLUN·DIY NA'NK türlündi nān "The thing rolled up or folded up *(inṭawā, inzawā).*" TUR·LUNVR TURLUNM'K türlünür türlünmāk. türlün-

Verse: V

'IḌIM·NY 'UKAR MAN iḍimni ögärmän
BLIKNY YUKAR· MAN biligni bögärmän
KUNKUL·NY TUKAR· MAN könülni tügärmän
'AR·DAM 'UVZA' TUR·LUNVR ärdäm üzä türlünür

"I praise God (for His favors), I accumulate excellence [lit. wisdom] (by His grace), I tie my heart (with that, for my heart) is rolled up *(yanṭawī)* with virtues." 0

387 [1]MS. *yṭaqab.*
[2]MS. *ta'ajjala.*

:: TUZLUN·DY YYR· tüzlündi yēr "The ground (or other) was levelled *(suwwiyat).*" [II. 192/243] tüzlün-

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A variant of: TUZUL·DIY tüzüldi [332]. Also :: 'IYŠ· TUZLN·DY īš tüzlündi "The matter (or other) was straightened out *(istaqāma).*" TUZLUNVR TUZLUNM'K tüzlünür tüzlünmāk. D

:: 'AT· TUZLAN·DIY āt tuzlandi "The meat (or other) was salted *(tamallaḥa).*" TUZLANUVR· TUZLANM'Q tuzlanūr tuzlanmāq. 0 tuzlan-

:: YINJUV TIZLIN·DY yinčü tizlindi "The pearls (or other) were strung together *(intaẓama).*" TIZLINUVR TIZLNM'K tizlinür tizlinmāk. tizlin-

:: BIYR· NA'NK BIYR·K' TUŠ·LAN·DIY bīr nān birkä tušlandi "One thing faced another and was opposite it *(tawajjaha, kāna bi-izā'ihi).*"[1] TUŠLANUVR TUŠLANM'Q tušlanūr tušlanmāq. tušlan-

:: 'UΓLA'N TIŠLAN·DY oγlān tišländi "The baby teethed *(xarajat asnān aṣ-ṣabī).*" :: 'UR·Γ A'Q TIŠ·LANDY oryāq tišländi "The teeth of the sickle were sharpened *(ḥuddidat asnān al-minjal).*" TIŠ·LANVR TIŠLANM'K tišlänür tišlänmāk. 0 tišlän-

SUVW BUΓZDA' TUK·LUN·DY sūw boγuzda tüglündi "The water was caught *(in'aqada)* in the throat and the man choked on it." :: YIB· TUK·LUNDIY yip tüglündi "The thread (or other) became knotted *(in'aqada).*" TUKLNVR TKLNM'K tüglünür tüglünmāk. tüglün-

:: SUVW TUK·LUN·DIY sūw töklündi "The water was poured out *(inṣabba, sukiba).*" TUKLUNVR TUKLUNMA'K töklünür töklünmāk. töklün-

:: YIΓA'J· TIK·LIN·DY yiγāč tiklindi "The piece of wood (or other) was set upright *(inṭaṣaba).*" TIKLINUVR TIKLNM'K tiklinür tiklinmāk. 0 tiklin-

:: 'AR· 'UVZIY JIAR·LAN·DIY är özi čärländi "The man was sick *(i'talla)* and his body was heavy *(ṭaqula).*" JIR·LANVR JIR·LANM'K čärlänür čärlänmāk. Hence :: 'ANIK KUVZY JAR·LAN·DIY anig közi čärländi "His eye was bleary *(ramadat).*" čärlän-

:: 'UL 'NDIN NA'NK JUR·LAN·DY ol andin nān čürländi "He got some profit *(jarra . . . manfa'a)* out of it." JUR·LANUVR JURLANM'K čürlänür čürlänmāk. čürlän-

:: 'UVT· JUΓ·LAN·DIY öt čoγlandi "The fire blazed *(iltahabat).*" Also of the sun when it blazes *(waqa'a luhāb).*[2] JUVΓLANVR JUVΓLNM'Q čöγlanür čöγlanmāq. 0 čoγlan-

:: SUV QAMΓ JUΓLANDY sü qamuγ čuγlandi "The troops all came together *(jā'a . . . bi-qaḍḍihi wa-qaḍīḍihi).*" The same for anything that clusters together *(ta'allaba).* JUΓLANVR JUΓLANM'Q čuγlanür čuγlanmāq. čuγlan-

388 [1]MS. *bārāhu.*
[2]MS. *lu'āb.*

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:: 'AT· JAƓLANDY [sic] ät čawlandi "The meat was undercooked *(talahwaja)*." :: 'AR· JAWLAN·DIY är čawlandi "The man became famous *(ṣāra li-r-rajul ṣīt)*." JAWLANVR JAWLANM'Q čawlanūr čawlanmāq. 0 čawlan-

:: 'AT· YƓ'J· QA'

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SUR·TUN·DIY at yïγāčqa sürtündi "The horse scratched himself *(iḫtakka)* on the tree (or other)." :: 'AR· 'UZIŊK' YA'Ɠ SURTUN·DIY är özïŋä yāγ sürtündi "The man rubbed *(tadhīn)* oil on himself." Also if he pretends to oil something. SURTUNVR SURTUNM'K sürtünür sürtünmāk. 0 sürtün-

:: 'AR· SIT·ƓANDY är sitγandi "The man set to work *(tašammara)*." Also if he tucks up *(šammara)* his garment—transitive or not transitive. SITƓANVR SITƓANM'Q sitγanür sitγanmāq. 0 sitγan-

:: 'AR· TVNIN· SILKIN·DY är tōnin silkindi "The man shook out *(nafḍ)* his own garment." :: 'AR· SILKIN·DY är silkindi "The man shuddered *(iqšaʿarra jild al-insān)*." :: TAWY SILKIN·DY tewe silkindi "The camel trembled *(intafaḍa)*." Proverb: TWY SILKIN·SA' 'ASA'K K' YUVK JQ'R tewe silkinsä äsäkkä yük ciqār "When the camel trembles an ass's load comes out of him." This is coined to advise a person to take the great and leave the small. SLKINUVR SILKINM'K silkinür silkinmāk. 0 silkin- P

:: 'AR· SAJ·LAN·DIY är sačlandi "The man's hair grew *(nabata šaʿr)*." SAJLANVR SAJLANM'Q sačlanūr sačlanmāq. 0 sačlan-

:: QLYJ QYN·DIN SUJ·LUN·DY qilič qïndin sučlundi "The sword was drawn *(insalla)* from the sheath." Also for anything that is withdrawn *(insalla)* from its place. SUJLUNVR SUJLUNM'Q sučlunūr sučlunmāq. sučlun-

:: 'AR· SUW·LUQ· SAR·LAN·DIY är suwluq sarlandi "The man wrapped his turban *(taʿammama)*." :: 'AR· YURK'N·JUV SARLANDY är yörgäńčü sarlandi "The man wrapped on leg-wrappings *(talaffafa . . . bi-l-lifāfa)*." :: YB· YƓ'J· Q' SAR·LAN·DIY yip yïγāčqa sarlandi "The rope was wound *(iltaffa)* on the tree." It is transitive or not transitive. SARLNVR SARLNM'Q sarlanūr sarlanmāq. sarlan-

:: 'AR· 'YŠ·Q' SRLAN·DY är ïšqa sarlandi (?) "The man prepared *(istaʿadda)* for the job."

:: 'AYA'Q· SIR·LANDY ayāq sirlandi "The bowl was smeared with engraving paste *(luṭixat . . . bi-luzūjāt li-yunqaša ʿalayhā)*." SIR·LANVR SIRLNM'Q sirlanür sirlanmāq. 0 sirlan-

:: 'UL SUVZIN MANK' SUZLAN·DIY ol sözin maŋa sözländi "He spoke and expounded to me some of his words *(takallama wa-aẓhara lī baʿḍ kalāmihi)*." SUVZLANUVR SUVZLANM'K sözlänür sözlänmāk. sözlän-

:: SUVW SUZLUN·DIY sūw süzlündi "The water (or other) was filtered *(ṣafā)*." SUZLNVR SUZLNM'K süzlünür süzlünmāk. süzlün-

:: 'AT· SAŠ·LIN·DIY at säślindi "The horse (or other) got free from his bond *(inṭalaqa . . . min waṭāq)*." SŠLNVR SŠLNM'K säślinür säślinmāk. säślin-

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:: SUW·LAN·DIY NA'NK suwlandi nāŋ "The thing became watery *(raṭuba, kaṭura mā)*"[1]-such as fruit which becomes soft because of too much water, or a sore in which there appears yellow water [i.e. pus] and swelling. SUW·LANVR SUWLANM'Q suwlanür suwlanmāq. :: 'ANIK KUVZIY SUW·LAN·DIY anig közi suwlandi "His eyes teared *(sāla damʿ)*." 0 suwlan-

:: 'UL MIN·DIN SAQ·LAN·DIY ol mindin saqlandi "He guarded himself *(ḥaḏira, tawaqqā)* against me." SAQ·LANVR SAQ·LANM'Q saqlanür saqlanmāq. 0 saqlan-

:: 'NIK 'AḌA'QIY 'UVT·KA' SUQ·LUN·DIY anig aḍāqi ütkä suqlundi "His foot went into *(daxalat . . . fī)* a hole." Also of anything that goes into a thing and gets stuck *(istaḥkama)* in it. SUQ·LUNUVR SUQ·LUNM'Q suqlunür suqlunmāq. 0 suqlun-

:: 'AT· SUK·LUN·DY ät söglündi "The meat roasted *(inšawā)*." :: 'UL 'UZINKA' 'AT· SUK·LUN·DY ol özïŋä ät söglündi "He roasted *(tašwiya)* the meat for and by himself." SUK·LUNVR SUK·LNM'K söglünür söglünmāk. söglün-

:: 'UL BUV 'IYŠ·QA' ŠAT·LAN·DIY ol bu ïšqa šatlandi "He dared *(ijtaraʾa)*[1] to do this matter." Čigil dialect. ŠAT·LANVR ŠAT·LANM'Q šatlanür šatlanmāq. šatlan- D

:: 'AR· QARTIN QAR·TAN·DIY är qartin qartandi "He man treated *(dāwā)* his own wound." And you say to a man: 'UVZ· QARTINK QARTAN· öz qartiŋ qartan meaning "Treat *(dāwi wa-ʿālij)* your own wound!"—as if to say, "Don't go beyond your limit!" QAR·TANUVR· QARTAN·MA'Q· qartanür qartanmāq. qartan-

:: KUNK· QURTAN·DIY küŋ qurtandi "The slavegirl (or other) scratched herself because of lice *(iḫtakkat . . . min al-qaml)*." Its root-meaning is to search for worms *(ṭalab ad-dūd)* in sheep. QURTANUVR QURTANM'Q qurtanür qurtanmāq. 0 qurtan-

:: 'AR· 'UƓLINK' QWDUN·DY är oγliŋa qawdindi "The man was solicitous *(ašfaqa)* for his child and he used any means to keep dangers *(iḫtāla li-daf' al-maḥāḏir)*[2] from him." QAWDINUVR QAW·DIN·MA'Q· qawdinür qawdinmāq. 0 qawdin-

:: KULA'R 'AR· QAT·RUN·DIY külär är qatrundi "The laughing man restrained himself *(imtanaʿa)*." Its root-meaning is to stop short *(ḫirān)*[3] in a matter. Hence :: 'UL MANK' YARM'Q BIYRUR 'AR·KA'N· QAT·RUN·DIY ol maŋa yarmāq bērür ärkän qatrundi "He was giving me a dirham (or other) but then he stopped short and held back *(ḥarina wa-mtanaʿa ʿanhu)*." QAT·RUNUVR QATRUNM'Q qatrunür qatrunmāq. 0 qatrun-

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390 [1] MS. *iḫtaza*.
[2] MS. *muḥadir*.
[3] MS. *ḫarrān*. The lexicons give *ḫirān* and *ḫurān* as maṣdars of *ḫaruna* (not *ḫarina*, as infra).

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:: BAK 'NK'R· QAḌ·RAN·DIY beg aṇār qaḍrandi qaḍran-

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"The emir was angry at him and treated him harshly *(ḥarida 'alayhi, 'asura xulquhu wa-fi'luhu*[1] *ma'ahu)*." QAḌ·RANU̱VR· QAḌ·RAN·MA'Q· qadranūr qadranmāq.

:: 'AR QUVRIN[2] QUR·ŠAN·DIY ār qūrin quršandi "The man girded himself *(tanaṭṭaqa)* with his belt." QUR·ŠANU̱VR· QUR·ŠAN·MA'Q· quršanūr quršanmāq. 0 quršan-

:: 'AR· 'UVZIN QAR·ΓAN·DIY ār ōzin qarγandi "The man cursed *(la'ana)* himself (out of remorse)." QARΓANU̱VR· QARΓAN·M'Q· qarγanūr qarγanmāq. qarγan-

:: 'AR· TAVA'R· QAZ·ΓAN·DIY ār tavār qazγandi "The man acquired *(kasaba)* property." QAZ·ΓANUVR QAZΓAN·MA'Q· qazγanūr qazγanmāq. qazγan-

Verse: V

BAQ·MAS· BUDUN SAWK· SUZ	baqmas bodun säwüksiz
YUD·QY YUDY [sic] SARAN·QA'	burqi yüzi saranqa
QAZΓAN 'ULIJ TUZU̱N·LK	qazγan olič tüzünlük
QALSUN JAWINK YARIN·QA'	qalsun čawiṇ yarinqa

Admonishing his son: "The people do not look kindly[3] at the miser, odious[4] and dour-faced; (therefore) my son acquire forbearance, that your name remain for tomorrow." 0

:: 'AR· TAW'RIN QIS·ΓAN·DIY ār tawārin qisγandi "[The man] was stingy *(taḍayyaqa bi-infāq)* with his wealth (or in other matters)." QIS·ΓANU̱VR QIS·ΓAN·M'Q qisγanūr qisγanmāq. 0 qisγan-

:: 'UL YANJI·Q[5] 'IJ·RA' YAR·MA'Q· QAR·WAN·DIY ol yančuq ičrä yarmāq qarwandi "He looked for *(ṭalaba)* a dirham in his wallet." Also for anyone who gropes about in search of a thing *(arja'a wa-'ayyaṭa*[6] *fī ṭalab šay')*. QAR·WANU̱VR QAR·WAN·M'Q· qarwanūr qarwanmāq. qarwan-

:: 'AR· 'IYŠ·DIN QURQU̱N·DY ār išdin qorqindi "The man felt fear but did not show it *(aḥassa . . . l-xawf wa-aḍmara fī nafsihi)*." QUR·QU̱NUVR QURQU̱N·M'Q qorqinūr qorqinmāq. qorqin-

:: 'AR· TAWA'RINK' QUR·LAN·DIY ār tawāriṇa qorlandi "The man regretted the loss *(taḥassara . . . 'alā fawt)* of something of his and he reckoned it as a loss *(xusrān)*." QURLANUVR QURLAN·M'QA qorlanūr qorlanmāq. Its root-form is: QU̱VR·LAN·DIY qōrlandi with *vāv* [495 qōr]. qorlan-

:: YUΓ·RUT· QUR·LAN·DIY yoγrut qorlandi "The curdled milk thickened *(γaluẓa)*."

391 [1]MS. *ḥalqihi wa-fi'lahu*.
[2]V added later.
[3]MS. *ylt't*, read *yaltafitu*.
[4]MS. *baγīẓ*, read *baγīḍ*.
[5]· altered from U (i.e. *sukūn* from *ḍamma*).
[6]MS. *γayyaba*, *b* altered from *ṭ*.

:: YIYR· QIR·LAN·DIY yēr qirlandi "The ground had ditches and furrows *('aram wa-axādīd)*." QIR·LANUVR QIRLAN·MA'Q· qirlanūr qirlanmāq. qirlan-

:: UL BUV 'ATIΓ QIZ·LAN·DIY ol bu atiγ qizlandi "He reckoned this horse (or other) dear *(γālī)*." :: 'UL 'ANY QIZ·LAN·DIY ol ani qizlandi "He adopted her as a daughter *(tabannāhā ay ittaxaḍahā bint*[an]*)*." QIZ·LANUVR QIZ·LAN·M'Q qizlanūr qizlanmāq. qizlan-

:: YIYR· QAZ·LIN·DY yēr qazlindi "The ground was torn up and full of holes *(inxazaqat . . . wa-ṣāra fīhā ḥufar)*." QAZ·LINU̱VR· QAZ·LIN·MA'Q· qazlinūr qazlinmāq. qazlin-

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:: QIS·LIN·DIY NA'NK· qislindi nāṇ "Something was squeezed *(taḍayyaqa, inḍaγaṭa)* between two things"—such as a foot between the two straps of the stirrup, or a foot between the doorstep and the door. QIS·LINUVR QIS·LIN·MA'Q qislinūr qislinmāq. qislin-

:: 'YKY NA'NK QUŠ·LUN·DIY ēkī nāṇ qošlundi "Two things joined together *(qurina bayn aš-šay'ayn)*."—this is intransitive—such as one sheep joining *(yuqārinu)* another so their heads are on the same level in running, or two riders who join *(qaranā)* their horses so that they ride with their heads at the same level. QUŠ·LU̱NVR QUŠLNMA'Q qošlunūr qošlunmāq. qošlun-

:: 'AR· 'UZINK' 'AT· QUŠ·LAN·DIY ār özinä at qošlandi "The man outfitted himself with a reserve horse *(janība)* [498 qōš at]." QUŠLANU̱VR QUŠLNM'Q qošlanūr qošlanmāq. qošlan-

:: 'AT· QAQ·LAN·DIY ät qaqlandi "The meat was jerked *(taqaddada)*." :: SUVW· QAQ·LAN·DIY sūw qaqlandi "The water collected as pools in the hollows of rocks *(istanqa'a . . . wa-ṣāra γudrān*[an] *fī l-aqlāt)*." QAQ·LANVR QAQLANM'Q qaqlanūr qaqlanmāq. qaqlan-

:: TAWY KAW·ŠAN·DY tewe käwšändi "The camel (or other) ruminated *(ijtarra)*." KAWŠANU̱VR KAWŠANM'K käwšänūr käwšänmāk. käwšän-

:: 'AR· KUJ·LAN·DIY är küčländi "The man (or other) was strong *(qawiya)*." KUJLANVR KUJLANM'K küčlänür küčlänmāk. 0 küčlän-

:: KUVK KUR·LAN·DIY kōk kürländi "The sky rumbled *(axaḍa s-samā' jalab)*."[1] kürlän-

:: TUVN KIR·LAN·DIY tōn kirländi "The garment (or other) was soiled *(darana)*." KIR·LANVR KIR·LANM'K kirlänür kirlänmāk. kirlän-

:: KUVZ KIR·LANDY kōz kirländi "The eye was bleary *(γamiṣat)*."[2]

:: 'UQ· KAZ·LANDIY oq käzländi "The arrow was notched *(fuwwiqa)*." :: 'ŠIJ KAZLAN·DIY ešič käzländi "The remainder of food *(qurara)* stuck to the bottom of the pot." KAZ·LANUVR KZLANM'K käzlänür käzlänmāk. 0 käzlän-

392 [1]MS. *axaḍat . . . jalb*.
[2]MS. *γamaḍat*.

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:: 'UL TAWA'RIN KIZLANDY ol tawārin kizländi "He pretended to hide *(yaktumu)* his goods; or else he hid them by himself." KIZLANVR KZLANM'K kizlänür kizlänmāk. kizlän-

:: KAS·LIN·DY NA'NK· käslindi nāŋ "The thing was cut *(inqaṭa'a)*." KAS·LINUVR KAS·LIN·M'K käslinür käslinmāk. 0 käslin-

:: 'AḌAR· KUK·LAN·DIY äḍär kökländi "The saddle straps were tightened *(šuddat bi-rabṭ as-sarj)*." :: 'AR· KUK·LAN·DY är kökländi "The man assumed nobility of origin, or he became rich *(ta'aṭṭala, ɣaniya)*." KUK·LANUVR KUK·LNM'K köklänür köklänmāk. 0 köklän-

:: YUVZIY 'ANIK KUK·LAN·DIY yüzi anig kügländi "A freckle *(kulfa)* appeared on his face." :: 'AR· KUK·LANDY är kügländi "The man sang *(ɣannā)*."[3] KUKLANVR KUKLAN·M'K küglänür küglänmāk. küglän-

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Its root-form is: KUVK·LAN·DY kügländi.

:: 'AT· KAM·LAN·DY at kämländi "The horse (or other, but in its root-meaning referring to horses) took sick *(dā'a)*." KAM·LANVR KAM·LANM'K kämlänür kämlänmāk. 0 kämlän-

This section has four aspects. G

(1) To mean that one came into possession *(ṣāra ṣāḥib)* of the thing named. Example :: 'URA'ГUT BAK·LAN·DIY urāɣut begländi "The woman took on a husband." :: 'AR· 'ANIY QIZ·LAN·DIY är ani qizlandi "The man adopted her as a daughter."

(2) To form a verb from a biliteral noun. Example :: 'AR· 'AT·LAN·DIY är atlandi "The man mounted the horse." 0 :: 'AT· TAR·LAN·DIY at tärländi "The horse (or other) sweated."

(3) To mean that the agent undertook the action by himself *(tawallā iqāma ḍālika l-fi'l bi-nafsihi)*. Example :: 'AR· 'UVZINKA' YMIŠ 'AW·DIN·DIY är özinä yemiš äwdindi "The man picked the fruit by himself." :: 'UL 'VZINKA' 'AT· SUKUL·NDY ol özinä ät söglündi "He roasted the meat alone and did not ask the help of anyone else."

Nouns and verbs ending in a vowel *(min ḍawāt al-arba'a)* may become sound *(qad yajrī . . . majrā ṣ-ṣaḥīḥ)* in this section because the weak letter is dropped with the tightening *(ṣalāba)* of the pronunciation. Example :: 'AR· QAR·TIN· QARTAN·DIY är qartin qartandi "The man treated his own wound"—this is like an intransitive verb; its root is: QARTA'DIY qartādi. :: 'AR· KUK·LANDIY är kügländi "The man sang a song"—its root is: KUVK·LA'DIY kügländi :: QUVR QURŠAN·DIY qür quršandi "He put on a belt"—its root is: QUVR·ŠA'DIY qüršādi.

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392 [3] Altered to *ɣaniya*.

(4) To form a simple verb without any of these meanings. Example :: TAWAY KAW·ŠAN·DIY tewe käwšändi "The camel ruminated." 'AR· TURQUN·DIY är turqindi "The man was ashamed to undertake a matter." JIГ·RIY TAZKIN·DIY čiɣri täzgindi "The pulley (or other) turned."

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Rule. The imperative of this chapter has four consonants. Example :: MANIY TUḌ·ГUR· mäni toḍɣur "Satiate me." :: 'AT· SUW·ГAR· at suwɣar "Water the horse." :: MANIY 'UḌ·ГUR mäni oḍɣur "Wake me."

If in the *rā'* section you wish to make the verb doubly transitive you add *tā'* after the *rā'* and this assimilates to the *dāl*, resulting in a doubled *tā'*. Example :: 'UL 'ATIN SUWГAR·ТY ol atin suwɣartti "He had someone water his horse"—there is here a joining of two unvowelled consonants *(jam' bayn as-sākinayn)*. :: MAN 'ANY TUḌ·ГURТUM mān ani toḍɣurttum "I ordered that he be satiated." Understand!

The active participle is: SUWГAR·ГUVJIY TUḌ·ГUR·ГVJY suwɣarɣūči, toḍɣurɣūči for the Turks; TUḌ·ГUR·DAJY SUWГRDAJY toḍɣurdači, suwɣardači for the Oyuz. D

The active participle expressing duration of the action: 'UDГUR·Г A'N· TUḌ·ГUR·Г A'N oḍɣurɣān, toḍɣurɣān in words with *qāf* or *ɣayn* or *išbā'*; or, in words with *kāf*: KUL·SIRKA'N 'R· külsirgän är "A man who always smiles *(mubsam)*." 0 Or, of a camel :: KAW·ŠANKA'N· TAWAY käwšängän tewe "A camel that ruminates a lot." 0

The active participle expressing that one ought to or intends to perform the action. Example :: 'UL 'ANIY TUḌ·ГURГULUQ 'AR·DIY ol ani toḍɣurɣuluq ärdi "He should have satiated him."

The active participle expressing that one intends or desires to perform the action. Example :: 'L 'AT· SUW·ГARIГ·SA'Q 'AR·DIY ol at suwɣariɣsāq ärdi "He intended, or desired, to water the horse." :: 'UL 'ANY SUW·DIN· KJRUŠ·SA'K 'AR·DIY ol ani suwdin käčrüššāk ärdi "It was his intention and desire to help him cross the water." However this type is rare.

The active participle expressing that one has in mind

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to perform an action, or else an action that one has transferred *(? fi'l qad amḍāhu)*. Example :: 'UL 'AT SUWГARIГ·LIY 'AR·DIY ol at suwɣariɣli ärdi "He was watering *(kāna sāqiyᵃⁿ)* the horse." :: 'UL 'ANIY TUḌ·ГURГ·LY 'UL ol ani toḍɣuruɣli ol "He is feeding *(mušabbi')* him." The last letter of the stem is vocalized in this case.

Passive participle: 'UḌ·ГUR·MIS· 'UL [sic] oḍɣurmiš är "A man who has been wakened *(mūqaz)*." TUḌ·ГUR·MIS toḍɣurmiš "One who is satiated *(mušabba')*." It is formed in a single way, as has been shown above [297].

End of the Quadriliteral Chapters

eğitim amaçlı çoğaltılmıştır

Chapters of Quinquiliterals

Chapter: *fa'al'aldī*, second and fourth radicals vowelled, in its various vocalizations

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:: 'ANIK BIRLA' SALIM·LAŠ·DIY anig birlä salimlašdi "He wrangled and quarreled (*jādala, mārā*) with him." SALIM·LAŠUVR SALIMLAŠM'Q salimlašūr salimlašmāq. salimlaš-

:: 'ULA'R 'IḴY QUNUQ·LAŠ·DIY olār ekki qonuqlašdi "The two of them received one another as a guest (*aḍāfa*)." QUNUQLAŠUVR QUNUQ·LAŠM'Q qonuqlašūr qonuqlašmāq. qonuqlaš-

Except for the first of these, this type is not formed from verbal stems (*? lā yūjahu li-hāḍa n-naw' min ṣamīm al-af'āl ʕayr al-awwal*). 0 Rather, you form the verb from a triliteral noun. It has the meaning of a stake in gambling. Example :: 'ANIG BRLA' 'UY·N'DIY ʏARIQ·LAŠUV anig birlä oynādi yariqlašu "He played with him and made the stake a suit of armor (*ja'ala l-xaṭar jawšan*[an]), the winner to take it." Or else it has the meaning of vying. Example :: 'ULA'R 'IḴY QUNUQ·LAŠ·DIY olār ekki qonuqlašdi "They competed in hospitality (*tabārayā fī ḍ-ḍiyāfa 'alā wajh al-mujārāt*)."[1] You may form a verb according to this rule from any noun you wish, whether triliteral, quadriliteral, or other. G

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:: 'UL 'AWKA' BARIM·SIN·DIY ol äwkä barimsindi "He pretended to go (*yaḏhabu*) home but did not really go." BARIM·SINUVR BARIM·SINM'Q barimsinūr barimsinmāq. barimsin-

:: 'UL TARIΓ TARIM·SIN·DIY ol tariy tarimsindi "He pretended to sow (*yazra'u*) the seed but did not really do so." TARIM·SINVR TARIM·SINM'Q tarimsinūr tarimsinmāq. tarimsin-

:: 'UL BARUV KALIM·SIN·DIY ol bärü kälimsindi "He pretended to [come] toward us (*annahu nāḥwanā* [sic])." KALIM·SINDY [sic] KALIM·SIN·MA'K· kälimsinūr kälimsinmāk. kälimsin-

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:: 'AR· KULUM·SIN·DY är külümsindi "The man (or other) pretended to laugh or smiled (*taḍāḥaka*)."[1] KULUMSINVR KULUM·SINM'K külümsinür külümsinmāk. 0 külümsin-

The root of these verbs is biliteral and to it is added *mīm sīn nūn* thus making it quinquiliteral. These letters may also be added to triliterals, quadriliterals and quinquiliterals with the same meaning. It is equivalent to the Arabic pattern *tafā'ul* [in such phrases as] *taʕāfala r-rajul* meaning "[The man] pretended to be negligent about it although he was not negligent," and *taḍāḥaka* meaning "He pretended to laugh but was not really laughing." Thus. G

When this is the meaning desired, the rule is that the last letter of the root word is vocalized with *fatḥ* (A) if [the root word] has *fatḥ, ḍamm* (U) if it has *ḍamm*, and *kasr* (I) if it

395 [1]MS. *mujāzāt.*
396 [1]MS. *ḍāḥaka.*

has *kasr*. Example. *Fatḥ* :: 'UL 'ANDIN NA'NK TILAM·SIN·DÍY ol andin nān tilāmsindi "He pretended to ask for something from him." :: 'UL BIJA'K· BILAM·SIN·DIY ol bičāk bilāmsindi "He pretended to be sharpening the knife but was not really doing it." The imperative of these is: TIYLA' tilā "Seek!" BIYLA' bilā "Sharpen!" The *lām* has *fatḥ* in the imperative, and remains thus. 0 *Ḍamm* :: 'UL MANK' TALIM· KULUM·SINDY ol maŋa tālim külümsindi "He pretended to laugh a lot." :: 'UL YUQA'RUV TURM·SINDIY ol yoqāru turumsindi "He pretended to be standing up but was not really standing." The imperative of these is: KUL·kül "Laugh!" TUR· tur "Stand!" The *lām* and *rā'* are unvowelled in the imperative; they take *ḍamm* (U) when this suffix is added, following the vowel of the preceding consonant which is the first consonant of the word [i.e. in vocalic harmony with the first syllable]. 0 But in the case where the biliteral root has *fatḥ* (A) then it takes *kasr* (I) and does not follow the *fatḥa* [of the preceding consonant—i.e. there is no vocalic harmony]. Example :: 'UL 'AWKA' BARIM·SINDY ol äwkä barimsindi "He pretended to go home." :: 'AR· SUW· QA' QARIM·SINDY är suwqa qarimsindi "[The man] pretended to choke on the water."

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The final consonant does not take *fatḥa* in these verbs, as I have explained. When the first letter of a biliteral has *kasr* (I) it remains thus. Example :: 'UL 'AWK' KIRIM·SIN·DIY ol äwkä kirimsindi "He pretended to enter the house." :: 'UL YAR·MA'Q· TIRM·SIN·DY ol yarmāq terimsindi "He pretended to collect the dirhams (or other)."

The *mīm* is always unvowelled. The *sīn* always takes *kasr* (I). The *nūn* is also unvowelled. Only the vowel before the first consonant of the suffix changes.

What I have discussed to this point pertains to biliterals. 0

Triliterals. :: 'UL 'ANY QAJRM·SINDIY ol ani qačrumsindi "He pretended to drive him away[1] but did not really do so." :: 'UL 'ANIK· YA'ZUQIN· KAJRUM·SIN·DIY ol anig yāzuqin käčrümsindi "He pretended to forgive his sin." The *rā'* in these examples has *ḍamm* (U) since in the word: QAJUR· qačur the *jīm* has *ḍamm*. The *jīm* becomes unvowelled in this section, the *ḍamma* (U) going over to the *rā'*. In triliterals the vowel is taken from the middle since it is closer to the last letter of the word.

Quadriliterals. :: 'AR· 'AT· SUW·ΓARIM·SIN·DIY är at suwyarimsindi "The man pretended to water the horse." The *rā'* here takes *kasr* (I) even though the *ʕayn*[2] has *fatḥa* (A) since *fatḥa* does not stand opposed to *kasra*; just as in the biliterals you say: BARIM·SIN·DY barimsindi meaning "He pretended to go." But in the word: TILAM·SIN·DIY tilāmsindi meaning "He pretended to seek," you do not say TILAM·SIN·DIY [sic] tilimsindi since it belongs to the roots ending in a vowel (*ḏawāt al-arba'a*), its root being: TILA' tilā—the *alif* is dropped in order that the suffix may combine with the stem; thus the *alif* disappears in pronunciation and is dropped in writing. After the *alif* is dropped it is not permitted to have *kasr* (I) after the *lām* lest the triliteral look like the biliteral, namely ::

397 [1]MS. *yuharribu* (altered from *yuhribu*) *wa-yaṭṭaridu*, read *yaṭrudu.*
[2]MS. *'ayn.*

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YARIN·DA'Q· TILIM·SIN·DY yarindāq tilimsindi "He pretended to cut the leather strip." :: BIJA'K BILAM·SIN·DIY bičāk bilämsindi "He pretended to sharpen the knife"—had the *lām* taken *kasr* (I) it would look like the word in the phrase: 'IYŠ BILIM·SIN·DIY īš bilimsindi meaning "He pretended to know the matter." The latter is a biliteral root, the former a triliteral.

We said above that the rule for triliterals is to take the vowel from the middle letter of the word [in such examples as]: QAJUR· KAJUR· qačur, käčür. In this section the *jīm* is unvowelled in: QAJ·RUM·SIN·DY qačrumsindi meaning "He pretended to drive him away"—the vowel has gone over to the following *rā'*. Therefore we said that *fatḥa* (A) does not stand opposed to *kasra* (I) and so remains as it is. But *ḍamma* (U) stands opposed to it and so [the final letter] would not take *kasr* (I). :: 'UL 'ANY TUḌ·ΓURM·SINDIY ol ani toḍyurumsindi "He pretended to satiate him."

These rules which I have explained hold good for all verbs in the Turkic dialects *(alsina)*, without any exception.

There is no quinquiliteral verb on this pattern that does not have this meaning[1] except one, namely :: 'UL MANK' YARAM·SIN·DIY ol maṇa yaramsindi "He flattered *(tamallaqa)* me." YARAM·SINUVR· YARAM·SINM'Q yaramsınūr yaramsınmāq. yaramsın-

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:: 'AR· TAW'RIN· QSIRQAN·DIY är tawārin qisirqandi "The man held on tightly to his money and was afraid to spend it *(tašaddada . . . fī taḥaffuẓ, xāfa infāq)*." QISIR·QANUVR QSIRQAN·M'Q qisirqanūr qisirqanmāq. qisirqan-

Verse: V

'IL·TIB· TARIΓ QUḌ·MADIY	eltip tariγ qoḍmadi
SIJ·Γ'A'N· TAQIY SIQIR·QA'N·	sičγān taqi siqirqān
KIZLAB· NALUK· KUTAR·SAN·	kizläp nälük ketärsän
'M·DY 'ANIY QSIR·QA'N·	amdi ani qisirqān

Reproaching a man who held back stores from his family until the field-rats and house-rats spoiled his grain: "The field-rats [and house-rats have taken away] the grain and have not left a thing; [why do you hide it and go away?]; now hold on and do not spend it *(amsik wa-lā tunfiq)* (for your family)." 0

:: KUVK· BULITLAN·DIY kök bulitlandi "The sky was clouded over *(γāmat)*." bulitlan-BLIT·LANVR BULITLANM'Q bulitlanūr bulitlanmāq. 0

:: QA'N· BAΓIRLAN·DIY qān baγirlandi "The blood flowed out and clotted *(iṯ'anjara wa-n'aqada)*." Also of curdled milk when it thickens *(xaṯura)*. BAΓIR·LANVR BAΓIR·LAN-M'Q· baγirlanūr baγirlanmāq. 0 baγirlan-

398 [1] So must we understand *'alā hāḍā l-ma'nā*.

:: YAΓA'J· BUTAIQ·LAN·DIY yiγāč butaqlandi/butiqlandi "The tree budded *(barhamat)*."[1] :: SUVW BUTAIQLAN·DIY sūw butaqlandi/butiqlandi "The water formed tributaries *(a'ḍad)*." Its root is the word: BUTAIQ· butaq/butiq meaning "branch *(γuṣn)* of a tree" [189]. BUTAIQLANVR BUTAIQLANM'Q butaqlanūr/butiqlanūr butaqlanmāq/butiqlanmāq. butaqlan-/butiqlan-

:: SUNKUV BAŠAQ·LAN·DY sünü bašaqlandi "The spear was given a point *(sinān)*." Also for an arrow if it is given a head *(naṣl)*. BAŠAQ·LANVR BAŠAQLANM'Q bašaqlanūr bašaqlanmāq. 0 bašaqlan-

:: KUVL· BALIQ·LAN·DY köl baliqlandi "The pond was full of fish *(samak)*." Also if a place is characterized by mud *(ṭīn)*, in Aγyu dialect; or contains a fortress *(ḥiṣn)*, in Uighur dialect. BALIQ·LANUVR BALIQ·LNM'Q baliqlanūr baliqlanmāq. baliqlan- D

:: 'AR· BIJA'K·LAN·DIY är bičākländi "The man became owner or a knife *(sikkin)*." BJKLNVR BJKLNM'K bičäklänür bičäklänmāk. 0 bičäklän-

:: 'AR· TUBUT·LANDIY är tübütländi "The man dressed in the manner of: TUBUT-tübüt"—they are a tribe who settled in the lands of the Turks [179]. TUBUTLANVR TUBUT-LANM'K tübütlänür tübütlänmāk. 0 tübütlän-

:: 'UZUM· TATIΓLAN·DIY üzüm tatiγlandi "The grapes were tasty *(ḍā ṭa'm waladḍa)*." Also for anything that is tasty. TATIΓLANVR TATIΓLANM'Q tatiγlanūr tatiγlanmāq. tatiγlan-

:: 'UR'ΓUT· TUTUQ·LAN·DIY[2] urāγut tutuqlandi "The woman hired a eunuch as a bodyguard *(ittaxaḍat . . . al-xaṣī ḥājibᵃⁿ yaqdamuhā)*." TUTUQ·LANUVR[2] TUTUQ·LAN-MA'Q·[2] tutuqlanūr tutuqlanmāq. tutuqlan-

:: 'UL BUV 'TIΓ UTURQ·LAN·DY ol bu atiγ tuṯuqlandi "He considered this horse (or other) emaciated *(mahzūl)*." TURQ·LANVR TURQLANM'Q turuqlanūr turuqlanmāq. 0 turuqlandi-

:: 'AR TULUM·LANDIY är tulumlandi "The man put on armor *(labisa . . . awzār al-ḥarb wa-s-silāḥ)*." TULUM·LANUVR TULUM·LANM'Q tulumlanūr tulumlanmāq. 0 tulumlan-

:: 'AJ·KUV JUBUR·LAN·DIY, äčkü čöpürländi "The goat's hair grew *(nabata šaʿr al-maʿz)*." JUBURLANVR JUBURLANM'K čöpürlänür čöpürlänmāk. 0 čöpürlän-

:: 'UΓLA'Q JABIŠ·LAN·DIY oγlāq čäpišländi "The kid became, or was considered, a six-month-old *(jaḍaʿ* [defined])." JABIŠ·LANUVR JABIŠLANM'K čäpišlänür čäpišlänmāk. čäpišlän-

:: 'AR· JARUQ·LAN·DIY är čaruqlandi "The man put on sandals *(iḥtaḍā . . . bi-l-ḥiḍā')*[3] and became their owner." JARUQ·LANUVR JARUQLANM'Q čaruqlanūr čaruqlanmāq. 0 čaruqlan-

399 [1] MS. *barahamat*.
[2] First U changed from A (?).
[3] MS. *iḥtadā . . . bi-l-ḥidā'*.

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:: YIΓA'J· JLĄJAK·LANDIY yiγāč čečäkländi "The tree (or other) blossomed *(tawarrada)*."[4] JAIJAKLANVR JJKLNM'K čečäklänür čečäklänmāk.

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:: YYR· SUKUT·LAN·DIY yēr sögütländi "The ground was covered with willows *(muxlifa min šajar al-xilāf)*." SUKUTLANVR SUKUTLANM'K sögütlänür sögütlänmāk.

:: BUV YYRIK SUΓUQ·LAN·DIY bu yērig soγuqlandi "He considered that place cold *(bārid)*." SUΓUQ·LNVR SUΓQLAN·M'Q soγuqlanür soγuqlanmāq. The same for anything that one considers cold. 0

:: 'UL BA'LIYΓ· SUWIΓ·LAN·DY ol bālīγ suwiγlandi "He considered the honey (or other) watery *(raqīq)*." SUWIΓ·LANVR SUWIΓLANM'Q suwiγlanür suwiγlanmāq.

:: 'AR· QANAT·LAN·DIY är qanatlandi "The man had a fiery mount and flew on it and almost reached his destination *(ṣāra . . . ma'a dābba fāriha fa-ṭāra 'alayhā wa-ašrafa 'alā ḍ-ḍahāb ilā maqṣad)*." :: QUŠ QANAT·LANDIY quš qanatlandi "The bird's wings grew *(nabata janāḥ)*." QANAT·LANVR QANAT·LANM'Q qanatlanür qanatlanmāq. 0

:: 'AR QILJLANDIY är qiliclandi "The man got a sword *(sayf)*." QILJ·LANUVR qiliclanQILJLAN·MA'Q· qiliclanür qiliclanmāq.

:: 'AR JAΓIRLAN·DIY är čaγirlandi "The man got some juice or wine *('aṣīr, xamr)*." čaγirlanJAΓIR·LANVR JAΓIRLANM'Q čaγirlanür čaγirlanmāq.

:: YIYR· JIΓIR·LAN·DIY yēr čiγirlandi "Paths and narrow roads *(ṭuruq wa-maṭārib)* appeared on the ground." JIΓIRLANVR JΓIRLNM'Q čiγirlanür čiγirlanmāq. čiγirlan-

:: 'AR QAḌIR-LAN-DIY[1] är qaḍirlandi "The man pretended to be harsh *('asura ṭab')*." Its root-form is: QAḌ-RI-NDIY[2] qadrandi [390], and this is more correct. QAḌIR-LANUVR[1] QAḌIR·LANM'Q[1] qaḍirlanür qaḍirlanmāq.

:: YIΓA'J· QAḌIZ·LAN·DIY yiγāč qaḍizlandi "The tree grew bark *(liḥā')*." QAḌIZ·- qaḍizlanLANUVR QAḌIZLANM'Q qaḍizlanür qaḍizlanmāq. 0

:: 'AR· QUḌZ·LAN·DIY är qoḍuzlandi "The man married a woman left without a husband *(tazawwaja . . . ṭayyiban)*." Aryu dialect. QUḌZLANVR QUḌZLANM'Q qoḍuzlanür qoḍuzlanmāq. 0 D

:: 'AR· QIMZLAN·DIY är qimizlandi "The man got some koumiss *(āmiṣ)*." This is qimizlanfermented mare's milk. QIMZLANVR QIMZLAN·M'Q qimizlanür qimizlanmāq. 0

399 [4] MS. *tawaradda.*

400 [1] *Sukūn* (·) changed from dot over R indicating Z (?).
[2] Second *sukūn* (·) changed from A (?).

:: SUW· QUΓUŠ·LAN·DIY sūw qoγušlandi "The water flowed forth *(inṭa'aba)*."[3] qoγušlanQUΓUŠ·LANVR QUΓUŠLANM'Q qoγušlanür qoγušlanmāq.

:: YIYR· QAMI-ŠLAN-DIY[4] yēr qamišlandi "The ground became a reed-bed *(maqṣaba)*." QAMIŠLANVR QMŠLNM'Q qamišlanür qamišlanmāq. qamišlan-

:: QIDIΓ·LAN·DIY NA'NK· qidiγlandi nāṇ "The thing was given a border or rim *(kafāf wa-ḥitār)*." QIDIΓ·LANUVR QIDIΓLANM'Q[5] qidiγlanür qidiγlanmāq. qidiγlan-

:: 'AR QATIΓ·LAN·DIY är qatiγlandi "The man exerted himself *(ijtahada)*." QATIΓ·- qatiγlanLANUVR QATIΓ·LANM'Q qatiγlanür qatiγlanmāq. Proverb: KIJK·DA' QATIΓ·LAN·SA' 'ULΓA'ḌUV SAW·NUVR· kičigdā qatiγlansa ulγāḍu sāwnür 0 "One who exerts himself when he is young will be happy when he is old." 0 P

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:: 'UL 'UTM'K·NY QURUΓ-LAN-DIY ol ōtmākni quruγlandi "He thought that the bread was plain and dry *(qifār)* and so did not eat it." QURUΓ-LANVR QURΓLANM'Q quruγlanür quruγlanmāq. Also for other things. 0 quruγlan-

:: 'AR QAŠUQ·LANDIY är qašuqlandi "The man became owner of a spoon *(mil'aqa)*." QAŠUQLANVR QAŠUQLANM'Q qašuqlanür qašuqlanmāq. 0 qašuqlan-

:: TA'Γ KALAB·LANDY tāγ käläpländi "The mountain was covered with the plant known as: KALAB· käläp [178]." 0 käläplän-

This section has several aspects: G

(1) To mean that one has become owner or master [of the thing]. Example :: 'AR·TARIΓ·LAN·DIY är tariγlandi "The man became owner of a field *(ḥarṯ)*." :: 'AR· QAŠUQ-LANDY är qašuqlandi "The man became owner of a spoon."

(2) To mean that one considers oneself to belong to the category of what is mentioned, or dresses in their dress. Example :: 'AR· 'UΓUZ·LAN·DIY är oγuzlandi "The man dressed like the Oγuz and considered himself one of them." :: 'AR· JIKIĪAN·DIY är čigilländi "The man dressed like the Čigil." This is like the Arabic [verse]: *wa-qaysa 'aylāna wa-man taqayyasā*, meaning "[Qays 'Aylān and those who] dress in their manner." This is a general rule holding for all verbs.

(3) To mean that the thing naturally brought it forth. Example :: YΓA'J BUTAIQ-LANDY yiγāč butaqlandi/butiqlandi "The tree brought forth branches *(axraja . . . al-aγṣan)*." :: YIΓ'J YAMIŠLAN·DIY yiγāč yemišländi "The tree brought forth fruit *(aṯmara)*."

400 [3] MS. *inba'aṯa.*
[4] First *sukūn* (·) changed from Ū.
[5] Dot of Ḍ added later.

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(4) As a simple verb without any of these meanings. Example :: 'AR· QATIΓ·LANDY är qatiγlandi "The man exerted himself *(ijtahada)*." KIŠIY YUMURLAN·DY kiši yumurlandi "The people assembled *(ijtama'a)*."

The root of all of these verbs is a triliteral noun from which the verb is formed. By analogy with these you may form verbs from quadriliterals, quinquiliterals, or what exceeds that. Therefore know it well, that you gain in wisdom.

End of the Quinquiliteral Chapters

Chapters of Ṣextiliterals

[T]

:: 'AR· TUŠ·ΓUT·LAN·DIY [sic] är bošγutlandi "The man took on an apprentice *(tilmīd)*." TUŠΓUTLANVR TUŠΓUTLANM'Q bošγutlanūr bošγutlanmāq. bošγutlan-

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:: SUVW TARMUT·LAN·DY sūw tarmutlandi "The water formed tributaries and channels *(a'ḍād wa-xulj)*." TURMUT·LANVR[1] TURMUTLNM'Q[1] tarmutlanūr tarmutlanmāq. tarmutlan-

:: 'AR· 'IYŠIY(T)AN[2] QIZΓUT·LANDY är ïšïn (?) qızγutlandi "The man refrained from the matter after being punished and disgraced because of it *(imtana'a . . . lammā ḏāqa wabāl amrihi fa-ftaḍaḥa fihi)*." QIZ·ΓUT·LANUVR· QIZΓUT·LANM'Q qizγutlanūr qizγutlanmāq. qizγutlan-

J

:: 'AR TAW·Γ A'J·LANDY är tawγačlandi "The man dressed in the manner of the people of Māṣïn." TAW·ΓAJ·LANUVR TAW·ΓAJ·LNM'Q tawγačlanūr tawγačlanmāq. tawγačlan-

:: BJA'K SUR·QUJLNDIY bičāk surqičlandi "The knife handle was attached with resin *(šudda . . . bi-'aṣāra ṣibγ lukkan)*." SUR·QUJLANVR SUR·QJLNM'Q surqičlanūr surqičlanmāq. Also :: 'AR· SURQUJLAN·DY är surqičlandi "The man got some resin *('uṣāra lukkan)*." surqičlan-

:: YYR SURQUJLANDIY yēr sarqičlandi "The ground was covered with gum succory *(mārūra)*." SURQUJ·LANVR SURQJLNM'Q sarqičlanūr sarqičlanmāq. sarqičlan-

:: 'AR· SAF·DIJLANDIY är sawdičlandi "The man got a basket *(qaf'a)*." SAF·DIJ-LANVR SAF·DIJLNM'Q sawdičlanūr sawdičlanmāq. sawdičlan-

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402 [1] First U changed from A.
[2] Second Y also has two dots above, apparently added later (thus: ïštän).

:: YIΓA'J MANDAR·LAN·DIY yiγāč mandarlandi "The tree was wrapped with bindweed *(lablāb)*." MAN·DARLANVR MANDARLNM'Q mandarlanūr mandarlanmāq. mandarlan-

:: 'ALIK JAL·BUŠLANDY älig čalpušlandi "The hand was smeared with sticky substance *(talaṭṭaxat al-luzūjāt)* (from eating fruit, or the like)." JAL·BUŠLANVR JAL·BUŠLANM'Q čalpušlanūr čalpušlanmāq. čalpušlan-

:: QIYZ QIR·TIŠ·LANDY qïz qirtišlandi "The girl had a fine complexion and a radiant face *(ḥasuna rawnaq . . . wa-naḍāra wajh)*." QIRTIŠLANVR QIRTIŠLANM'Q qirtišlanūr qirtišlanmāq. qirtišlan-

:: 'UL MANIG BRL' QUL·DAŠLANDIY ol mänig birlä qoldašlandi "He considered himself one of my associates *(aṣḥāb)*." QUL·DAŠLANVR QULDAŠLNM'Q qoldašlanūr qoldašlanmāq. qoldašlan-

Γ

:: 'AR 'YŠDA' BUŠ·LAΓLANDY är ïšda bošlaγlandi "The man acted heedlessly in the matter and did not accept advice *(tahawwara, lam yaqbal al-'iẓa)*." BUŠLAΓ·LANVR BUŠLAΓ·LANM'Q bošlaγlanūr bošlaγlanmāq. 0 Proverb: BUŠ·LAΓ·LAN·SA' BUX·SUQ·LANUVR· bošlaγlansa boxsuqlanūr 0 "One who acts heedlessly in a matter and defies advisors *('aṣā l-mušīr)* becomes manacled hand to neck." This is coined for a person who is headstrong in his views. 0 bošlaγlan- P

:: 'UL MIN·DIN TURQIΓ·LAN·DIY ol mindin turqiγlandi "He held back from

[II. 217/272] 403 turqiγlan-

the matter out of shame before me *(imtana'a 'an al-iqdām fī l-amr wa-ḥtarama wa-ḥtašama minnī)*." TARQUΓ·LANVR TARQUΓLANM'Q turqiγlanūr turqiγlanmāq. 0

:: 'UΓLA'N· TUΓRAΓ·LANDY oγlān tuγraγlandi "The boy was given a: TUΓ·RA'Γ tuγrāγ"—this is a horse that the king gives his troops to ride on the day of a parade *(yawm al-mawkib li-r-rukūb)* and that is returned to him after they dismount [232]. TUΓRAΓ·LANVR TUΓ·RAΓ·LANM'Q tuγraγlanūr tuγraγlanmāq. Also, of a document, when the signature is affixed *(wuqqi'a)*—Oγuz dialect. tuγraγlan- D

:: BUV 'UΓUR·NIY TUMLUΓLANDY bu uγurni tumliγlandi "He considered this time too cold *(bārid)* (and so he changed his mind)." TUMLUΓLANVR TUMLΓLANM'Q tumliγlanūr tumliγlanmāq. :: 'UL 'ANKAR TUMLUΓLANDY ol anar tumliγlandi "He treated him coldly (lit. he showed severity and a stern face, *aẓhara l-jafā' wa-kulūḥ al-wajh)*." tumliγlan-

:: 'UL BUV YIYRK QIŠ·LAΓLANDIY ol bu yērig qišlaγlandi "He considered this land to be a winter quarter *(muštāt)* and he wintered in it." QIŠ·LAΓLANVR QIŠLAΓ·LANM'Q qišlaγlanūr qišlaγlanmāq. 0 qišlaγlan-

:: XA'N BUV YYRK QUŠ·LAΓ·LANDY xān bu yērig qušlaγlandi "The king took this place as a hunting ground for birds *(muṣṭād muṭayyara yaṣīḍu fīhā ṭ-ṭayr)*." QUŠ·LAΓLANVR QUŠLAΓLANM'Q qušlaγlanūr qušlaγlanmāq. qušlaγlan-

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Q

:: BUJ·ΓAQ·LANDY NA'NK **bučyaqlandi nāṇ** "The thing had corners or shanks **bučyaqlan-** *(zawāyā, akarī)*." BUJΓAQ·LANUVR BUJΓAQ·LANM'Q **bučyaqlanūr bučyaqlanmāq.**

:: TAR BURJAQ·LAN·DIY **tār burčaqlandi** "The sweat (or other) formed beads **burčaqlan-** *(taḥabbaba)*." BURJAQ·LANVR BURJAQ·LNM'Q **burčaqlanūr burčaqlanmāq.**

:: 'AR BAŠ·MAQLANDIY **är bašmaqlandi** "The man put on shoes *(zarbūl)*." Oγuz **bašmaqlan-** dialect. BAŠ·MAQLANVR BAŠMAQLANM'Q **bašmaqlanūr bašmaqlanmāq.** D

:: BULṰ BUΓNAQLAN·DY **bulit boγnaqlandi** "The clouds were scattered *(ṣāra . . .* **boγnaqlan-** *qaza'āt)*." BUΓ·NAQLANVR BUΓNAQLANM'Q **boγnaqlanūr boγnaqlanmāq.**

:: 'AR BUΓ·MAQLANDY **är boγmaqlandi** "The man fastened his shirt button *('urwa***boγmaqlan-** *al-qamīṣ)*." BUΓMAQLANVR BUΓMQLNM'Q **boγmaqlanūr boγmaqlanmāq.** 0

:: BUVY· TAR·MAQ·LANDY **bōy tarmaqlandi** "The subtribes camped in the desert **tarmaqlan-** on all sides, like claws *(nazala l-ḥilal wa-l-qabā'il ka-l-maxālib fī l-mafāza min kull jānib)*." :: BALA' TIARMAQLANDIY **bala tarmaqlandi** "The chick's claws *(maxālib)* appeared." :: SUVW TAR·MAQ·LANDY[1] **sūw tarmaqlandi** "The water formed channels *(xuluj)*." TARMAQ·LANVR[1] TARMAQLANM'Q[1] **tarmaqlanūr tarmaqlanmāq.** 0

:: 'AR· TIΓRAQ·LANDY **är tiγraqlandi** "The man displayed sturdiness *(jalāda)*." **tiγraqlan-** TIΓRAQLANVR TIΓRAQ·LANM'Q **tiγraqlanūr tiγraqlanmāq.**

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Verse:

TIΓRAQ·LANIB· SAKIR·ṮIY	**tiγraqlanip säkirtti**	V
'ARIN· 'ATIN YUKUR·ṮIY	**ärin atin yügürtti**	
BIZ·NIY QAMUΓ 'ANKIṮIY	**bizni qamuγ äṇitti**	
'ANDAΓ· SUVK' KIM YATA'R· [sic]	**andaγ sūkā kim tetār**	

Describing a man who attacked in battle: "He showed sturdiness and attacked us, he urged on his horses and men, he bewildered us [all] (at his deed); who is there who can oppose the troops of such as he?"

:: YILA'N JUQ·MAQ·LANDIY **yilān čaqmaqlandi** (?) "The snake coiled *(taraḥḥaṭ,* **čaqmaqlan-** *istadārat)*." JUQ·MAQ·LANUVR JUQMAQ·LANM'Q **čaqmaqlanūr čaqmaqlanmāq.** 0 ?

:: KIŠY JIM·ΓUQ·LAN·DIY **kiši čamγuqlandi** "The person was a slanderer *(qattāt* **čamγuqlan-** *nammām šarīr yaḍummu kull insān)*." JIMΓUQLANVR JMΓUQLANM'Q **čamγuqlanūr čamγuq-** lanmāq.

:: 'AR SAΓ·LIQ·LANDIY **är saγliqlandi** "The man became owner of ewes *(ni'āj)*." **saγliqlan-** SAΓLIQLANVR SAΓLIQLANM'Q **saγliqlanūr saγliqlanmāq.**

403 [1] First A changed from U.

:: KIYŠ QAB·ΓAQ·LANDIY **kēš qapγaqlandi** "The quiver was outfitted with a cover **qapγaqlan-** *('ifāṣ)*." QAB·ΓAQ·LANVR QAB·ΓAQ·LANM'Q **qapγaqlanūr qapγaqlanmāq.**

:: TA'Γ· QD·RUQ·LAN·DY **tāγ qadraqlandi** "The mountain had many ravines and **qadraqlan-** rugged places *(fijāj, ḥuzūn)*." QD·RUQ·LANUVR QD·RUQ·LANMA'Q· **qadraqlanūr qadraq-** lanmāq.

:: 'AR QIS·RAQ·LAN·DIY **är qisraqlandi** "The man became owner of a mare **qisraqlan-** *(ramaka)*." QIS·RAQLANVR QIS·RAQLANM'Q **qisraqlanūr qisraqlanmāq.**

:: 'AR QAR·LUQ·LANDIY **är qarluqlandi** "The man dressed in the manner of: QAR·- **qarluqlan-** LUQ· **qarluq**"—they are a tribe of Turkmān [238]. QARLUQLANVR QARLUQLAN·M'Q **qarluqlanūr qarluqlanmāq.**

:: 'AR QAIW·JA'Q·LAN·DIY **är qifčāqlandi** "The man dressed and acted in the man- **qifčāqlan-** ner of: QI·FJA'Q·[1] **qifčāq.**" QIF·JA'Q·LANVR QAFJQLANM'Q **qifčaqlanūr qifčaqlanmāq.** 0

:: QIYZ· MUN·JAQ·LANDIY **qīz monču**qlandi "The girl got some beads and trinkets **monču**qlan- *(xarazāt wa-ḥulī)*." MUN·JUQLANVR MUNJUQLANM'Q· **monču**qlanūr **monču**qlanmāq.

:: 'AR TUVNIN· MANJUQLANDY **är tōnin mančuqlandi** "The man put his garment in **mančuqlan-** a case and hung it *(ja'ala . . . fī ṣiwān*[2] *wa-'allaqa)* on the saddle behind him." MUNJQLANVR MUNJUQLANM'Q **mančuqlanūr mančuqlanmāq.**

K

'T BRJKLNDY[3] **at bürčäkländi** "The horse grew a forelock *(sabība)*." Also if a person **bürčäklän-** grows a forelock *(nāṣiya)*. BURJAK·LANVR BURJAK·LANM'K **bürčäklänür bürčäklänmäk.**

:: 'UTM'K TUR·MAK·LANDY **ötmäk türmäkländi** "The bread was made into rolled **türmäklän-** bread *(zumāward)*." TURMAK·LANVR TURMAK·LAN·M'K **türmäklänür türmäklänmäk.**

:: 'AR· TAW·LUKLANDIY **är täwlügländi** **täwlüglän-**

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"The man considered himself among the deceivers *(muḥtālīn)*[1] and followed their way." TAW·- LUK·LANUVR· TAW·LUK·LANM'K **täwlüglänür täwlüglänmäk.**

:: QUL· JUKRAK·LAN·DIY **qul čäkräkländi** "The slave put on a woolen garment **čäkräklän-** *(libās min ṣūf)*." JUKRAK·LANVR JUKRAK·LANM'K **čäkräklänür čäkräklänmäk.**

404 [1] First *sukūn* (·) changed from A.
[2] MS. *swān* (sic).
[3] This is written in by a later hand.

405 [1] MS. *muxtālīn.*

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:: KVZ· JAL·BAK·LANDIY[2] kōz čälpäkländi "The eye was bleary *(γamaṣat)*." JAL·BAK·LANUVR·[2] JAL·BAK·LAN·MA'K·[2] čälpäklänūr čälpäklänmāk. 0 čälpäklän-

:: QIYZ· BUKSUK·LAN·DIY qīz böksägländi "The girl's breasts rounded out *(nahaḍa ṭady)*." BUK·SUK·LANUVR· BUK·SUK·LAN·MA'K· böksäglänūr böksäglänmāk. böksäglän-

:: 'ANIK KUVZIY KIR·BUKLANDY anig kōzi kirpikländi "The lash *(šaʿr nāxis)* in his eye grew." KIRBUK·LANVR KIRBUKLANM'K kirpiklänūr kirpiklänmāk. kirpiklän-

:: 'AR· KANJAK·LANDY är känčäkländi "The man dressed in the manner of: KAN·JA'K· känčāk"—they are a tribe [241]. KAN·JAK·LANUVR· KAN·JKLNM'K känčäklänūr känčäklänmāk. 0 känčäklän-

:: TUVN KUN·JUK·LANDY tön könčükländi "The garment was given a collar-opening *(jayb)*." KUNJUK·LANVR KUNJUK·LANM'K könčüklänūr könčüklänmāk. könčüklän-

M

:: 'AR BAJKAM·LAN·DY är bäčkämländi "The man marked himself with a badge *(tasawwama)* (on the day of battle, or other)." BAJKAMLANVR BAJKAMLANM'K bäčkämlänūr bäčkämlänmāk. bäčkämlän-

N

:: 'AR TUR·BUN·LANDY är torpunlandi (?) "The man inquired *(taḫarrā)* about a matter." TURBUNLANVR TURBUNLNM'Q torpunlanūr torpunlanmāq. 0 torpun-lan-?

:: 'URA'ŁUT KIR·ŠAN·LANDY urāγut kiršänländi "The woman coated her face with white lead *(isfiḍāj)*." KIRŠAN·LANVR KIRŠANLANM'K kiršänlänūr kiršänlänmāk. kiršänlän-

:: 'UL BUV 'AW·NY TUR·KUN·LAN·DIY ol bu äwni törkünländi "He reckoned this house as among his people's houses and so he alighted in it *('adda hāḍā l-bayt min jumla bayt ahlihi fa-nazala bihi)*." TUR·KUN·LANUVR TURKUN·LAN·M'K törkünlänūr törkünlänmāk. törkünlän-

:: TA'Ł· TUŠKUNLANDY tāγ tüšgünländi "The mountain was covered with goats-thorn *(šajar al-kaṭīrā')*." TUŠKUNLANVR TUŠKUNLANM'K tüšgünlänūr tüšgünlänmāk. tüšgünlän-

:: 'UL BUV 'AŠIŁ JIWKUNLANDIY ol bu ašiγ čiwginländi "He considered this food fattening and wholesome *(muxṣib li-l-badan nāji')*." JIWKUNLANVR JIWKUNLANM'K čiwginlänūr čiwginlänmāk. 0 čiwginlän-

:: 'AR· SUK·MAN·LANDY är sökmänländi "The man dressed in the manner of war-riors *(abṭāl)* and considered himself one of them." SUKMKLANVR SUKMAKLANM'K [sic] sökmänlänūr sökmänlänmāk. sökmän-

405 [2] Second A changed from U.

The imperative of this chapter is made up of six consonants. Example :: SUK·MAN·LAN· sökmänlän "Dress like a warrior."[3] :: KIR·ŠAN·LAN· kiršänlän "Coat your face with white lead." 0 G

This section has

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four aspects:

(1) To mean that one considers oneself to belong to the class of the thing named, or dresses in that manner. Example :: 'AR· QIF·JA'Q·LAN·DIY är qifčāqlandi, 'AR· 'UŁ·RAQ·LAN·DY är oγraqlandi "He dressed in the manner of Qifčāq or Oγrāq."

(2) To mean that one has become master or possessor of the thing named. Example :: 'AR QIS·RAQ·LAN·DIY är qisraqlandi "The man became owner of a mare." :: 'AR YAR·MAQLANDIY är yarmaqlandi "The man got a dirham."

(3) To be a verb formed from a quadriliteral noun. Example :: 'ANIK KUVZIY JAL·BAK·LAN·DY anig kōzi čälpäkländi "His eye was bleary." :: 'NIK KVZY KIRBUKLAN·DIY anig kōzi kirpikländi "The lash *(hadab nāxis)* in his eye grew."

(4) To be a simple verb. Example :: TAR· BURJAQ·LAN·DY tär burčaqlandi "The sweat formed beads." :: YILA'N JUQMQLAN·DIY[1] yilān čaqmaqlandi "The snake coiled." 0

All sextiliteral verbs of this type are formed from quadriliteral nouns; there is no independent verb. If you wish to form verbs in this meaning from any biliteral, triliteral or quadriliteral noun, the way to do it is to add the suffix *lām nūn*, thus forming a verb that is conjugated in these ways. [This is] a general rule holding good without exception for all the dialects *(luγāt)*, and therefore it should be memorized.

End of the Book of Sound Words

Praise be to God

405 [3] MS. *tazayyā l-abṭāl*, read *tazayya bi-ziyy al-abṭāl*.
406 [1] U changed from A by later hand.

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In the Name of God the Merciful the Compassionate

Book of Doubled Words

Chapter: Biliteral Nouns

T

TAT· tat "Persian *(fārisī)*"—among most of the Turks. Proverb: TATIΓ-KUVZ-RA' TIKA'NIK TUB·RA' tatıγ közrä tikānig tüprä "(Strike) the Persian on the eye, (cut) the thorn at its root." 0 TAT· tat "Uighur infidels *(kafara uyγur)*"—among the Yaγma and Tuxsi. I heard it from them in their own country. They use it in this expression: TAT· TAW-ΓA'J tat tawγāč meaning "Uighurī and Ṣīnī." The proverb [above] also originally refers tat D P D

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to them, because they lack loyalty; just as the thorn should be cut at its root, so the Uighurī should be struck on the eye. Another proverb [= 176 börk]: TAT·SIZ· TURK· BULMA'S· BAŠSIZ BUR-K- BUL-MA'S- tatsiz türk bolmās bašsiz börk bolmās 0 "There is no Persian except in the company of a Turk,[1] (just as) there is no cap unless there is a head to put it on." P

TAUT· tat "Rust *(tab')* that appears on a sword, or other." Proverb: QILJ TATIQ-SA' 'IYŠ· YUN-JIYR 'AR TATIQ-SA' 'AT· TUN-JIYR- qilič tatiqsa īš yunčīr är tatiqsa āt tinčīr 0 "When rust overtakes a sword the condition (of the warrior) suffers, (just as) when a Turk assumes the morals of a Persian his flesh begins to stink." This is coined to advise a person to be steadfast and to live among his own kind. P

J

ḤUJ ḤUJ xoc xoc A phrase used to drive goats. 0 xoc

HJ HJ häč häč A phrase used to restrain horses. Its root-form is: 'AJ 'AJ äč äč—the *hamza* has been changed to *hā'*. This agrees with the Arabic expression *hajhajtu bi-l-γanam* meaning "I shouted at [the sheep] when they became stubborn." häč

Š

ŠIŠ- šiš "The skewer *(minzām)* with which Tutmāč is eaten." siš

Q

QAQ· qaq "Something split in two *(falīq)*." :: 'ARUK- QAQIY ärük qaqi "A split peach (or other) [i.e. dried fruit]." 0 QAQ· 'AT· qaq āt "Jerked *(qadīd)* meat." 0 The same for anything that is cut and dried in the sun *(taqaddada)*. 0 qaq

407 [1]Thus the Arabic: *lā yakūnu l-fārisī illā wa-yuxcālitu t-turka.* "Persian" and "Turk" should be reversed to accord with the Turkic.

QAQ· qaq "Pond *(yadīr)*." Verse [= 99 ilär-]:

QAQ-LAR QAMΓ KULAR-DIY	qaqlar qamuγ kölärdi	V
TAΓ-LAR BAŠIY 'ILARDIY	taγlar baši ilärdi	
'AŽUN TANIY YILIR-DIY	ažun tini yilirdi	
TUV TUV JAJAK· JAR-KAŠUVR	tüi tüi čečäk čärgäšūr	

Describing Spring: "The ponds filled up until they became like lakes; the tops of the mountains appeared in outline [i.e. silhouetted] (among the ponds when the water flooded their lower valleys); the breath of the world became warm; flowers shot up in rows."

K

KAK· käk "Seeking vengeance *(ḥiqd)*." :: 'UJ-LUK- KAK-LIK KIŠY öčlüg käklig kiši "One seeking vengeance *(ṣāḥib al-ḥiqd wa-ṭ-ṭa'r)*." kāk

KAK· käk "Hardship *(miḥna)*." :: KAK· KUR-DIY 'AR· käk kördi är "The man experienced hardship *(imtaḥana)*." 0

KUK· kök "Saddle girth *(rabṭ as-sarj)*." kök

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Proverb: 'AR· SUVZIY BIYR· 'ADAR· KUKIY 'UVJ· är sözi bir ädär köki üč 0 "(It is part of being) a man that his word be one (with nothing corrupt in it, just as) the girth of the saddle-tree *(rabṭ ḫanw as-sarj)* is three"—if one [more band] were added the saddletree *(qarbūs)* would break because there would be too many holes, and if there were one less than three they would not be able to support a man. This is coined advising a person to carry out what he says. 0 0 P

KUK· kök "Root or origin *(aṣl)*." :: KUKUNK- KIM· kökün kim "From whom is your origin and to which tribe are you related *(mimman aṣluka wa-ilā man tantamī min al-qabā'il)*?" Oγuz and Qifčāq dialect. D

End of the Biliteral Chapters

Triliteral Chapters

Chapter: *fa'al*, middle radical voweled, in its various vocalizations

T

QATUT· qatut "Mixture *(mizāj)*." Hence :: QATUT· LUΓ· 'UQ qatutluγ oq "An arrow whose head is mixed with poison *(mamzūja naṣluhu bi-s-samm)*." QATUT· qatut "Something split in two *(falīq)*"—Barsγān dialect. Thus :: 'ARMUT· QATUTIY armut qatuti "A split [i.e. dried] pear." 0 QATUT· qatut "The glue *(ṭarṭ)* used by shoemakers." 0 qatut D

KATUT· KIŠY kätüt kiši "A churlish old man *(mutaqabbaḍ, 'ulfūf)*." kätüt

J

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QAJAJ qačač A Šīnī brocade. The more correct form is: QAJA'J· qačāč. Hence female servants may be called: QAJA'J· qačāć. 0 qačač N

QAJA'J· qačāč "Dirt *(daran)*." Thus :: TVN QAJ'J· BULDIY tōn qačāč boldi "The garment became dirty *(darana)*." The *jīm* is an alternant of *qāf*; its root-form is: QAQA'J· qaqāč [180].

Q

BUQAQ· boqaq "Crop of a bird *(ḥawṣala)*." boqaq

BUQUQ boquq "The bud *(jamā'a)* of a flower; the calyxes *(akmām)* of flowers and blossoms." Hence :: JAJAK BUQUQ·LAN·DY čečāk boquqlandi "The flower formed a calyx"—this occurs before it blossoms. boquq

Verse [= 209 tügsin]: V

TAK·M' JJAK 'UKUL·DIY	tagmä čečäk üküldi
BUQUQLANIB· BUKUL·DY	boquqlanip bögüldi
TUK·SN TUKN TUKULDY	tügsin tügün tügüldi
YAZLIB YAN' YURKAŠUVR	yazlip yana yörgäšür

Describing Spring: "The various flowers are heaped up; their calyxes are gathered and knotted together; they will split open, and then intertwine (because of their abundance)." 0

BUQUQ boquq "Goiter *(laḥm γudadī)* occurring between the skin and the flesh

on both sides of the Adam's-apple." In Farγāna and the regions of Šiqnī there are groups of people who are characterized by this defect. Each generation acquires these swellings *(yataḥawṣalūna bihi)* anew. Sometimes they are so large that they prevent people from seeing their own chests and feet. I asked them about the origin of this, and they told me the following story:

"Our forebears were loud-mouthed infidels. The companions of the Prophet of God (may God bless and keep him) made a raid against them. Our forebears attacked them at night with loud screams and yells, and the Muslims were put to flight at the sound. The news reached 'Umar (may God be pleased with him). He put a curse upon them, and this defect appeared on their throats."

It has remained among them as a legacy. Now there is never seen among them one who is loud-mouthed. 0

TAQUQ· taquq "Chicken *(dajāj)*." Türkmän dialect. taquq D

SAQAQ saqaq "Chin *(ḏaqan)*." Proverb [= 144 oxša-]: SAQAQ 'UXŠA'R· SAQA'L BIJA'R· [sic] saqāl oxšār saqaq bičār 0 "He (playfully) strokes your beard and (secretly) cuts your chin." 0 This is like the saying of the Arabs: *yusirru ḥaswᵃⁿ fi rtiγā'* ("He conceals a sipping in drinking froth"). 0 saqaq P

SUQAQ· suqaq "White antelope *(ar-rīm min aẓ-ẓibā')*." 0 SUQAQ suqaq is used by allusion for "a Persian *(fārisī)*" among the Oγuz. :: BUV SUQAQ· NA' TIYR· bu suqaq nä tēr "What is this Persian saying?" suqaq D

K

TUKAK tügäk "A wooden ring tied to the ends of ropes in order to fasten loads (*farīs* [defined]). 0 tügäk

JAKUK čäkäk "Hammer *(miṭraqa)*." Oγuz dialect. 0 čäkäk D

JAKIK čäkig "Diacritical marks *(nuqaṭ)* in a book." 0 čäkig

JAKIK čäkik "The penis of a small boy *('ard aṣ-ṣabī fī ḥāl ṣiγarihi)*." 0 čäkik

JAKIK čäkik "A speckled *(a'ram)* bird, like the *waṣī'*, found on stony tracts."

KAKUK käkük "Falcon *(zummaj)*." A bird whose bones are used in conjurations and love-potions and their spells.[1] 0 käkük

Initial Weak[2]

YATUT· yetüt "Reserves *(madad)*," in an army. It is taken from the phrase: YATUT· SAJ· yetüt sač meaning "Hair that is left loose after being tied *(ursila ba'd al-awl)*."[3] yetüt

KUKA'KUVN· kökägün "Blue fly *('antara wahwa ḏubāb azraq)*." Proverb [= 103 egäš-]: 'IKY BUΓ'RA' 'IKA'ŠUVR 'UT·R·A' KUKA'KUVN· YAN·JILUVR ekki boγra egäšür otra kökägün yančilür 0 "Two stallions clash and bite each other and a blue fly perishes between them." This is coined about two rulers. kökägün P

who war against each other while the weak perish between them. 0

End of the Triliteral Chapters

Quadriliteral Chapters

Chapter: *fa'lāl*, in its various vocalizations

Γ

TUL·ΓA'Γ tolγāγ "Woman's earring *(ṣanf)*." Thus :: YINJUV TUL·ΓA'Γ yinčü tolγāγ tolγāγ "A pearl earring." tolγāγ

---

409 [1] *yusta'malu 'iẓāmuhu fī n-nayrinjiyāt wa-l-juyyāt wa-ruqyatihā* (MS. *ruquyatuhā*). The dictionaries do not have *juyya*, but only *jawā* "love" and *jawī* (fm. *jawiya*) "love-struck *('āšiq)*."

[2] In MS. this heading is misplaced after the entry yetüt, and before kökägün.

[3] MS. *awwal*.

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TUL·ГA'Г· tolγāγ "Hardship *(miḥna).*" Thus :: 'AM·KA'K TUL·ГA'Г· ämgāk tolγāγ. Its root-meaning is "dysentery and colic *(zaḥīr, qūlanj).*"[1] Hence :: 'ANIK QAR·NIY TUL·ГA'R· anig qarni tolγār "He was taken with dysentery and diarrhea in his belly." 0

TAL·ГA'Г· talγāγ "A blizzard *(damaq)*" that strikes a man[2] and almost kills him. Thus :: TA'Г· 'UZA' TALГA'Г· BUL·DIY tāγ üzä talγāγ boldi "Snow and a blizzard arose on the mountain" talγāγ

QAR·ГA'Q· [sic] qarγāγ "Cursing *(la'n).*" Thus :: TANK·RIY QAR·ГA'ГINKA' 'ILIN·MA' täŋri qarγāγiŋa ilinmä "Do not enter into the curse of God Most High." qarγāγ

QIR·ГA'Г·[3] qirγāγ "The selvages *(kifāf, ṭurra)* of a garment." 0 qirγāγ

QIRГA'Г· qirγāγ "The anger *(γaḍab)* of an emir or king at whoever is below him." Hence :: XA'N· 'NY QIR·ГA'DIY xān ani qirγādi "The king was angry with him and shunned him."

They distinguish between the cursing of a slave [i.e., man] by God, the Most Great and Powerful, and the cursing by one of His slaves of one of his subjects who is like him. The former has *fatḥa* [i.e. qarγāγ], the latter *kasra* [i.e. qirγāγ]. This is similar to the distinction they make between the Messenger of God Most High and the messenger of the king. They call the Messenger of God Most High: YL'FAJ· yalāwač, and the messenger of the king: YALA'FAR· yalāwar, in Uighur dialect. D

Q

TUL·QVQ tolqūq "An inflated wineskin *(ziqq manfūx fihi).*" tolqūq

K

:: KUVK YUR·KAK· BUL·DIY kök bürkäk boldi "The sky became overcast *(dajanat).*" bürkäk

BAZ·KA'K bäzgāk "Shudder *(ri'da).*" 0 bäzgāk

TUR·KA'K türgāk "Bundle *(rizma).*" türgāk

TAZKA'K· 'AR· täzgāk är "A man who shuns *(nafūr)* work, or other." 0 täzgāk

SAR·KAK· särgäk "Shaking and swaying *(ihtizāz, tamāyul)* from drunkenness, or other." :: 'AS·RUK SAR·KAK·LADIY äsrük särgäkladi "The drunken man swayed *(tamāyala).*" särgäk

KAR·KUK· kärgük "Something in the stomach of a sheep, along with the third stomach, and like the third stomach [the rumen?] *(šay' fi kirš aš-šat ma'a l-faḫṯ ka-l-faḫṯ).*" 0 kärgük

410 [1] MS. *qawlinj.*
[2] MS. *yuγšā l-insānu*, read *yuγšī l-insāna.*
[3] First *sukūn* (·) changed from U (?).

KAS·KUK· käsgük "Iron collar for dogs *(sājūr).*" 0 käsgük

KUS·KUK kösgük "A scarecrow *(xiyāl)* which is planted in kitchen-gardens and vineyards to protect against the evil eye." Proverb [= 53 āl, 622 arslān]: 'ĀLIYN· 'AR·SLA'N· TUTAR· KUVJUVN KUS·KUK· TUTMA'S· ālīn arslān tutar kūčün kösgük tutmās 0 kösgük P

[II. 232/289]

411

"By trickery one can capture a lion, but by force one cannot capture a scarecrow." 0

KUR·KA'K· kürgāk "Oar *(mijraf)* of a boat; shovel *(mišḥāt)* of a thing." 0 kürgāk

KAF·KA'K käwgāk "One who mispronounces, who stutters *(alṯaγ, yulajlaju bi-kalām).*" käwgāk

Chapter: Quinquiliterals, of the pattern *fa'al'al*

K

SAMUR·KUVK· sämürgük "Something resembling the nightingale *('andalīb).*" Balā-sāγūn dialect. sämürgük

Verse: D
BUJ BUJ 'ATAR SAMURKUK· buč buč ötär sämürgük V
BUГ·ZIY 'UJUVN MANKLANUVR boγzi üčün mäŋlänür
"The warbling bird (when it is hungry) pecks at seed for the sake of its throat." 0

KIDIZ·KA'K· QA'ГUVN· kidizgāk qāγūn "A melon that has lost its freshness and has become like felt *(libd).*" 0 kidizgāk

KSI·RK'K· 'AR· kösürgāk (?) är "A man who feels cramped for space when he sees a person in his house *(yataḍayyaqu 'alayhi makānuhu iḍā ra'ā l-insān fi baytihi).*" kösürgāk ?

Nasal Words

JANKAL [sic] 'AR· čängāk är "A wicked *(šarīr)* man." čängāk

JUNKAK [sic] čöngāk "A leather milking pail *('ulba).*" Čigil dialect. 0 čöngāk D

TRNKAK tärnjuk "Water oozing from the ground *(nazz).*" In Arabic it is *turnuq.*[1] The *qāf* alternates with the *kāf*; this is an agreement [between the two languages]. 0 tärnjuk

End of the Book of Doubled Nouns

Praise be to God

411 [1] MS. *tarnquq.*

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In the Name of God the Merciful the Compassionate

Book of Doubled Verbs

Chapter: Biliterals

Know that genuine doubling is rarely found. Verbs are only doubled by the combination of a *tā'* which is part of the word itself with a *dāl* which is the preterite marker; then a *šaddīd* appears and we call it "doubled." Note that doubling does not occur in the aorist or the infinitive, since in both of these the *dāl* disappears. As for true doubling, it is rare, and we have set it off in this section because of its infrequent occurrence. Thus :: G

T

BA'Š· TUT̄IY bāš tutti (titti ?) "The wound throbbed with pain *(amaḍḍa . . . bi-ḍarabān)*." TUTA'R· TUTM'Q tutār tutmāq. 0 tut- (tit- ?)

:: 'IT KAYIK· TUT̄IY it käyik tutti tut-

[II. 234/292] 412

"The dog caught *(axaḍa)* the gazelle (or other)." The same for anyone who catches a thing. :: 'UL MANK' 'ALIK· TUT̄IY ol maŋa älig tutti "He gave surety for me *(kafala bī)*" [lit. "He held my hand"]. Proverb: 'ALIK· TUT·Γ'IN·JA' 'UT· TUT· älig tutγinča ot tut 0 "To hold fire is better than to give surety *(kafāla)*"—because afterwards that will be a cause for regret. 0 TUTA'R TUTM'Q tutār tutmāq. P

:: 'UL 'ANY TIT̄IY ol ani titti "He held him back from it *(mana'a)*." Its root-form is: TIYḌ·TIY tīḏti, assimilated and doubled. TIḌA'R· TIḌ·MA'Q tiḏār tiḏmāq. tit- (tīḏ-)

:: 'UL 'AT· TIT̄IY ol ät titti "He shredded the meat *(mazzaqa l-laḥm al-muharrā)*." Also for tearing clothes to shreds *(tamzīqᵃⁿ bāliγᵃⁿ)*.

:: QUL BAK· KA' TIT̄IY qul begkä tetti "The slave opposed *(qāwama)* the emir (or other." :: 'UL 'ANKA'R· TIT·RUV BAQ·DIY ol aŋār tetrü baqdi "He fixed his glance *(aḥdaqa n-naẓar)* on him." Hence, of a beautiful person :: 'ANK'R· TIT·RUV BAQ·SA' BULM'S· aŋār tetrü baqsa bolmās 0 "One cannot fix one's glance on him." This may also have the meaning of "looking askance *(naẓar aš-šazr)*." TITA'R TIT·M'K tetār tetmāk. tet-

The infinitive for tearing meat and clothes is: TIT'R TIT·M'Q titār titmāq with *qāf*. tit-

S

:: 'UVḌ·[1] SUS·DY ūd süsdi "The ox (or other) butted *(naṭaḥa)*." SUSA'R SUS·M'K süsār süsmāk. süs-

412 [1] Note dot below the D.

Š

:: 'AR· TUKUVN SAS·DIY är tügün šäšdi "The man untied *(ḥalla)* the knot." Also for untying a horse, or other, from its bond. SASA'R SASM'K šäšār šäšmāk. šäš-

Q

:: 'NY BAŠ·RA' QAQ·TY ani bašra qaqti "He struck him lightly *(qara'a . . . xafifᵃⁿ)* on his head." QAQA'R QAQM'Q qaqār qaqmāq. qaq-

:: YA'Γ 'UVT̄A' QUQ·TIY yāγ ōtta qoqti "The smoke of the oil [in the fire] rose up *(irtafa'a duxān)*." It is as when one extinguishes a lamp and the smoke rises from it; or when meat is burnt and its aroma *(qutār)* rises :: 'AT· QUQ·DIY ät qoqdi. QUQ'R QUQM'Q qoqār qoqmāq. qoq-

K

:: BJ'K KIK·DY 'AR· bīčāk kikdi är "The man sharpened *(sanna)* the knife, or he whetted *(amarra)* one against another." KIK'R K'KM'K kikār kikmāk. kik-

These have genuine doubling. All others have secondary doubling. Thus :: G

T

KUVN BAT̄IY kün batti bat-

[II. 236/293] 413

"The sun set *(γarabat)*." :: QURΓ'RYN SUWQA' BAT̄Y qoruγzīn suwqa batti "The lead (or other) sank *(rasaba)*[1] in the water." The same for anything that disappears from sight *(γāba 'an al-'ayn)*. BATA'R BAT·M'Q batār batmāq. 0

:: 'AR· 'UVNIY BUT̄IY är ünі bütti "The man's voice disappeared *(xafata)* (because of hoarseness in the chest, or an illness, or a blow)." :: 'ANIK· 'ALMIY BUT̄IY anig almi bütti "The debt against him was confirmed *(ṭabata, ṣaḥḥa)*." :: BA'Š· BUT̄IY bāš bütti "The wound healed *(indamala)*." :: QUL· TAN·KRIY KA' BUT̄IY qul täŋrikä bütti "The slave [i.e. worshipper] confessed the unity *(aqarra bi-waḥdāniyya)* of God Most High." :: 'UT· BUT̄IY ot bütti "The plant shot up and grew *(ṭala'a, nabata)*."[2] Also of a fruit that grows. :: 'UΓ'LA'N BUT̄IY oγlān bütti "The child was born *(wulida)*." And of anything that grows *(nabata)* or is born *(wulida)* or is created *(xuliqa)* one says: BUT̄IY bütti in Qifčāq dialect. BUTA'R BUTM'K bütār bütmāk. 0 büt- D

:: 'AR· 'UΓ'LA'Q QUZIY QA' JAT̄Y är oγlāq qoziqa čatti "The man joined *(qarana)* the kid with the lamb (or other)." JATA'R JATM'Q čatār čatmāq. Oγuz dialect. Verse: čat- D

413 [1] MS. *rasati*.
[2] MS. *nabtu*.

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'URḌULANIB YUḴ-SAK TAΓIΓ 'UΓLA'Q JATA'R 'UYΓUR TATIN YUFΓA' 'ALIB YUM-ΓIN SATA'R-
ordulanip yüksäk taɣiɣ oɣlāq čatār uyɣur tatin yuwɣa alip yomɣin satār

V

Describing a man who climbed[3] to the peak of a mountain: "He set up camp on the summit and (it is still his practice) to join the kid (with the lamb, or other, meaning that he is a shepherd; nevertheless, he raids) the Uighur and captures them [separately?] and sells them all together.[4]

:: 'UL TAW'R SAT̄IY ol tawār satti "He sold *(bā'a)* the merchandise (or other)." SATA'R SATM'Q satār satmāq. sat-

:: 'UL KIŠY YUVZYNKA' SUT̄IY ol kiši yüzïŋä sutti "He spit *(bazaqa)* in the man's face." Its root-form is: SUVḌ-TIY sūḍti, assimilated. SUḌA'R SUḌMA'Q suḍār suḍmāq. sut- (sūḍ-)

:: 'AR- SIT̄IY är sitti "The man (or other) urinated *(bāla)*." Its root-form is: SIYḌ-TIY sïḍti, assimilated. SIḌA'R SIḌMA'K siḍār siḍmāk. 0 sit- (sïḍ-)

:: 'UL SIR-K'NIY YUΓRUT-QA' QAT̄IY ol sirkäni yoɣrutqa qatti "He mixed *(mazaja)* vinegar with curdled milk." Also of anything that is mixed *(xuliṭa)* with something else. :: YUMŠ'Q NA'NK- QATY yumšāq nāŋ qatti "The soft thing became hard *(ṣaluba)*." QATA'R-QAT-M'Q qatār qatmāq. 0 qat-

:: 'UL NA'NK- QUT̄IY ol nāŋ qotti "He left *(taraka)* the thing." qot-

Its root-form is: QUVḌ-TIYqōḍti, assimilated. QUḌUVR- QUḌ-MA'Q qoḍūr qoḍmāq. 0 (qōḍ-)

:: 'AR- TUVNIN- KT̄IY är tönin kätti "The man put on *(labisa)* his garment." Its root-form is: KAḌ-TIY käḍti. KAḌ'R- KAḌMA'K käḍār käḍmāk. 0 kät- (käḍ-)

:: 'AR- YIYRIN-DIN KIT̄Y är yërindin ketti "The man withdrew *(zāla, tanaḥḥā)* from his place." KIADA'R KIDMA'K [sic] ketār ketmāk 0 ket-

Rule. The imperative in this chapter has two consonants, and therefore we have called it biliteral. Example :: 'AT- TUT- at tut "Take the horse." :: TAWA'R- SAT- tawār sat "Sell the merchandise." G

This type of verb is called ["doubled"] only because of the joining of two consonants of the same genus in the preterite. This does not follow the course of Arabic [doubled roots] in the aorist and infinitive, as you can see. However, since it is similar [to Arabic] in the preterite, it is given that name.[1]

413 [3]MS. *tadrā*, read *taḏarrā*.

[4]Lit. "captures from them altogether and sells them"; *ya'xuḏu minhum jumlatan fa-yabī'uhum* —the last two words should be reversed to accord with the Turkic; however, the meaning of yuwɣa is obscure.

414 [1]Thus, e.g., Tk. batti is similar to Ar. *marra*, but there is no doubling in batār batmāq, as there is in *yamurru murūr*.

Active participle: TUT-ΓUVJY tutɣūči "One who takes"; SAT-ΓUVJY satɣūči "One who sells." This is in Turk dialect. The Turkmān and those who follow them say: TUT̄AJIY SAT̄AJIY tuttači, sattači. D

The participle indicating frequent occurrence of the action: TUT-ΓA'N- SAT-ΓA'N tutɣān, satɣān "One who often takes, One who often sells."

The participle indicating that one desires to perform the action: TUTUΓ-SA'Q- SATIΓ-SA'Q tutuɣsāq, satiɣsāq.

The participle indicating that one ought to perform the action: 'UL TUT-ΓULUQ 'AR-DIY ol tutɣuluq ärdi "He should have taken"; :: 'UL SAT-ΓULUQ TURUR ol satɣuluq turur "He ought to sell." The Oɣuz make the *lām* a *sīn* in this meaning, thus :: 'UL 'ANY TUTUΓ-SAQ 'AR-DIY ol ani tutuɣsaq ärdi "He intended to take"; :: 'UL 'ANY SATIΓΨSAQ-'UL- ol ani satiɣsaq ol ["He intends to sell it"]. D

The participle indicating that one is on the point of performing the action: 'UL 'ANY TUTUΓ-ILY 'UL ol ani tutuɣli ol "He is about to take it"; :: 'UL TAW'RIN SATIΓ-LIY 'UL ol tawārin satiɣli ol "He is about to sell his merchandise."

The rest of the derivations are formed according to the rules of the preceding chapters, in exactly the same way,

with no divergence at all.

End of the Biliteral Chapters

Chapter of Triliterals

Chapter: *fa'aldī*, second radical vowelled, in its various vocalizations

B

:: 'IT- KIŠIY K' JABIT̄IY it kišikä čapitti "The dog attacked the man to bite him *(ḥamala 'alā . . . li-ya'aḍḍa)*." Also :: BAK 'ANIK BUY-NIN JABIT̄IY beg anig boynin čapitti "The emir ordered his neck to be struck *(ḍarb)*"—Uighur dialect. JABTVR JBTM'Q čapitūr čapitmāq. 0 čapit- D

:: 'AT- QUḌ-RUQ SABIT̄Y at quḍruq sapitti "The horse swished *(ḥarraka)* his tail." :: 'IT- QUḌ-RUQ- SABIT̄Y it quḍruq sapitti "The dog wagged *(baṣbaṣa)* his tail." SABITUR SABITM'Q sapitur sapitmāq. sapit-

:: 'UL NA'NKNY SUBIT̄Y ol nāŋni subitti "He sharpened the point of the thing and lengthened *(allala* [defined]*)* it," as a nail, for example. SUBITUVRU SUBITMA'Q subitūr subitmāq. 0 subit-

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:: YIYL· TUVNUΓ KABIT̄Y yēl tōnuγ käpitti "The wind partially dried *(ajaffa . . . ba'ḍ al-jafāf)* the garment." KBITUVR KABITM'K käpitūr käpitmāk. käpit-

:: 'UL TUVNIN· KUBIT̄Y ol tōnin küpitti "He ordered the garment to be quilted *(taḍrīb)*." KUBITVR KUBITM'K küpitūr küpitmāk. küpit-

T

:: 'UL BTIK BITIT̄Y ol bitig bititti "He had the letter written *(aktaba)*." BITITU̲VR· BTIT·M'K bititūr bititmāk. 0 bitit-

TUVZ· 'AŠIΓ TATIT̄Y tūz ašıγ tatitti "The salt brought out the taste *(awjada . . . ṭa'm)* of the food." Also for anything that gives you the impression of the taste *(aṭṭara . . . ṭa'm)* of a thing. TATITUVR TATITM'Q tatitūr tatitmāq. tatit-

:: 'U̲VT· TUTU̲VN TUTAT̄Y ōt tütün tütätti "The fire smoked *(daxxana d-duxāna)*." TUTITUVR TUTITM'K tütätūr tütätmāk. 0 tütät-

:: 'AR· QUTAT̄Y är qutatti "The man acquired good fortune *(jadd,*[1] *dawla, baxt)*." The same for anything that acquires good fortune.[1] QUTA'TUR QUTTM'Q qutātur qutatmāq. qutat-

J

:: 'UL 'ANKAR SUW SAJIT̄Y ol aŋar suw sačitti "He had [him] sprinkle *(arašša)* the water (or other)." SAJITVR SAJITM'Q sačitūr sačitmāq. :: 'UL 'NIK MINKIYSIN SAJIT̄Y ol anig mān̄sin sačitti "He beat him until he scattered *(faraṭa)* his brain." Also of anything that one orders to be dispersed *(intiṭār)*. sačit-

:: 'UL 'AJΓ NA'NKNY SUJIT̄Y ol ačıγ nāŋni sučitti "He sweetened *(aḥlā)* the sour or bitter thing." :: 'UL YIYRIK· SUJIT̄Y ol yērig sučitti "He made the saline land *(sabxa)* into land fit to be sown *(qarāḥ ḥaqla)*." SUJITVR SUJTM'K sučitūr sučitmāk. 0 sučit-

[IL 242/300] 416

:: 'UL 'ANIY SIJIT̄Y ol ani sičitti "He caused him to defecate *(axra'a)*." SIJITUVR SIJITM'Q sičitūr sičitmāq. sicit-

:: 'UL 'ATIΓ SUJIT̄Y ol atıγ sučitti "He made the horse (or other) rear *(awṭaba)*." SUJITUVR SUJITM'Q sučitūr sučitmāq. 0 sučit-

:: 'UL 'ANY QAJIT̄Y ol ani qačitti "He made him flee *(ahraba)*." QAJTUVR QJTM'Q qačitūr qačitmāq. 0 qačit-

:: 'UL 'ANKAR SUVW· KAJT̄Y ol aŋar sūw kächitti "He made him cross *(a'bara)* the water." KAJTU̲VR KJTM'K kächitūr kächitmāk. 0 kächit-

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415 [1]MS. *jidd*.

:: 'UL 'ANIK TAW'RIN KUJAT̄Y ol anig tawārin küčätti "He had him wrongfully seize *(γaṣb)* his property." KUJATU̲VR KUJTM'K küčätūr küčätmāk. 0 küčät-

:: 'ANIK 'UḌUVZIY KIJIT̄Y anig uḍūzi kičitti "He had him scratch *(aḥakka)* his mange." KIJITUVR KIJITM'K kičitūr kičitmāk. 0 kičit-

:: 'L 'YŠIΓ KAJIT̄Y ol īšıγ kečitti "He delayed *(abṭa'a)* the matter." KJITVR KJITM'K kečitūr kečitmāk. kečit-

D

:: 'UL 'UVΓ·LA'NIΓ BAḌU̲T̄Y[1] ol ōγlāniγ bädütti "He raised the boy and brought him up *(rabbā, kabbara)*." BAḌTU̲VR[1] BAḌTM'K[1] bädütūr bädütmāk. 0 bädüt-

:: 'AR· BARIYR· 'AR·KA'N QAḌIT̄Y[1] är barīr ärkān qaditti "[The man] turned back and refrained *(raja'a min wajhihi, imtana'a)* after he had started to go." QAḌITA'R̲·[1] QAḌIT̲·M'Q[1] qaditār qaditmāq. Also, when a man dies from the cold when it is severe *(māta min al-bard fa-štadda)* :: 'AR· TUMLUΓ·Q' QADT̄Y är tumluγqa qaditti. The same [aorist and infinitive]. qadit-

:: 'UL TVNUΓ QAḌIU̸T̄IY[1] ol tōnuγ qadutti "He ordered his garment to be stitched *(yuxāṭa musamrajan)*." QAḌIUTU̸VR[1] QAḌIU̸TM'Q[1] qadutūr qadutmāq. 0 qadut-

:: 'UL BURKIN QIḌIT̄Y[1] ol börkin qiditti "He ordered a rim *(ḥitār)* to be sewn on his cap." QIḌITU̲VR[1] QIḌITM'Q[1] qiditūr qiditmāq. qidit-

There are those among them who make the *dāl* in all of these verbs *yā'*, imagining that it is a pointed *ḏāl*. I have heard this in Yaγma, Tuxsi, Oγuz, and the extremities (*aṭrāf* ?) of Uighur. The alternation of *dāl* and *ḏāl* is also permitted in Arabic, as in: *mā ḏuqtu 'adūfan*[2] *wa-lā 'aḏūfan* ("I have not tasted a thing"), with either *dāl* or *ḏāl*. D G

Ḏ

:: 'UL KŠIY NY TUMLU̲Γ·Q' YUḎ·T̄IY ol kišini tumluγqa buḏutti "He made the man freeze to death *(ahlaka r-rajula fī l-bard wa-wajada l-qurr ḥattā māta)*." YU̲ḎTVR YU̲ḎTM'Q buḏutūr buḏutmāq. 0 buḏut-

:: 'UL 'UΓLINY BU̲ḎU̲T̄IY ol oγlini bōḏitti "He made his son dance *(zafan)*." BU̲ḎU̲TU̲VR BUḎU̲TM'K bōḏitūr bōḏitmāk. 0 bōḏit-

:: 'URA'ΓUT· 'UΓLIN SIḎIT̄Y urāγut oγlin siḏitti "[The woman] made her baby urinate *(abālat)*." Also of a horseman when he makes his horse stale *(abāla)*. SIḎITU̲VR SIḎITM'K siḏitūr siḏitmāk. siḏit-

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416 [1]Ḏ altered from D (dot added by later hand)—or else dot is original, but scratched out (thus in qadit-).

[2]MS. *'adūqan*.

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R

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[II. 244/302] 417

'UVT· 'ŠIJNY BURṮIY ōt ešični burutti "The fire caused the kettle (or other) to steam *(baxxarat)*." :: 'UΓ'LA'N BURṲṮY oγlān burutti "The baby farted with a bad smell *(radama muntin^{an})*." BRITY buritti is a variant. BURTVR BURTM'Q burutūr burutmāq. 0 burut- burit- D

:: 'UL 'NK'R[1] 'AWIN TARUṮIY ol aṇār āwin tarutti "He made his house too cramped for him *(ḍayyaqa 'alayhi baytahu)*." Also if someone narrows *(ḍayyaqa)* a thing. ṬARIṲṬṲVR TRTM'Q tarutūr tarutmāq. tarut-

:: TANKRY YALINKUQ ṲTURṮIY tāṇri yalṇuq törütti "God Most High created *(xalaqa)* Adam (and other creatures)." ṲTURTṲVR TURTM'K törütūr törütmāk. In Oγuz dialect TURṮY törütti means "to fit a thing or make it right *(qaddara, aṣlaḥa)*." Verse: törüt- D

TANKRIY 'AŽUN ṲTURṮY	tāṇri ažun törütti	V
JIΓ·RIY 'Ḍ [sic] TAZ·KINUVR·	čiγri ädiz tāzginūr	
YULDUZLARY JURKAŠIB·[2]	yulduzlari čärgäšip	
TUN KUN· 'UVZ' YURKANṲVR·	tün kün üzä yörgänür	

"God created the world and the heavenly sphere, lofty, (always) revolving, with its stars arrayed in ranks, and night turning on day." 0

:: 'AR· TARIṮIY är täritti "The man (or other) sweated *('ariqa)*." [Either] this derives from the word: TARIY täri meaning "skin," and the meaning is: TARIY 'UṮIY täri ötti "(Sweat) passed through the skin"; the *hamza* was elided and it became a single verbal form. Or else it derives from the word: TAR· tär meaning "sweat," and the meaning is: TAR· 'AṮIY tär atti "(The body) threw out sweat"; the *hamza* was dropped and it became a single verbal form. TARITA'R TARIT·M'K täritār täritmāk. 0 tärit-

:: 'UL 'ANKAR SUWLUQ SARUṮIY ol aṇar suwluq sarutti "He urged him to wind *(takwīr)* the turban." SARITṲVR SARIT·M'Q sarutūr sarutmāq. Also for ordering a thing to be wrapped *(laff)*. 0 sarut-

:: 'URA'ΓUT KAN·JKA' SUVT· SURṲṮIY urāγut kānčkä sūt soritti "The woman let her infant suck *(amaṣṣat)* the milk." :: 'AR· YUVZIN SURIṮIY är yüzin soritti "The man scowled *('abbasa wajh)*." SURITUVR SURITM'Q soritūr soritmāq. sorit-

:: 'UL QIYZQA' KIḌIZ SIRIṮIY ol qïzqa kiḍiz siritti "He charged the girl with close-stitching *(šamraja . . . mu'akkadat^{an} muqarṭamat^{an})* the felt." This corresponds to quilting *(taḍrīb)* a garment. SIRIṲṬṲVR SIRITM'Q siritūr siritmāq. sirit-

:: 'UḌ·LK 'ANY QARIṮIY öḍläg ani qaritti "Time made him an old man *(šayx)*." QARITVR QARIT·MA'Q· qaritūr qaritmāq. qarit-

417 [1] Above line, added later.
[2] U changed from A.

[II. 245/304] 418

Proverb: 'Ḍ·LK QARIT·MIŠ·QA' BUḌUΓ TALQIM'S· öḍläg qaritmišqa boḍuγ talqmās 0 "One whose hair Time has turned white *(šayyaba)* is not disgraced by using dye." P

:: KUVN TṲVNUΓ QURIṮIY kün tönuγ quritti "The sun dried *(ajaffat)*[1] the garment (or other)." QURITṲVR QURTM'Q quritūr quritmāq. qurit-

:: 'UL 'ANIK QULIN KURAṮIY ol anig qulin kürätti "He urged his slave to run away *(ibāq)*." KURTṲVR KURAT·M'K kürätūr kürätmāk. kürät-

:: 'UL 'ANKAR QA'R· KURAṮIY ol aṇar· qār küritti "He urged him to sweep away *(kasḥ)* the snow (or other)." KURATṲVR KURAT·M'K küritūr küritmāk. kürit-

:: 'UL 'ITIN· KARIṮY ol itin käritti "He made his dog bark *(anbaḥa)*." KARITṲVR KARITM'K käritūr käritmāk. 0 Qarluq dialect. kärit- D

Z

:: 'UL 'WIN BAZAṮIY ol äwin bäzätti "He ordered his house to be painted *(tanqīš)*." BAZA'TṲVR BAZAT·M'K bäzätūr bäzätmāk. bäzät-

:: 'IT· KAYIK·NY TAZIṮIY it käyikni täzitti "The dog made the wild animal flee *(anfara)*." TAZITVR TAZTM'K täzitūr täzitmāk. 0 täzit-

:: TUMLṲΓ 'ANY BAZIṮIY tumluγ ani bäzitti "The cold made him shiver *(ar'ada)*." Hence "shivering fever *(ḥummā nāfiḍ)*" is called: BAZ·KA'K bäzgāk. BAZITṲVR· BAZIT·M'K bäzitūr bäzitmāk. bäzit-

:: 'UL TUBRA'Q· TUZṲṮIY ol toprāq tozitti "He stirred up *(ayqaẓa, aṯāra)* the dust." TUZITVR TUZTM'Q tozitūr tozitmāq. tozit-

:: 'UL 'NKAR YA'Γ SIZIṮIY ol aṇar yāγ sizitti "He had him melt *(iḍāba)* the solidified oil (or other)." SIZITVR SIZITM'Q sizitūr sizitmāq. sizit-

:: 'UL 'ANIK BUΓ·ZIN QURṲṮY [sic] ol anig boγzin quzitti "He made him desire food"—the root-form of the *zāy* is *rā'* [i.e. qurit-]—as though someone caused his throat to be dry *(ajaffa)* of food and so he desired it. QURṲṬṲVR QRṲTM'Q quzitūr quzitmāq. This is irregular, since intransitive verbs are only made transitive with *rā'* [sic]. 0 quzit- G

:: 'UL MANY YYR· KAZIṮIY ol māni yēr käzitti "He had me walk around *(ṭawwafa)* the land." KAZITVR KAZITM'K käzitūr käzitmāk. 0 käzit-

:: 'UL MANY KUZAṮIY ol māni közätti "He waited for *(intaẓara)* me." Its root is: KṲVZ· 'AṮIY köz atti meaning "He threw his eyes (toward me in waiting)." KUZATṲVR KUZTM'K közätūr közätmāk. közät-

418 [1] MS. *jaffat*.

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:: 'UL TAΓ'R BUŠAT̄IY[2] ol tayār bošatti (bošutti?) "He emptied *(afrayа)* the sack of its contents." The same for any container that is emptied of its contents. :: 'UL TUKUVN· BUŠAT̄IY[2] ol tügün bošatti bošat- (bošut-?)

[II. 247/307] 419

"He loosened *(awhā)* the knot (or other)." :: 'UL 'URA'ΓUT· BUŠAT̄Y ol urāγut bošatti "He divorced *(ṭallaqa)* the woman"—Aryu dialect. :: 'UL BULUNUΓ· BUŠAT̄Y ol bulunuγ bošatti "He released *(aṭlaqa)* the prisoner." The same for anyone who releases *(fakka)* another person from a fetter or bond. BUŠATU̱VR BUŠAT·M'Q bošatūr bošatmāq. D

:: TARIΓ· TAŠIT̄IY tariγ tašitti "He had the wheat (or other) conveyed *(anqala)* from one place to another." TAŠITU̱VR TAŠTM'Q tašitūr tašitmāq. 0 tašit-

:: 'UL TUŠ'K TUŠAT̄IY ol tösäk tösätti "He had the mattress spread out *(afraša)*." TUŠA'TUR TUŠTM'K tösätür tösätmäk. 0 tösät-

:: 'UL 'URΓA'Q TIŠAT̄IY ol oryāḳ tišätti "He ordered the teeth of the scythe to be sharpened *(taḥdīd asnān)*." The same for the teeth of a mill-stone. TIŠA'TUR TIŠATM'K tišätür tišätmäk. tišät-

:: 'URA'ΓUT KAN·JIN·: JA̱IŠAIT̄IY urāγut känčin čišätti "The woman caused her infant to be unruly and he defecated on her *(a'aqqat . . . wa-axra'ahā)*." JIŠATU̱VR JŠIAT·M'K čišätür čišätmäk. čišät-

:: 'AR· TANIYN· [sic] QAŠIT̄IY är yēnin qašitti "The man had his body scratched *(aḥakka)*." QAŠITUVR QAŠTM'Q qašitür qašitmāq. qašit-

:: BULIT KUVKUK· KUŠIT̄Y bulit kökük kösitti "The cloud covered *(satara)* the sky." KUŠITU̱VR KUŠITM'K kösitür kösitmäk. The same for anything that covers a thing. kösit-

Q

:: 'UL 'ANY 'AW·DIN BAQIT̄IY ol ani äwdin baqitti "He pointed it out and ordered him to look *(aṭla'a, . . . yubṣira)* [from the house]." Also for having someone look *(yanẓura)* at a place. BAQITU̱VR BAQIT·M'Q baqitür baqitmāq. baqit-

:: BUZA'ΓUV BUQAT̄IY buzāyu buqatti "The calf became a bull *(faḥl li-l-baqara)* and was counted among the bulls." Its root-form is: BUQA'D·TIY buqāḍti. BUQA'TUVR BUQAT·MA'Q· buqātür buqatmāq. buqat- (buqāḍ-)

:: 'UL 'ANIK BUV·NIN TUQIU̱T̄Y ol anig boynin toqitti "He had his neck struck *(aḍraba)*." TUQITUVR TUQIT·MA'Q· toqitür toqitmāq. :: 'L[1] BUVZ· TUQIT̄Y ol bōz toqitti toqit-

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418 [2] Attempt to change A to U (?—faintly visible).

419 [1] 'L above line in red ink.

"He had the cloth woven *(ansaja)*." :: 'L QILJ· TUQIT̄IY ol qilič toqitti "He had the sword (or knife) fashioned *(aṭba'a)*." TUQITU̱VR TUQIT·M'Q toqitür toqitmāq. :: 'UL QABUΓ TUQIT̄IY ol qapuγ toqitti "He had the door knocked *(aqra'a)*."

:: 'UL 'ANKAR 'AŠ· TA̱IQIT̄Y ol aŋar aš tiqitti "He had him force-feed someone *(alqamahu iyyāhu ṭ-ṭa'ām)*." Its root-meaning is for anything that is forced into a container by kicking *(yadxulu . . . bi-rakl šadīd)*. TIQITU̱VR TΨIQIT·MA'Q· tiqitür tiqitmāq. tiqit-

[II. 249/308] 420

:: 'UL 'ANIY QAQIT̄Y ol ani qaqitti "He angered and annoyed him so much that he shunned him *(aγḍabahu wa-aḍjarahu ḥattā a'raḍa 'anhu)*." QAQITVR QAQITM'Q qaqitür qaqitmāq. qaqit-

:: 'UL 'ANKAR SUKLUN·JUV QUQIT̄IY ol aŋar söglünčü qoqitti "He grilled the meat until its smell arose *(qattara . . . ḥattā rtafa'a r-rā'iḥa)*." QUQITUVR QUQITM'Q qoqitür qoqitmāq. Also when one extinguishes a lamp and it emits noxious fumes *(aṭfa'a . . . wa-daxxana duxānaⁿ munkaraⁿ)*. qoqit-

K

:: 'UL 'IYŠIΓ BAKUT̄IY ol īšiγ bäkütti "He made the matter firm *(aḥkama)*." Its root-meaning is to tighten *(šadda)* a knot. BAKITUVR BAKIT·M'K bäkütür bäkütmäk. 0 bäküt-

:: YA'ΓLIΓ 'ÄŠ MANY[1] BUKU̱T̄IY yäγliγ äš mäni bükütti "The greasy food nauseated me and I was satiated with it and it gave me indigestion without filling the stomach *(γalaba 'alā qalbī, šabi'tu, γamita 'alayya min γayr imtilā' al-baṭn)*." Also for giving a person so much money that he has his fill of it *(imtala'a 'ayn)*. :: 'UL MANIY TAWA'RIN· BUKUT̄IY ol mäni tawārin bükütti "He satiated *(ašba'a)* me with money." BUKU̱TUVR BUKTM'K bükütür bükütmäk. 0 büküt-

:: 'UL 'IYŠIN· TUKAT̄IY ol īšin tükätti "He finished *(faraγa)* his work." TUKA'TU̱VR TUKATM'K tükätür tükätmäk. tükät-

:: 'URA'ΓUT· NY SIKIT̄IY urāγutni sikitti "He had someone copulate *(jāma'a)* with that woman." SIKITU̱VR· SIKIT·MA'K· sikitür sikitmäk. sikit-

:: 'UL 'ANIY SAKIT̄IY ol ani sökitti "He made him kneel *(aṭṭā)*."[2] SAKITU̱VR SAKIT·MA'K sökitür sökitmäk. sökit-

L

:: 'UL QU̱VZIY BULAT̄IY ol qōzi bulatti "He ordered the lamb to be steamed *(ṭabx . . . fī buxār al-qidr)*." The same for anything steamed. Its root-form is: BUVLA'D·TIY būlāḍti —the *vāv* was dropped for lightness.[3] BULATU̱VR· BULAT·M'Q bulatür bulatmāq. bulat- (būlāḍ-)

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420 [1] This word written in later.

[2] MS. *aḥṭā*.

[3] Gloss above line by a later hand: *ṭumma udγima* "then it was assimilated."

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:: 'UL BIJA'K· BILAT̄Y ol bič̄āk bilätti "He had the knife honed and ordered it to be whetted on a whetstone *(amarra, imhā' 'alā l-misann)*." BILATU̲VR̲· BLIATM'K bilätūr bilätmā̄k. bilät-

:: 'UL 'ANY TILAT̄Y ol ani tilätti "He ordered someone to look for *(yaṭlubu, iftaqada)* him." TILATUVR TILATM'K tilätūr tilätmā̄k. 0 tilät-

:: 'UL QUVY· TULAT̄IY ol qōy tölätti "He assisted the ewe to give birth *(nataja)*."[4] Oγuz dialect. Its root-meaning is to lose the winter coat of hair *(isqāṭ 'aqīqa min aš-šaʿr)*. [tülät-!] TULATVR TULATMA'K tölätūr tölätmā̄k. tölät- D (tülät-)

:: 'UL KABA'K· JILAT̄IY ol kāpā̄k čilatti "He ordered the bran (or other) to be moistened *(tandiya)*." JILATU̲VR JILATMA'Q· čilatūr čilatmāq. Its root-form is: JIYLATY čilatti and the *yā'* was dropped. čilat-

:: 'UL 'ATIΓ· JILAT̄IY ol atiγ čilatti "He made the horse run

[II. 250/310] 421

until it sweated *(aʿdā . . . ḥattā 'arraqa)*." The same [aorist and infinitive].

:: 'UL TUVNUΓ̲· QALAT̄IY ol tōnuγ qalatti "He wrapped up *(γallafa)* the garment." Also for anything that one puts in a wrapping *(lifāfa)* or a case *(ṣiwān)*. Its root-form is: QA'LAT̄IY qālatti. QALATU̲VR QALAΓ̲M'Q qalatūr qalatmāq. qalat-

:: 'UL 'ULUK·NY KULIT̄IY ol ölügni kölitti "He had the corpse (or other) buried *(adfana)*." KULITU̲VR KULIT·M'K· kölitūr kölitmā̄k. kölit-

M

:: 'UL SUVWNY[1] TAMIT̄IY ol sūwni tamitti "He let the water (or other) drip *(qaṭṭara)*." TAMITUVR TAMITM'Q tamitūr tamitmāq. 0 tamit-

:: KUVN KUVZU̲K̲· QAMAT̄IY kün közüg qamatti "The sun dazzled *(ḥayyara)* the eyes (with its rays)." QAMATUVR QAMAT̲M'Q qamatūr qamatmāq. qamat-

:: 'AJIΓ 'AW·YA' TIYŠIΓ QAMAT̄Y ačiγ awya tīšīγ qamatti "The sour quince (or other) set the teeth on edge *(akalla)*." Proverb [= 564 qama-]: 'ATA'SIY 'AJIΓ 'AL·MILA' YIYSA' 'UΓ̲LY NINK TIYŠY QAMA'R· atāsi ačiγ almila yēsä oγlinin̲ tīšī qamār 0 "When the father eats a sour apple it sets his son's teeth on edge (after his death)." This is coined about a crime committed by the father for which the son is punished after his father is dead. P

:: 'UD̲IK· MANIY QUMIT̄IY üd̲ig māni qomitti "Longing (for the beloved or the homeland) agitated *(hayyaja)* me." QUMTVR QMTM'Q qomitūr qomitmāq. qomit-

Verse:

420 [4] MS. *natajat*.

421 [1] W added by a later hand.

YASMIL SUVSIN QUMIT̄Y basmil sūsin qomitti V
BARJA' KALIB YUMIT̄Y barča kälip yomitti
'AR·SLAN TABA' 'AMIT̄Y arslan tapa ämitti
QURQUB BAŠIY TAZKINVR qorqup baši täzginūr

Describing the Basmil[2] troops which warred against the Ghazi Arslān Teg̲īn: "The Basmil[2] roused *(hayyaja)* their troops (to war against us); all of them banded together; they went after the lion;[3] (but when they saw us their eyes were dazzled and) they were dizzy with fear." 0

N

:: 'UL MANK' SUVZ TANUT̄Y ol maŋa sōz tanutti "He ordered me to enjoin *(ʾīṣā')* the words upon another." TANUTVR TANUTM'Q tanutūr tanutmāq. 0 tanut-

:: 'UL QUNUQUΓ 'AWDA' TUNAT̄IY ol qonuquγ āwdā tünätti "He put up the guest in the house for the night *(abāta . . . laylatⁿ)*." TUNATUVR TUNATM'K tünätūr tünätmā̄k. 0 tünät-

:: 'UL MANIY TUNAT̄IY ol māni tonatti "He had me put on a garment *(albasanī ṯ-ṯawb)* (as a gift from himself)." TUNATVR TUNATM'Q tonatūr tonatmāq. Its root is: TUVN 'IL̄D·TIY tōn id̲ti meaning "He sent him the garment." 0 tonat-

:: 'UL MANY BUV 'IYŠ·TA' SINAT̄IY ol māni bu īšta sinatti "He ordered someone to test *(jarraba)* me in this matter." SINATUR SINAT·MA'Q sinatur sinatmāq. 0 sinat-

:: 'UL 'ANIYNK·

[II. 252/313] 422

BURNIN· QANAT̄IY ol anīn̲ burnin qanatti "He caused his nose to bleed *(admā)*." QANATU̲VR QANATM'Q qanatūr qanatmāq. 0 qanat-

:: 'UL 'UVZINK' QUNUM· QUNAT̄Y ol özin̲ā qonum qonatti "He let a clan (along with their retainers and supporters) settle *(askana)* around his house." QUNATU̲VR· QUNAT̲M'Q qonatūr qonatmāq. 0 qonat-

:: BAK 'ANY QINAT̄Y beg ani qinatti "The emir ordered him to be punished *('iqāb)*." QINATVR QNTM'Q qinatūr qinatmāq. qinat-

:: 'AR· YΓA'J· KUNIT̄Y är yiγāč könitti "The man straightened *(qawwama)* the wood (or other)." KUNITUVR KUNITM'K könitūr könitmā̄k. könit-

Initial Weak[1]

T

421 [2] MS. *yasmil*.
[3] I.e., presumably, Arslān Teg̲īn.

422 [1] This section should have come with the monosyllabic roots, after 414 ket-.

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:: 'AR· YAT̄Y är yatti "The man (or other) slumbered *(haja'a)*." YATVR YATM'Q yatūr yatmāq. yat-

:: 'UL YUMRT·Γ'A'NIY YUT̄IY ol yumurtγāni yutti "He swallowed *(ibtala'a)* the egg (or other)." Oγuz and Qifčāq dialect. YUVT'R· YUVTM'Q yūtār yūtmāq. 0 yut- D

:: 'L TVNUΓ KUVN·K' YAT̄IY ol tōnuγ kūnkä yatti "He spread *(basaṭa)* the garment (or other) in the sun." Its root-form is: YA'D̲·TIY yāḏti, assimilated. YAḌA'R· YAḌMA'Q yaḏār yaḏmāq. 0 yat- (yāḏ-)

:: YIT̄IY NA'NK yitti nāŋ "The thing went astray *(ḍalla)*." yit-

:: 'UL MANY YAIT̄Y ol mäni yetti "He caught up with *(laḥiqa)* me (or another)." YATA'R· YATM'K yetār yetmāk. yet-

:: 'UL 'AT· YAYT̄Y ol at yētti "He led *(qāda)* the horse (or the blind man, or other)." YAYTA'R· YAYT·M'K yētār yētmāk. yēt-

The Oγuz and Qifčāq[2] pronounce every *yā'* at the beginning of a word as *jīm*; thus :: 'UL MANIY JAT̄IY ol mäni jetti "He caught up with me," whereas this is: YITIY yetti with *yā'*. Similarly, the Turks say: SUWDA' YUN·DUM suwda yundum meaning "I bathed *(iγtasaltu)* in the water"; they [Oγuz and Qifčāq] say: JUN·DUM· jundum. Between the Türks and the Türkmān there is this constant rule. D

Initial Weak

:: 'UL 'YŠIΓ YUBAT̄IY ol išiγ yopatti "He neglected *(aγfala)* the matter and caused others to neglect it." YUBATU̲VR YUBATM'Q yopatūr yopatmāq. Its root-meaning is deceit *(xadā')*; the Oγuz say: 'UL 'ANY YU̲BIYLA'DIY ol ani yopīlādi "He deceived *(xada'a)* him." yopat- D

:: TANKRY YALINKUQ YARAT̄Y täŋri yalnuq yaratti "God created *(xalaqa)* Adam (and other creatures)." The Oγuz say: 'UL TUVNUΓ· YARAT̄IY ol tōnuγ yaratti "He fitted *(qaddara)* the garment"; yarat- D

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and: BUV 'ATUK· NIY MANKA' YARAT· bu ätükni maŋa yarat "Fit *(qaddir)* this boot for me." :: 'UL 'UVZIN̲·DIN SUVZ̲· YARAT̄IY ol özindin söz yaratti "He fabricated *(ixtalaqa)* the lie by himself." YARATU̲VR̲· YARAT̲·M'Q yaratūr yaratmāq. 0

:: 'UL MNIY TALIM· YURIT̄IY ol mäni tälim yoritti "He made me walk *(amšā)* a great deal." :: 'UT· 'ANIK· QAR·NIN YURU̲IT̄Y ot anig qarnin yoritti "The medicine loosened *(aṭlaqa)* his bowels." YURITU̲VR YURIT·M'Q yoritūr yoritmāq. yorit-

422 [2]MS. *qufjāq*.

:: 'UL 'ANIY YIRAT̄Y ol ani yiratti "He sent him far away *(ab'ada)*." YIRATVR YIRATM'Q yiratūr yiratmāq. yirat-

:: 'AR· 'YŠKA' YAIRT̄IY ol iškä yeritti (?) "He was lazy and indolent *(takāsala, ijlanṭā)* in the matter." YARATVR YARTM'K yeritūr yeritmāk. yerit- ?

:: 'UL 'ATIΓ MANK' YAΓUT̄IY ol atiγ maŋa yaγutti "He brought the horse (or other) near *(qarraba)* to me." YAΓUTVR YAΓUTM'Q yaγutūr yaγutmāq. yaγut-

Verse:[1]

KAL·SA' 'UMA' TUŠUR̲·KIL TIN·SUN 'NK 'ARUQ·LUQ V
'AR·BA' SAMAN· YAΓUT̲·Γ'IL BUL̲·SUN̲· 'ATIY YRQLQ
kalsä ümä tüšürgil tinsun anig aruqluq
arpa saman yaγutγil bulsun ati yaruqluq.

"When a guest comes to you, help him alight[2] so that he may rest, and bring near to him straw and barley so that his horse may find the brightness[3] of rest."

:: TANKRIY YAΓMUR YAΓIT̄Y täŋri yaγmur yaγitti "God made the rain fall *(amṭara)*." 0 YAΓT̄VR YAΓTM'Q yaγitūr yaγitmāq. yaγit-

L

:: 'AR SAJIN YULU̲T̄IY är sačin yülitti "The man had his head shaved *(aḥlaqa)*." YU̲LITU̲VR̲· YULIT̲·M'K yülitūr yülitmāk. 0 yülit-

:: BAK BUVY·NIY YULT̄Y beg bōyni yulitti "The emir [ordered] a tribe to be raided *(iγāra)*." YULTVR YULTM'K-Q yulitūr yulitmāq. yulit-

:: 'AR· YILIT̄Y är yilitti "The man had fever *(ḥumma)* and his body was warm *(saxuna)* from fever"—this is intransitive. Then :: 'AR SUVWΓ YILITIY är sūwiγ yilitti "The man warmed *(saxxana)* the water"—this is transitive. YILITU̲VR YILIT·M'Q yilitūr yilitmāq. yilit-

M

:: KIŠY YUMIT̄Y kiši yomitti "The people (or other) gathered *(ijtama'a)*." YUMITVR YUMITM'Q yomitūr yomitmāq. yomit-

N

:: 'UL 'ANKR BJA'K YI̲TI̲T̄Y[4] ol anar bičāk yanutti "He ordered the knife to be whetted *(tašḥīḏ)* or to be passed over *(imrār)* the hand." YI̲TTU̲VR[4] YT̲I̲TM'Q[4] yanutūr yanutmāq. yanut-

:: BA'Š YNIAT̄Y bāš yenätti "The wound healed *(indamala)*." YNTVR YNTM'K yenätūr yenätmāk. Its root-form is: YNA'D̲·TIY yenāḏti, assimilated. yenät- (yenāḏ-)

423 [1]The next entry (yaγit-) appears before the verse.
[2]MS. *anzalahu*, read *anzilhu*.
[3]MS. *ṣyā*, read *ḍiyā'*.
[4]First T changed from N (dot added by later hand)?

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[4] First T changed from N (dot added by later hand)?

:: 'AR· 'URA'ΓUT· NIY YNAT̄Y är urāγutni yenitti "The man delivered the woman of a child *(wallada . . . walad^an)*." YNTVR YNTM'K yenitūr yenitmāk. yenit-

Rule. Doubling in Turkic only occurs with words ending in *tā'* [i.e. "secondary" doubling in verbal roots—see 411 and 412 G]. This doubling does not extend G

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to all forms of the verbal conjugation. And it is rarely found in nouns. We call this type of verb "doubled" because of the junction of two consonants of the same genus in the preterite. One of these is a radical—part of the root[1] of the word—and this is *tā'*. The other is *dāl* which is the preterite marker; this becomes *tā'* because of its proximity to the hard *tā'* [i.e., by assimilation], and thus doubling is produced.

Doubling in the root is rarely found, as I wrote above [411]. 0 The imperative in this chapter has three consonants. Example :: 'AW· BAZAT· äw bäzät "Paint the house"; :: BTIK BITIT· bitig bitit "Have the book written."[2]

The sound active participle in this chapter: BITIK BITIYKUVJIY bitig bititgūči "One who has something written"; :: 'AT· KUZT·KUVJIY at közätgūči "One who guards a horse." In Oγuz and Qifčāq dialect: BITT·DAJY bititdāči, KUZAT̄JIY kōzāttāči—the root-form of this is: KZT·DAJIY közätdāči, assimilated. D

The active participle expressing duration of the action: one adds the suffix *γayn alif nūn*, or *kāf* in place of *γayn* according to the rule. Thus :: 'UL 'ATIΓ KUZT·K'N 'UL ol atiγ közätgän ol "He always guards[3] the horse"; :: 'UL 'AWIN BAZAT·KA'N 'UL ol äwin bäzätgän ol "He always paints his house." And in words with *išbā'*: 'UL TARIΓ TARIT·ΓA'N 'UL ol tariγ taritγān ol "He always orders tilling"; :: 'UL BUΓDAY· 'ARIT·ΓA'N 'UL ol buγday aritγān ol "He always cleans the wheat (or other)."

Words with *kāf* or *γayn*, and *rikka* or *išbā'*, follow the example of the first method (? *yu'tabaru . . . 'alā l-minhaj al-awwal*).

The active participle expressing that one desires to perform the action. :: 'UL TARIΓ TARITΓS'Q 'L ol tariγ taritiγsāq ol "He is eager and desirous to sow"; :: 'UL 'AWIN· BAZT·IKSA'K· 'UL ol äwin bäzätigsäk ol "He is eager

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and desirous to paint the house." One adds *γayn* or *kāf* to the stem, plus *sīn*, plus *qāf* for words with *išbā'* or *qāf* or *γayn*; 0 but *kāf* is found at the beginning and the end [of the suffix] in words with *kāf* or *imāla* or *rikka*, as was the rule for sound verbs [294-295].

424 [1] MS. *sanj*, read *sinx*.
[2] MS. *uktub*, read *aktib*.
[3] MS. *yaḥfaṭu*, read *yaḥfaẓu*.

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:: 'AR· 'URA'ΓUT· NIY YNAT̄Y ār urāγutni yenitti "The man delivered the woman of a child *(wallada . . . walad^an)*." YNTVR YNTM'K yenitūr yenitmāk. yenit-

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The active participle expressing that one ought to perform the action or intends to do so. :: 'UL TARΓ TARIT·Γ'ILQ 'L ol tariγ taritγuluq ol "He intends to order the sowing"; :: 'L 'AT· KUZTKILIK 'L ol at közätgülük ol "He ought, or intends, to guard the horse." The place of *γayn* or *kāf* follows these examples (? *yu'tabaru maḥall al-γayn wa-l-kāf fi maḥallihā*). Some of the Oγuz make this *lām* a *sīn*, as I have explained [296]. D

The active participle expressing that one is about to perform the action which he has in mind to do. :: 'UL TARIΓ TARITIΓ-LIY 'AR·DIY ol tariγ taritiγli ärdi "He had in mind to order the sowing, and was about to do it." :: 'UL 'ATIΓ· KUZTIK-LIY 'AR·DIY ol atiγ közätigli ärdi "He intended and was on the point of guarding the horse." This aspect approximates the first aspect in the sound active participle (?).

Passive participle. :: KUZAT·MIŠ 'AT· közätmiš at "A guarded horse"; :: BTITMIŠ BTIK· bititmiš bitig "A book ordered to be written." The rule about *šīn* which occurs in this form was given in the preceding chapters [297-298, etc.]. The infinitives are as you see.

Nouns of time, place and instrument are all formed on a single pattern. Thus [noun of time] :: BTIK BTITKUV 'UΓUR bitig bititgü uγur "The time to have the book written"; :: 'AT· KUZTKUV 'UΓUR· at közätgü uγur "The time to guard the horse (or other)." 0

Noun of place. :: TRΓ TARIT·Γ'UV YIYR· tariγ taritγu yēr "The place for sowing"; TARIΓ 'ARIT·Γ'UV YIYR· tariγ aritγu yēr "The place for cleaning the wheat." 0

Instrument. :: TARIΓ 'ARIT·Γ'UV NA'NK· tariγ aritγu nāŋ "A thing with which to clean wheat"; :: BTIK BTITKV NA'NK· bitig bititgü nāŋ "A thing on which to have something written."

The difference between the nouns of time, place, and instrument is that, when the noun of time is wanted, one mentions after it: 'UVD· ōd or: 'UΓUR· uγur. Thus :: TARIΓ 'ARIT·Γ'UV 'UΓUR· tariγ aritγu uγur "The time for cleaning wheat." 0

When the noun of place is wanted, one adds after it: YIYR yēr. Thus :: 'ARIT·Γ'UV YIYR· aritγu yēr "The place for cleaning." When the noun of instrument is wanted, one adds: NANK· nāŋ. Thus :: TRΓ 'ARIT·Γ'UV NA'NK· tariγ aritγu nāŋ "A thing with which to clean wheat."

The Oγuz put *alif* in place of *γayn* or *kāf*, and *sīn* in place of *vāv*, for all of these nouns. Thus :: TARIΓ 'ARITA'SIY 'UΓUR· tariγ aritāsi uγur "The time for cleaning wheat"; :: TARIΓ 'ARIT'SIY YIYR· tariγ aritāsi yēr "The place for cleaning wheat"; :: TARIΓ 'ARIT'SIY NA'NK· tariγ aritāsi nāŋ "A thing with which to clean wheat." This is a clear rule for all verbs, both simple and compound. 0 D

To indicate mutuality of the action, between two or more persons, in the way of vying or helping, you add *šīn* to the stem. Thus :: 'UL MANK' TARIΓ 'ARITIŠ-DIY ol maŋa tariγ aritišdi "He helped me clean the wheat"; :: 'UL MANK' 'AT· KUZATIŠ-DIY ol maŋa at közätišdi "He helped me guard the horse"—also for vying to guard it, and other things.

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Know that this chapter has several aspects. One is to be a triliteral verb derived from the deficient or final-weak chapter, intransitive, to which a *tā'* has been added, thus transitivizing the verb. The weak letter drops and *tā'* takes its place, so the verb becomes like [i.e., again] a triliteral. G

Example, with a defective verb[1] :: 'AR· BUR·NIY QA'NADIY är burni qānadi "The man had a nosebleed"; it becomes transitive thus: 'AR· BURNIN QANATTIY är burnin qanatti "He made the man's nose bleed"; and in the imperative: 'NINK BURNIN· QANAT· anin burnin qanat "Make his nose bleed." The *alif* has dropped from: QA'NADIY qānadi. :: 'UL BILIK·NY QUVQITTIY ol bilikni qōqitti "He extinguished the lamp and made its fumes spread"; its root is: QUVQ·DIY qōqdi; and in the imperative it becomes: QUQIT· qoqit—the *vāv* has dropped. 0

Example, with a final-weak verb :: 'AR· QUMIN·DY [sic] är qomīdi "The man was aroused in a matter"; this is an intransitive verb, and it becomes transitive thus: 'ANY QUMIT· ani qomit "Arouse him in

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a matter"—the *yā'* drops and *tā'* takes its place. :: 'ULIYDIY NA'NK ölīdi nān "The thing became wet"; it is transitivized thus: 'ULITTIY ölitti "Something made it wet"; and in the imperative: 'ULIT· ölit "Make it wet."

Thus a defective or final-weak intransitive verb is made transitive by *tā'*. There is no use of the suffixes *rā'* and *ɣayn* or *kāf* by which intransitive sound verbs are made transitive, as in: QUŠ 'UJ·DIY quš učdi "The bird flew"; transitive: 'UJUR·DIY učurdi "Something made it fly"; :: 'ULK· TIRL·DIY ölüg tirildi "The dead came to life"; then: TANKRY TIR·KURDIY tängri tirgürdi "God Most High brought him to life"; :: 'AR TUD·TY är todti "The man was satiated"; then: 'UL TUD·ĪURDIY ol todyurdi "He satiated him." This is the rule in all chapters of doubling. 0

When the verb has a single agent [i.e. is singly transitive] in the deficient or final-weak category, and *tā'* is added, then it becomes transitive toward an object in regard to two agents, one of them ordering and the other carrying out the action [i.e. doubly transitive]. Example :: 'AR· BTIK BTIYDIY är bitig bitīdi "The man wrote the book." This is an action which arises from a single agent and is directed toward an object. Then: 'UL 'ANKAR BTIK BITITTIY ol anar bitig bititti "He had him write the book." The verb has become transitive toward an object in regard to two agents. :: 'AR BJA'K· BILA'DIY är bičāk bilādi "The man sharpened the knife." Then: BILATTIY bilātti "He caused someone else to sharpen it." The same.

The other aspect is to be a basic root belonging to the chapter and having nothing to do with the former meaning. Example :: TA'M· 'AMITTIY tām ämitti "The wall (or other) was leaning *(māla)*"; :: 'AR· SUVZ· 'UNITTIY är sōz unitti "The man forgot *(nasiya)* the words."

426 [1]Here qāna· is considered defective *(manqūṣ)* because it is spelled with medial *alif*; as an entry it is final-weak *(ḏawāt al-arba'a)*: 564 qana·.

Defective

T

:: TANKRY MANY BAYUTTIY tängri mäni bayutti "God Most High made me rich *(aɣnā)*." BAYUITVR BAYUITM'Q bayutūr bayutmāq. bayut-

:: 'UL 'ANIY SUW QA' TAYITTIY ol ani suwqa tayitti "He made him slip *(azlaqa)* into the water." TAYITUVR TAYTM'Q tayitūr tayitmāq. Also for making a thing slip. 0 tayit-

:: 'UL 'ATIĪ QUYUITTIY ol atiɣ quyutti "He made the horse bolt *(anfara)*." QUIYUTVR QUYUITM'Q quyutūr quyutmāq. quyut-

Nasal

:: 'AR BAŠIN

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TUNKITTIY är bašin tönjitti "The man bowed *(ṭa'ṭa'a)* his head." TUNKITUVR TUNKIT·M'K tönjitūr tönjitmāk. tönjit-

:: 'AR 'UQIN TNKTTY är oqin tänjitti "The man shot his arrow up toward the sky *(a'lā . . . naḥw as-samā' ṣu'ḏan)*." TUNKTUVR TUNKITM'K tänjitūr tänjitmāk. tänjit-

:: 'AR· 'AWIN· KANKUITTY är äwin kenjütti "The man widened *(awsa'a)* his house (or other)." KINKUTVR KYNKUTM'K kenjütür kēnjütmāk. kenjüt-

Initial Weak

:: 'AR· YINKITTY är yinjitti "The man blew his nose *(imtaxaṭa)*." Its root is: YINK· 'ATIY yin atti meaning "He threw snot *(ramā bi-l-muxāṭ)*." YINKITVR YNKTM'K yinjitūr yinjitmāk. 0 yinjit-

:: 'UL 'ANIY BAĶA' YUNKATTIY ol ani begkä yonatti "He had him slandered *(awšā)* before the emir (or other)." YUNKA'TUVR YUNK'T·M'K-Q yonjātūr yonjātmāq. 0 yonat-

End of the Triliteral Chapters

Quadriliteral Chapters

Chapter: *fa'landī*,[1] with the *dāl* doubled, in its various vocalizations

B

428 [1]MS. *fa'landay*.

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:: 'UL 'ANK 'YŠIN BUR·BAIT̄Y ol anig īšin borbatti "He brought his affair into confusion and delay *(tašwīš, taswīf)*." BURBATU̲VR· BURBTM'Q borbatūr borbatmāq. borbat-

:: 'UL MUNKUZ TUR·BT̄Y ol münüz törpitti "He filed *(asfana)* the horn (or other)." TURBTVR TRBTM'K-Q törpitūr törpitmāk. törpit-

D

:: 'UL 'ANIK 'AḌA'QIN· BAΓ̲·DAT̄IY ol anig aḏāqin baγdatti "He ordered that his foot be tripped *(šaγzaba)* (in wrestling)." BAΓ·DATU̲VR· BAΓDAT·M'Q baγdatūr baγdatmāq. baγdat-

:: 'UL 'ANY SIX·TAT̄IY ol ani sixtatti "He made him cry *(abkā)*." SIΓ·DAD·TY siγdadti is a variant. SIXTATUVR SIXTATM'Q sixtatūr sixtatmāq. sixtat-siγdad- D

:: 'UL 'AḌAR̲· YLΓIN̲· KUK·LAT̄Y ol äḏär yalγin köklätti (kökdätti?) "He ordered the straps of the saddlebow to be tightened *(šadd suyūr aḷnā' as-sarj)*." KUK·LATVR KUK̲·LAT̲·M'K köklätūr köklätmāk. KUK·DAD·TY kökdädti is a variant. köklät-(kökdät-?) kökdäd- D

J

:: 'UL 'ATIN SUR·JT̄IY ol atin sürčitti "He caused the horse (or other) to stumble *('aṯra)*." SUR·JTVR SURJTM'K-Q sürčitūr sürčitmāk. 0 sürčit-

:: 'UL 'NK QA'ŠIN QIR·JAT̄Y ol anig qāšin qirčatti "He threw a stone at him and hit him on the edge *(ṭaraf)* of his brow and fractured *(šajja)* him." Also of other things. Verse: qirčat-

'LKIM 'ARIΓ QIRJATUR 'UQ· BAŠAQIY V
'UN̲·MIŠ 'ULΓ TARNKAK 'UZA' KUB· QAŠAQIY
älgim arïγ qirčatur oq bašaqi
önmiš uluγ tärnük üzä köp qašaqi

"The arrowheads [completely] fracture *(tušajjiju)*[2] my hand, (while I pass into) a thicket of reeds (that have grown)

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over the swampy[1] ground." QIRJATUVR QIRJATM'Q qirčatūr qirčatmāq. Also :: 'UQ· 'AMA'JIΓ QIRJAT̄IY oq amāčïγ qirčatti "The arrow struck the edge of the target and went through it *(ḍaraba . . . fī ṭaraf[2] al-hadaf wa-nafaḍa minhu)*." 0

:: 'UL 'ANKAR 'IYŠ TUR·JIT̄Y ol anar īš törčitti "He made him begin *(abda'a)* the job." TURJITUVR TURJTM'K törčitūr törčitmāk. törčit-

:: 'UL 'ANY QAF·JIT̄IY ol ani qawčitti "He made him so angry that he did something he had resolved not to do *(aγḍabahu ḥattā aγrāhu 'alā fi'l 'azama 'alā tarkihi)*." :: 'UΓLA'N· qawčit-

428 [2]MS. *taṣ̌ḫ̣*.
429 [1]MS. *yastanḥilu*, read *yastanjilu*.
[2]MS. *ṭarf* (*sukūn* over *r* by later hand).

'ARIYNIY QAF·JIT̄IY oγlān arïni qawčitti "The boy incited the hornet to sting *('aḍḍ)*." Proverb: 'ARIY QAFJIT·SA' 'IS̲·RUVR̲· ari qawčitsa isrūr 0 "One who incites a hornet will get stung." 0 This is coined about a person who stirs up trouble and then falls into it. QAF·-JITUVR QAF·JITM'Q qawčitūr qawčitmāq. 0 P

:: 'UL TUVNIN· TAF·JIT̄Y ol tönin täwčitti "He ordered the garment to be sewn loosely *(mušabbakan mušamrajan)*."[3] TAFJTVR TFJTM'K täwčitūr täwčitmāk. täwčit-

R

:: 'UL TAB·RAT̄Y NA'NK·NIY ol täprätti nāŋni "He moved *(ḥarraka)* the thing." TAB·RATVR TBRATM'K täprätūr täprätmāk. täprät-

:: 'AR· YAΓIYQA' TAB·RAT̄Y är yaγïqa täprätti "The man attacked *(ḥamala 'alā)* the enemy." 0

:: 'AR· TAWAY SIN· TAB·RAT̄Y är tewesin tapritti "The man (or other) made his camel jump *(awṯaba)*." TBRATVR TBRTM'K [sic] tapritūr tapritmāq. This is only used for camels. 0 taprit-

:: QUVY· 'UTΓ· TUB·RAT̄IY qoy otuγ topratti "The sheep ate all the vegetation until none remained on the ground and they began to stir up the dust *(tahibbu . . . al-habā')*." TUBRATU̲VR· TUBRATM'K-Q topratūr topratmāq. 0 toprat-

:: 'UL 'ANKAR 'AT· TUΓ·RAT̄Y ol anar ät toγratti "He ordered him to carve *(qaṭ' . . . muxardalan)*[4] the meat." This is only used for something edible. TUΓRATVR TUΓRAT·-M'Q toγratūr toγratmāq. toγrat-

:: 'AR· TAWRAT̄Y är tawratti "The man hurried *('ajila)*." TAWRATU̲VR TAWRAT·-M'Q tawratūr tawratmāq. 0 :: 'URA'ΓUT YIB· TAW·RATY urāγut yïp tawratti "The woman spun *(fatalat . . . wa-aγārat)*[5] the yarn." 0 tawrat-

:: 'UΓLIN 'IYŠ·QA' TIΓ̲·RAT̄Y oγlin īšqa tiγratti "He toughened *(šaddada, ja'ala jaladan)* his son in every vicissitude and in dealing with affairs." TIΓ̲·RATU̲VR TIΓ̲·RAT̲·-MA'Q̲· tiγratūr tiγratmāq. 0 tiγrat-

:: 'UL 'ATIN TIK·RAT̄Y ol atin tikrätti "He made his horse run with a clatter *(ḥafīf fī jary)*." tikrät-

:: 'UL 'UΓIL·NY TIK·RAT̄IY ol oγilni tigrätti tigrät-

429 [3]MS. *lā mušamrajan*; see 565 täwč-.
[4]MS. *muxardala* (with *tā' marbūṭa*).
[5]MS. *aγāzata*.

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—a variant of the form with *ɣayn* [i.e. tiɣrat-]. TIKRATU̲VR· TIKRAT·M'K tigrätūr tigrätmāk. D
0

:: 'UL MANKA' SUVW· SAJ·IRAT̄IY ol maŋa sūw sačratti "He splattered *(anṭara)* sačrat-
water on me unintentionally"—as when one pours water from one vessel into another, or oil, or any liquid, and some of it splatters[1] on one's clothing, etc.; or when a man cuts wood and a fragment flies off[2] from it. Hence a kind of snare is called: SAJIRAT·ГUV sačratɣu. This is made by taking two twigs that are joined together and tying a string between them which has hooks on it. This is hidden in the dirt and grain is sprinkled[3] on top of it. Then a bird alights to pick up the grain, and its neck or foot is caught on a hook, and it is captured. Proverb: SAJIRAT·-
ГU̲VDIA̲N· QURQ·MIŠ QUŠ· QIR·Q· YIYL 'AḌ·RIY YГA'J· 'UZA' QUN·MA'S· sačratɣūdin P
qorqmiš quš qirq yīl aḍri yiɣāč üzä qonmās 0 "The bird that was once caught in this snare will not alight for forty years on any shrub with two twigs." This is like the Hadith: "The believer is not stung in a lizard's lair twice." 0 SAJ·RAT·M'Q SAJRATUVR sačratmāq sačratūr. For emphasis (*? fī ṭ-ṭa'kīd*).

:: 'UL TUVNUГ SAD·RT̄Y ol tōnuɣ sädrätti "He wove the garment flimsily *(halhala)*." :: 'UL KIŠY NIY SAD·RATIY ol kišini sädrätti "He dispersed *(qallala zaḥma)* the sädrät-
people." Also for diminishing or lightening anything that is packed together *(qallala wa-axaffa zaḥma kull šay')*. SAD·RATU̲VR SADRATM'K sädrätūr sädrätmāk.

:: 'UL 'NIK 'AWIN SUГ·RAT̄IY ol anig äwin suɣrutti (suɣratti ?) "He searched his suɣrut-
house and saw all that was in it *(baḥaṭa . . . wa-ra'ā mā fīhi ajma')*." SUГ·RU̲TU̲VR SUГRU̲T- (suɣrat-?)
M'Q suɣrutūr suɣrutmāq.

:: 'UL YГA'JГ SUWARI̲·T̄Y ol yiɣāčiɣ süwritti "He sharpened the point *(allala ṭaraf*,[4] süwrit-
ḥaddada) of the wood (or other)." SUWRITVR SUWRITM'K süwritūr süwritmāk.

:: 'UL 'AWIN SAWRIT̄Y ol äwin säwrätti "He emptied *(farraɣa)* his house of furni- säwrät-
ture." :: 'L 'YŠN SAWRT̄Y ol īšin säwrätti "He completed *(atamma)* his affair and finished it *(farraɣa minhu)*." SAWRTVR SAWRTM'K säwrätūr säwrätmāk.

:: 'UL 'ATIN 'ARIQ·TI̲N· SAKIRIT̄IY ol atin ariqtin sekritti "He made his horse jump sekrit-
(awṭaba) over the canal (or other)." SAKIR·TU̲VR sekritūr. Also :: 'UL BITIK 'UQIR 'AR·-
KA'N· SAKRIT̄IY ol bitig oqïr ärkän sekritti "He skipped a line *(aswā barzax*[an]*)* in reading a book (or the Koran)." SAKRITM'K sekritmāk.

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:: 'UL UQIN KYŠ·TA' JILRAT̄IY ol oqin kēštä čalratti "He rattled *(ṣawwata)* his čalrat-
arrow in the quiver." The same for anything that one rattles *(taqalqala bihi)*. JIL·RATU̲VR JL·RAT·M'Q čalratūr čalratmāq. 0

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430 [1] MS. *yanšuru minhu našr*, read *yanṯuru minhu naṯr*.
[2] MS. *yaṯubbu*, read *taṯību*.
[3] MS. *yunšaru*, read *yunṯaru*.
[4] MS. *ṭarf* (*sukūn* over *r* by later hand).

:: 'AR· 'ATIN SAM·RIT̄Y är atin sämritti "[The man] fattened *(sammana)* his horse sämrit-
(or other)." SAM·RITVR SAM·RITM'K sämritūr sämritmāk. 0

:: 'UL YIYRIK JIГRIW̄T̄Y ol yērig čiɣrutti "He trampled and hardened *(rakkala,* čiɣrut-
ṣallaba) the ground with his foot." The same for anything that one presses and hardens by force *(ṣadda bi-quwwa wa-ṣallaba)*, such as a sack that one presses into. :: 'AR· 'UГLIN· 'IYŠ·TA' JIГRIW̄T̄IY är oɣlin īšta čiɣrutti "The man hardened *(ṣallaba)* his son with work." JIГ·RIW̄T-
U̲VR· JIГRIW̄T·M'Q čiɣritūr čiɣritmāq.

:: 'L 'AŠAJ· JUQRAT̄IY ol ešič čoqratti "He made the kettle (or other) boil *(aɣlā)*." čoqrat-
This is for boiling with little water and much spices and cereal. JUQRATVR JUQRATM'Q čoqratūr čoqratmāq.

:: 'AR· KUVZIN· JAQRAT̄Y är kōzin čaqratti "The man rolled *(qallaba, adāra)* his čaqrat-
eyes and made as though he were blue-eyed *(azraq)*." JAQRATVR JAQRATM'Q čaqratūr čaqratmāq.

:: 'UL TIYŠIN JIQRAT̄Y ol tīšin čiqratti "He grated *(aṣarra)* his teeth." Also :: čiqrat-
BUГ'RA' TIYŠIN JQIRAT̄Y buɣra tīšin čiqratti "The stallion gnashed *(qaṣafa)* his canines." Also for the squeaking *(ṣarīr)* of a door or a pen. JQRTVR JQRTM'Q čiqratūr čiqratmāq.

:: 'UL QAQRAT·ГU̲V QAQ·RAT̄Y ol qaqratɣu qaqratti "He sounded *(ṣawwata)* the qaqrat-
field-guard's drum to chase away the sparrows, etc., from the sown field." QAQ·RATU̲VR QAQRATM'Q qaqratūr qaqratmāq. 0

:: 'UL SUVFUГ QUQ·RAT̄Y ol sūwuɣ qoqratti "He reduced *(naqqaṣa)* the water (or qoqrat-
any other liquid)." QUQ·RATU̲VR QUQRAT·M'Q qoqratūr qoqratmāq. 0

:: 'UL 'ANIK KUVJIN KAW·RAT̄IY ol anig kūčin käwrätti "He weakened *(awhana)* käwrät-
his strength." KAW·RATU̲VR KAWRAT·M'K käwrätūr käwrätmāk. Verse:

'UD·LK KUNY TAWRATVR	ōdlāg küni tawratūr	V
YALINKUQ KUJIN KAW·RATVR	yalnuq kūčin käwrätūr	
'AR·DIN 'AŽUN SAWRTVR	ärdin ažun säwrätūr	
QJSA' TAQY 'ARTLUVR	qačsa taqi artalūr	

"Time's days hasten, to weaken the powers[1] of man, and empty the world of men (meaning Afrāsiyāb and his followers); though one flee (from destruction, it will follow and overtake him, and) he will perish."

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:: 'UL MANIY BUV 'IYŠ·QA' TAB·ZAT̄IY ol mäni bu īšqa täpzätti "He incited me to täpzät-
envy *(ḥasad)* in this matter." TAB·ZATU̲VR TAB·ZAT·M'K täpzätūr täpzätmāk.

:: 'UL 'ANY QUB·ZAT̄IY ol ani qopzatti "He urged him to play the lute *(ḍarb al-* qopzat-
'ūd)." QUB·ZATU̲VR QUB·ZAT·M'Q qopzatūr qopzatmāq.

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431 [1] MS. *qawiya*, read *quwā*.

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S

:: 'UL 'UΓ-LINIY 'IYŠ·QA' ʔUX·SAT̄Y ol oγlini īšqa boxsatti "He incited his son (or other) to disobedience *('ututww)* in the matter." ʔUXSATVR ʔUXSATM'Q boxsatūr boxsatmāq. boxsat-

:: 'UL MANY TAB·SAT̄IY ol māni täpsätti "He incited me to envy *(ḥasad)*." Variant of the form with *zāy* [i.e. täpzät-]. TAB·SATVR TABSATM'K täpsätūr täpsätmāk. täpsät-D

:: 'UL MANY SUW·DIN KAJ·SAT̄Y ol mäni suwdin käčsätti "He made me want to cross *('ubur)* the water (or other)." KAJ·SATU̲VR KAJ·SAT·M'K käčsatūr käčsätmāk. 0 käčsät-

:: 'UL 'ANY SAR·SIT̄IY ol ani sarsitti "He rebuked him harshly and swore at him *('annafahu wa-γallaẓa 'alayhi)*." SARSTVR SAR·SIT·MA'Q· sarsitūr sarsitmāq. 0 sarsit-

:: 'UL 'ANIY SUW·SAT̄IY ol ani suwsatti "He made him thirsty *('aṭṭaša)*." SUW-SATUVR· SUW·SAT·MA'Q· suwsatūr suwsatmāq. suwsat-

:: 'L 'ANY SAM·SIT̄IY ol ani samsitti "He hurt *(aḏā)* him (with his tongue or with his hand)." SAM·SITUVR· SAM·SIT·MA'Q· samsitūr samsitmāq. samsit-

Š

:: 'UL YIYBIΓ· TAF·ŠAT̄IY ol yīpiγ täwšätti (tüwšätti ?) "He tangled *(šawwaša)* the yarn so the end could not be found." TAWŠATUVR· TAWŠATM'K täwšätūr täwšätmāk. :: 'UL(tüwšät-?) 'ANIK TARIN TAWŠAT̄IY ol anig tärin täwšätti "He exhausted him so much that his sweat came out in beads *(a'yā . . . ḥattā yuḥabbiba 'araqahu)*." The same [aorist and infinitive]. täwšät-

:: 'UL JAΓIR· JUWŠAT̄IY ol čaγir čiwšatti "The man (or other) let the juice ferment *(ḥammaḍa)*." :: SIR·KA' QARIN JIW·ŠAT̄IY sirkä qarin čiwšatti "The vinegar soured *(ḥammaḍa)* the stomach." Also, when it is poured on the ground and it makes the ground churn *(aγlat)*. JIW· ŠATVR JIW·ŠAT·MA'Q· čiwšatūr čiwšatmāq. čiwšat-

:: 'UL MANIK QULA'Q̄A' SUVZ̲· ŠU̲W·ŠAT̄IY ol mänig qulāqqa sōz šuwšatti "He had someone murmur *(haynama)* words to me." ŠU̲W·ŠATU̲VR ŠU̲W·ŠAT·MA'Q·šuwšatūr šuwšatmāq. 0 šuwšat-

:: 'UL BUVZUK· QAR·ŠAT̄IY ol bōzüg qaršatti "He had someone measure the cloth (or other) in spans *(ašbara)*." QAR·ŠATU̲VR· QAR·ŠAT·MA'Q· qaršatūr qaršatmāq. 0 qaršat-

:: MAN 'AN·KARA QUVR· QUR·ŠAT̄IM mān aṇar qūr quršattim "I ordered him to gird himself *(tanaṭṭuq)* [with a belt]." QURŠATVR MAN QUR·ŠATM'Q quršatūr mān, quršatmāq. quršat-

:: QUYA'Š 'ANY QUΓ·ŠAT̄IY quyāš ani qoγšatti "The heat weakened him *(awhana quwwatahu)*." Also for something hard when you soften it *(awhanta quwwatahu)*. There is a variant with *xā'* in place of *γayn* [i.e. qoxšat-]. QUΓ·ŠATU̲VR· qoγšat-D qoxšat-

QUΓ·ŠAT·MA'Q· qoγšatūr qoγšatmāq. 0

:: 'UL 'UQ· QUW·ŠAT̄IY ol oq qowšatti "He ordered the arrow to be straightened in an arrow-straightener [= 185 qoγuš] *(tamlīs . . . fī ṭ-ṭarīda)*." QUW·ŠATUVR· QUW·ŠAT·MA'Q· qowšatūr qowšatmāq. qowšat-

:: 'UL QATIΓ· NA'NK·NY KAWŠAT̄IY ol qatiγ nāṇni käwšätti "He softened *(awhana quwwa)* the hard thing." KAW·ŠATUVR· KAW·ŠAT·MA'K· käwšätūr käwšätmāk. :: 'UL TAWIY SIN KAWŠAT̄IY ol tewesin käwšätti "He let his camel ruminate *(ijtirār)*." The same [aorist and] infinitive. 0 käwšät-

Γ

:: 'UL QULIN· TAS·ΓAT̄IY ol qulin tasγatti "He had his slave (or other) slapped *(alṭama)*." TAS·ΓATUVR TAS·ΓAT·MA'Q· tasγatūr tasγatmāq. 0 tasγat-

:: 'L YA'K·NY QARΓAT̄IY ol yāknı qarγatti "He had [someone] curse *(al'ana)* the devil (or other)." QARΓATUVR· QARΓAT·MA'Q· qarγatūr qarγatmāq. 0 qarγat-

:: YIYR· QUR·ΓAT̄IY yēr quγatti "The ground began to go dry from lack of moisture *(axaḍat . . . fī l-jafāf wa-qaḥiṭat min qilla an-nadā)*." QUR·ΓATUVR· QURΓAT·MA'Q· quγatūr quγatmāq. Its root-form is: QURΓA'D-TIY quγāḍti, assimilated. 0 quγat-

:: 'UL 'ANIY BAK·KA' QIR·ΓAT̄IY ol ani begkä qirγatti "He incited the emir to be angry with him and shun him *(ḥaniqa 'alayhi wa a'raḍa 'anhu)*." QIR·ΓATUVR QIRΓAT·MA'Q· qirγatūr qirγatmāq. 0 (quγāḍ-) qirγat-

F

:: 'UL 'ANIK QU̲VYU̲N·DA' NA'NK· QAR·WAT̄IY ol anig qōyunda nāṇ qarwatti "He urged a person to look for *(yaṭlubu)* something in his bosom." Also of one who gropes *(amassa)* for a thing with his hand where he cannot see it with his eye.[1] QARWATVR QARWATM'Q qarwatūr qarwatmāq. 0 qarwat-

Q

:: 'UL YUVZIN· BUR·QIT̄Y ol yüzin burqitti "He made his face frown *(kalaḥa)*." BURQITUVR BURQITM'Q burqitūr burqitmāq. 0 burqit-

:: 'UL 'ANIK 'YŠIN TILQAT̄Y ol anig īšin talqitti "He had someone impede *('awwaqa)* his affair." :: 'UL YUK·NY TLQAT̄Y ol yükni talqitti "He had someone press against *(yaṣdimu)* the load." Or else he ordered it to be secured with a crowbar *(mirba'a* [= 228 talγūč]) inserted talqit-

433 [1]MS. *bi-l-γayn*, read *bi-l-'ayn*.

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between the rope and the load and twisted *(yuftalu)* so that the load is straight. TALQITVR TLQTM'Q talqitūr talqitmāq.

:: 'UL TVN·DIN SUVF SAR·QIT̄Y ol tōndin sūw sarqitti "He let the water drip *(qaṭṭara)* from the garment (or other)." SARQITUVR· SARQIT·MA'Q· sarqitūr sarqitmāq. sarqit-

:: 'UL 'ANIY QUR·QIT̄IY ol ani qorqitti "He frightened *(xawwafa)* him." QURQITUVR QURQTM'Q qorqitūr qorqitmāq. qorqit-

K

:: 'L BARKIT̄IY NA'NK·NIY ol bārkitti nāṉni "He secured *(aḥkama)* the thing (or the affair)." BARKITUVR BARKIT·M'K bärkitūr bärkitmāk. bärkit-

:: 'UL MANK' N'NK KURKIU̱T̄IY ol maṇa nāṉ körgitti "He showed *(arā)* me the thing." KUR̲KITUVR KURKU̱T̲·M'K körgitūr körgitmāk. 0 körgit-

:: QIYZ· KURKAT̄IY qīz körkätti körkät-

"The girl had a beautiful complexion *(ḥasuna wajh . . . wa-lawn)*." KURKATVR· KURKATM'K körkätūr körkätmāk. Its root-form is: KUR·KA'Ḍ·TY körkāḏti, assimilated. (körkāḏ-)

:: 'UΓ·LA'N· BIL·KAT̄IY oγlan bilgätti "The boy was intelligent *('aqala, fatana)*." Its root-form is: BIL·KA'Ḍ·TY bilgāḏti, assimilated. BLK'TVR BILKAT·M'K· bilgätūr bilgätmāk. bilgät- (bilgāḏ-)

G

Know that: 'ḌT̄IY -ätti is a suffix that is attached to nouns forming verbs that indicate natural qualities. Example: the word for "beauty" is: KUR̲·K körk; to say that something was beautiful[1] you attach the suffix: 'AḌ·TIY -ätti thus :: KUR·KA'Ḍ·TIY körkätti meaning "It was beautiful." The word for "intelligence" is: BLIK bilig; then :: 'UΓLA'N· BLKA'Ḍ·TIY oγlān bilgätti "The boy was intelligent." Then the *alif* disappears[2] in pronunciation [i.e. the vowel is shortened], and the *dāl* assimilates to the *tā'* giving rise to doubling.

L

:: 'UL BUTU̱VNIY BUZ·LAT̄IY ol botūni bozlatti "He made the young camel (or other) grumble *(aryā)*." BUZLATVR BUZLATM'Q bozlatūr bozlatmāq. bozlat-

:: MAN 'ANKAR 'YŠ BAŠ·LAT̄IM mān aṇar īš bašlattim "I ordered him to begin *(ibdā')* the matter." BAŠLATU̱VR BAŠLATM'Q bašlatūr bašlatmāq. bašlat-

:: 'ANKAR 'UTUNK· BAΓ·LAT̄IM aṇar otuṇ baylattim "I had him tie together *(aḥzamtu)* the firewood (or other)." :: 'NKAR YUVΓ BΓLAT̄IM aṇar bōγ boylattim "I had boylat-

434 [1]MS. *ḫusunu*, read *ḥasuna*.
[2]MS. *tadūbu*, read *taḏūbu*.

him tie *(šadd)* the package or the bundle for keeping women's clothing." BAΓLATVR MAN BAΓLATM'Q baylatūr mān, baylatmāq (boylatūr mān, boylatmāq).

:: BAK· 'UΓRIYNIY BAK·LAT̄Y beg oγrīni bäklätti "The emir ordered the thief to be bound and imprisoned *(istīṯāq, ḥabs)*." :: MAN 'AT· BAK·LAT̄(Y)IM mān at bäklättim "I ordered the horse (or other) to be guarded *(ḥifẓ)*"—Oγuz dialect. BKLTVR MAN BAKLATM'K bäklätūr mān, bäklätmāk. bäklät- D

:: MAN 'ANY BUV 'YŠ·QA' TAB·LAT̄IM mān ani bu īšqa taplattim "I made him content *(arḍaytu)* with this matter." TABLATVR MAN TABLATM'Q taplatūr mān, taplatmāq. taplat-

:: 'UL BUV 'IYŠIΓ TALIM TUB·LAT̄IY ol bu īšiγ tälim tüplätti "He had this matter looked into *(afḥaṣa)* thoroughly." TUBLATUVR· TUBLATM'K tüplätūr tüplätmāk. 0 tüplät-

:: 'UL 'ATIN· TAR·LAT̄Y ol atin tärlätti "He made his horse sweat *('arraqa)*." :: 'UL 'ATIΓ TURLAT̄Y ol atiγ tärlätti "He had his horse curry-combed *(aḥassa . . . wa-amarra bi-farjān)*." TAR·LATUVR TARLATM'K· tärlätūr tärlätmāk. 0 tärlät-

:: 'UL 'AT· TUZ·LAT̄IY ol ät tuzlatti "He ordered the meat (or other) to be salted *(tamlīḥ)*." TUZLATVR TUZLATM'Q tuzlatūr tuzlatmāq. 0 tuzlat-

:: 'UL TIZLAT̄Y NA'NKNY ol tizlätti nāṉni "He ordered the thing to be crushed with the knee *(ḍayṭ bi-r-rukba)*." TIZLATUVR TIZLATM'K tizlätūr tizlätmāk. 0 tizlät-

:: 'UL 'ANIY TUŠ·LAT̄IY ol ani töšlätti "He ordered him to be beaten on the chest *(ḍarb 'ala ṣadr)*." TUŠ·LATUVR· töšlät-

TUŠLATM'K·Q töšlätūr töšlätmāk.

:: 'UL YIYRIK 'ANKAR TUŠ·LAT̄IY ol yērig aṇar tušlatti "He had someone stand on a piece of ground opposite him measuring from a distance *(? ḥamala man yaqūmu maqām arḍ bi-ḥiḏāhu muwājahaṯ^an bi-l-qiyās min ba'īd)*." Also for anything into which one inquires *(? fī kull šay' yataḥarrā fīhi)*.[1] TUŠ·LATUVR· TUŠLATM'Q tušlatūr tušlatmāq. tušlat-

:: 'UL 'ANY TAŠ·LAT̄Y ol ani tašlatti "He ordered him to be stoned *(ḍarb bi-l-ḥijāra)*." :: 'UL 'UΓLNIY TAŠ·LAT̄IY ol oγlini tašlatti "He sent his son abroad *(γarraba)* (to be inured by travel)." TAŠ·LATUVR TŠLTM'Q tašlatūr tašlatmāq. tašlat-

:: 'L 'ANY TIŠLAT̄Y ol ani tišlatti "He had him bite with the teeth *(a'aḍḍahu bi-s-sinn)*." tišlat-

Verse:

435 [1]The last word has been interpreted as follows: EP *yutaḥarrā*, Tercüme *yutaḥazzā*, ED. *yataḥazzā*. Perhaps read *yataḥaḍḍā*, cf. 573 tušla-. But note 219 torpun where *taḥarrī* = *qiyās*; 635 torpla- where we read *taḥaḍḍā* as *taḥarrā*. The basis of the confusion is the similarity in both graphic shape and meaning of the Arabic roots: thus *Muḥīṭ al-Muḥīṭ* glosses *ḥaḍā* first as *qaddara*, which is also the definition of *qāsa*!

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JAΓRIY BIRB· QUŠLATV — čaγri berip qušlatu — V
TAY·ΓAN 'ĄIḌIB TIŠLATV — tayγan iḍip tišlatu
TILKV TUNKUZ TAŠLATUV — tilkü toŋuz tašlatu
'AR·DAM BILA' 'UK·LALIM· — ärdäm bilä öglälim

Describing the hunt and festive outing: "We'll give the sacer-falcon (to the youths) for them to hunt with, we'll set the hounds to bite (the gazelle,) the boar and the fox, and we'll (help them by) stoning; we'll boast of our virtues." TIŠLATVR TIŠLATM'Q tišlatūr tišlatmāq. 0

:: 'UL 'ATIN· TAΓ·LAT̄IY ol atin taγlatti "He had his horse branded *(awsama . . . bi-l-kayy)*." TAΓ·LATVR TAΓLAT·MA'Q· taγlatūr taγlatmāq. The Persians took this word [i.e. 511 dāγ] from the Turks, since they say: DA'Γ dāγ for "brand *(wasm)*"; just as they took from the Turks the word for "fortress *(qal'a)*" which they call *diz* and which in Turkic is: TIYZ YYR· tēz yēr meaning "a high place *(makān murtafi')*" [496]. — taγlat-

:: 'UL SUVF· TUM·LIT̄IY ol sūw tumlitti "He cooled *(barrada)* the water (or the milk, or other)." TUMLITVR TUMLITM'Q tumlitūr tumlitmāq. :: 'UL 'ANIK KUNKULIN TUM·LŲIT̄IY ol anig kŏŋlin tumlitti "He angered him and made his heart cold *(barrada)* so that he no longer loved him." TUMLITVR TUMLITM'Q tumlitūr tumlitmāq. — tumlit-

:: 'UL QILJ SAB·LAT̄Y ol qilič saplatti "He had someone attach the tang of the sword in the hilt *(rakkaba s-sīlān fī l-qabī'a)*." Also for attaching the handle *(niṣāb)* [onto the blade] of a knife, dagger, or the like. SAB·LATVR SAB·LATM'Q saplatūr saplatmāq. — saplat-

:: 'UL 'UΓLA'NIΓ JAR·LAT̄Y ol oγlāniγ čarlatti "He made the baby cry *(abkā)*." Also for making an elephant cry out *(aṣāḥa)*. JARLATVR JARLTM'Q čarlatūr čarlatmāq. — čarlat-

:: 'UT· 'NIK KUVZIN JAR·LAT̄Y ot anig kŏzin čärlätti "The drug made his eye suppurate *(afsada)*."[2] Also for making a person ill *(aṭqala bihi)* by eating heavy *(γalīẓ)* food and the like. JAR·LATVR JARLAT·M'K čärlätūr čärlätmāk. — čärlät-

:: 'UL 'ANDIN N'NK JURLAT̄IY ol andin nāŋ čürlätti — čürlät-

[II. 277/345] — 436

"He had someone appropriate *(qaffa)* some of his goods." JUR·LATVR JURLATM'K čürlätūr čürlätmāk.

:: 'UL TUVNIN· JUΓ·LAT̄Y ol tonin čuγlatti "He had someone wrap up *(ḍabbara)*[1] his garment." JUΓLATUR JUΓLATM'Q čuγlatūr čuγlatmāq. — čuγlat-

:: 'UL BUVZ JIΓ·LAT̄Y ol bŏz čiγlatti "He had someone measure the cloth with a Turkic cubit *(ḏar'*[2] *. . . bi-ḏirā' turkī)*." This is two-thirds of a [common] cubit. JIΓ·LATUVR· JΓLATM'Q čiγlatūr čiγlatmāq. — čiγlat-

435 [2]MS. *fasada.*
436 [1]MS. *min γayr ṯawbihi*, read *man ḍabbara ṯawbahu.*
[2]MS. *bi-ḍ-ḍar' al-kirbās*, read *bi-ḏar' al-kirbās.*

:: 'UL 'ANIK 'IYŠIN JIN·LAT̄Y ol anig Īšin činlatti "He ordered the verification *(taṣdīq)* of what he said or claimed." JANILATUVR JINLATM'Q činlatūr činlatmāq. 0 — činlat-

:: 'UL SUWLUQ SAR·LAT̄Y ol suwluq sarlatti "He ordered the turban to be wound *(takwīr)*." The same for anything. SAR·LATVR SAR·LATM'Q sarlatūr sarlatmāq. — sarlat-

:: 'UL 'YA'Q SIR·LAT̄Y ol ayāq sirlatti "He ordered the Turkic bowl to be lacquered *(talṭīx luzūjāt al-γirā')*." SIR·LATVR SIR·LATM'Q sirlatūr sirlatmāq. — sirlat-

:: 'UL MANIY SUZ·LAT̄Y ol mäni sözlätti "He made me speak *(kalām)*." SUZ·LATVR SUZLATM'K sözlätūr sözlätmāk. — sözlät-

:: BUVZŲ TIYŠIΓ SIZ·LAT̄Y būz tīšiγ sizlatti "The ice set the teeth on edge *(akalla)*." This means that the cold begins to creep in the teeth like an ache or the creeping of ants. Also for cold water—when the hand is put in it a feeling of cold is felt in the same way. SIZ·LATUVR SIZ·LATM'Q sizlatūr sizlatmāq. — sizlat-

:: 'UL 'ANIK QUVYNK' 'LIK SUΓ·LIT̄Y ol anig qōyiŋa älig suγlitti "He ordered someone to put his hand into his bosom looking for something *(adxala yad . . . yaṭlubu šay')* in it." SUΓLITVR SUΓLTM'Q suγlitūr suγlitmāq. — suγlit-

:: 'UL JUB·NIY SUF·LAT̄IY ol čöpni suwlatti "He had someone sprinkle water *(rašša l-mā')* on the sediment of a thing (or other)." SUWLATVR SUWLTM'Q suwlatūr suwlatmāq. — suwlat-

:: 'UL 'ANY SAN·LAT̄IY ol ani sänlätti "He made him address him as an inferior *(xiṭāb aṣ-ṣiγār)*." As we have explained [171 sän] the Turks address a superior with *sīn* and *zāy*, thus: SIZ siz and one inferior in rank with *sīn* and *nūn*, thus: SAN· sän. Hence :: 'UL 'ANY SAN·LAT̄Y ol ani sänlätti "He urged him to address [him] thus, to show contempt *(taḥqīr*[an]*)*." SANLATVR SANLATM'K sänlätūr sänlätmāk. — sänlät-

:: MAN 'NY SIZLT̄IM män ani sizlättim "I ordered him to address him as a superior *(xiṭāb al-akābir)*." SIZ·LATVR MN SIZ·LATM'K sizlätūr män, sizlätmāk. — sizlät-

:: 'UL 'ANY SUM·LIŲT̄Y ol ani somlitti "He had him speak in a language unknown to the Turks *(kalām lam ya'rifhu t-turk)*." — somlit-

[II. 279/347] — 437

This is because the Turks call anyone not knowing Turkic: SUM·LIM somlim [244], just as the Arabs call anyone not knowing Arabic *a'jamī*. This is the root-meaning. But when he later comes to know Arabic this name still does not leave[1] him. As for Turkic, when he learns their language he then leaves the definition of: SUM·LM· somlim. SUMLITVR SUMLTM'Q somlitūr somlitmāq. 0

437 [1]MS. *ya'ritf'u*, read *yartafi'u.*

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:: TANKRIY QA'R· QAR·LAT̄IY tāṉri qār qarlatti "God made it snow *(aṯlaja . . . ṯ-ṯalj)*." QARLATUVR QARLTM'Q qarlatūr qarlatmāq. qarlat-

:: 'UL 'ARIQ· QIR·LAT̄Y ol ariq qirlatti "He erected a dam or bank *('arim, šaṭṭ)* for the canal." QIR·LATUVR QIRLTM'Q qirlatūr qirlatmāq. qirlat-

:: 'UL 'ANKAR QUŠ QUŠ·LAT̄IY ol aṉar quš qušlatti "He caused him to hunt birds *(iṣṭiyād aṭ-ṭayr)*." QUŠ·LATUVR· QUŠ·LAT·MA'Q· qušlatūr qušlatmāq. 0 qušlat-

:: 'UL 'ANY 'AWIN_DA' QIŠ·LAT̄IY ol ani āwindā qišlatti "He let him spend the winter *(šattā)* in [his] house (or other)." QIŠLATVR QIŠLATM'Q qišlatūr qišlatmāq. That is, he took care of him *(ta'ahhadahu wa-ḥafizaḥu)*. 0 qišlat-

:: 'UL YYRIK QIΓ·LAT̄Y ol yērig qiγlatti "He had his land manured with dung *(admala . . . bi-s-sirjīn)*." :: 'UL 'ATIN QIΓ·LAT̄Y ol atin qiγlatti "He made his horse drop dung *(arāṭa)*." QIΓLATVR QIΓLATM'Q qiγlatūr qiγlatmāq. qiγlat-

:: 'UL 'ANKAR 'AT· QAQ·LAT̄Y ol aṉar ät qaqlatti "He ordered the meat to be jerked *(taqdīd)*." QAQLATUVR QAQLATM'Q qaqlatūr qaqlatmāq. qaqlat-

:: 'UL 'UΓLA'NIΓ KU̱T·LAT̄Y ol oγlāniγ kötlätti "He let the boy (or other) be sodomized *(anāka)*." KUTLATVR KUTLATM'K kötlätūr kötlätmāk. 0 kötlät-

:: 'UL 'UQ· KAZ·LAT̄Y ol oq käzlätti "He ordered the notch of the arrow to be repaired *(iṣlāḥ fūq)*." KAZ·LATUVR KAZLATM'K käzlätūr käzlätmāk. 0 käzlät-

:: 'UL MANK' SUVZ KIZLAT̄Y ol maṉa sōz kizlätti "He urged me[2] to keep the words (or other) secret *(kitmān)*." KIZLATVR KIZLATM'K kizlätūr kizlätmāk. kizlät-

:: BUV 'UT· 'ATIΓ KAM·LAT̄Y bu ot atiγ kāmlätti "This fodder sickened *(āḍā)* the horse (or other)." KAM·LATUVR KAM·LATM'K kāmlātūr kāmlātmāk. kāmlät-

M

:: 'UL 'ANIK YUVZIN TAR·MAT̄Y ol anig yūzin tarmatti "He caused his face to be scratched *(axdaša)*." TAR·MATVR TARMATM'Q tarmatūr tarmatmāq. tarmat-

:: 'AL·B 'AR· 'ATIN JAR·MAT̄IY alp är atin čärmätti "The champion warrior plaited the horse's tail with silk *(armala ḏanab . . . bi-ḥarīra)*." This is one of the marks of champions *(abṭāl)*. The same for anything plaited *(yurmalu maftūlan)*. JAR·MATUVR JARMATM'K čärmätūr čärmätmāk. For example, a whip strap that is plaited *(yulaffu)* with strips of leather. čärmät-

:: 'UL 'ANKAR BALIQ SAR·MAT̄IY ol aṉar baliq sarmatti/särmätti "He had him take the fish out *(ixrāj)* of the water." Also sarmat-/ särmät-

437 [2]MS. *ḥamalahu*, read *ḥamalanī*.

[II. 281/349] 438

:: 'UL TUTM'J· SAR·MAT̄Y ol tutmāč sarmatti/särmätti "He had him remove *('azala)* the Tutmāč from the water." The same for anything that one strains *(ṣaffā)* from a liquid. SAR·-MATUVR SAR·MATM'K-Q särmätūr särmätmāk/sarmatūr sarmatmāq.

:: 'UL YIŠIΓNIY YΓA'J·Q' SARMT̄Y ol yišiγni yiγāčqa sarmatti "He had the rope wound *(alaffa)* on the tree (or other)." SAR·MATVR SAR·MATM'Q sarmatūr sarmatmāq. sarmat-

N

:: 'UL 'ANIK SUVZIN QAT·NAT̄IY ol anig sōzin qatnatti "He made him repeat *(raddada)* his words time after time." 0 qatnat-

:: TUMLUΓ 'ANY QAS·NAT̄Y tumluγ ani qasnatti "The cold made him shiver and made his teeth chatter *(ar'adahu ḥatta ja'ala taḍribu asnānuhu l-a'lā 'alā l-asfal)*." QAS·NATVR QAS·NATM'Q qasnatūr qasnatmāq. 0 qasnat-

:: 'UL 'ANY BUL·NAT̄Y ol ani bulnatti "He ordered him to be taken captive *(usira)*." BULNATVR BULNATM'Q bulnatūr bulnatmāq. bulnat-

:: YUFQA' NA'NK QAL·NAT̄Y yuwqa nāṉ qalnatti "The thin thing became thick *(γaluẓa)*." Its root-form is: QALNA'D·TIY qalnāḍti, assimilated. QALNATVR QALNATM'Q qalnatūr qalnatmāq. qalnat- (qalnāḍ-)

Genuine Doubling

Š

:: 'UL 'ANIK BIRLA' ŠUWŠAŠ·DY ol anig birlā šuwšašdi "He murmured *(haynama . . . bi-kalām xafī)* together with him." ŠUWŠAŠUVR ŠUWŠAŠ·M'Q šuwšašūr šuwšašmāq. 0 šuwšaš-

:: KIŠYLA'R QAMUΓ QUΓ·ŠAŠ·DY kišīlār qamuγ qoγšašdi "The men lost their strength *(ḏahabat quwā r-rijāl)* (because they were overcome with heat, or the like)." QUΓ·-ŠAŠUVR QUΓ·ŠAŠ·MA'Q qoγšašūr qoγšašmāq. There is a variant with *xā'* instead of *γayn* [i.e. qoxšaš-]. qoγšaš-

qoxšaš- D

:: 'UL 'ANIK 'UQIN QAWŠAŠDY ol anig oqin qowšašdi "He helped him straighten the arrow in an arrow-straightener *(taṭrīd . . . bi-ṭ-ṭarīda)*." QU̱W_ŠAŠUVR QWŠAŠMA'Q qowšašūr qowšašmāq. qowšaš-

:: TAWY 'UT·[1] KAWŠAŠDY tewe ot käwšäšdi "The camels ruminated *(ijtarrat)* while looking at one another." KAWŠAŠVR KAWŠAŠM'K käwšäšūr käwšäšmāk. 0 käwšäš-

438 [1]V added between *alif* (') and T by a later hand.

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Another Type

Q

:: TULQUQLANDY NA'NK tolquqlandi nāṇ "The thing was inflated like a wineskin *(intafaxa ka-z-ziqq miṭlᵃⁿ)*." TULQUQLANVR TULQUQLNM'Q tolquqlanūr tolquqlanmāq. tolquqlan-

K

:: TUVN TUR·KAK·LAN·DIY tōn türgäkländi "The garment was tied in a bundle *(šudda*[2] *. . . fī r-ruzma)*." TURKAKLANVR TURKAK·LANM'K türgäklänür türgäklänmāk. türgäklän-

Initial Weak

B

:: 'K·LIK YARBAT̄Y iglig yarpatti "The sick man recovered *(inta'aša)*." :: 'UΓLA'N·YARBAT̄IY oγlān yarpattı "The baby crawled *(tara'ra'a)*." yarpat-

YAR·BTUVR YARBTM'Q yarpatūr yarpatmāq. Its root-form is: YARBA'Ḏ·TIY yarpāḏti, assimilated. 0 (yarpāḏ-)

:: 'UL 'AT·QA' 'AŠBA'R YLBT̄Y ol atqa ašbar yelpitti "He moistened *(balla)* the horse's fodder (which is straw and bran)." YALBTVR YLBTM'K yelpitūr yelpitmāk. Also for a drizzling rain that marks the surface of the ground with moisture *(wasama . . . min an-nadā)* :: YAΓMUR YIYRIK YLBTY yaγmur yērig yelpitti. 0 yelpit-

:: 'UL 'ANKAR SINKA'K YAL·BAT̄Y ol anar siṇāk yelpitti "He had him chase away *(dabb)* the flies from him with a fan *(mirwaḥa)*." YLBTVR YLBTM'K yelpitūr yelpitmāk.

J

:: 'L 'ANY YUN·JUT̄IY ol ani yunčitti "He did him harm *(asā'a ilayhi wa-āḏāhu)*." YUNJTVR YNJTM'K-Q yunčitūr yunčitmāq. yunčit-

R

:: 'AT· QULA'QIN· YAB·RIT̄Y at qulāqin yapritti "The horse pricked up *(aṣarra)* his ears." This is when he is about to kick at something or shy from something. YBRTVR YABRT-M'Q yapritūr yapritmāq. 0 yaprit-

:: 'UL MANIK· 'ATIΓ YAΓBRIT̄Y ol mänig atiγ yaγritti "He galled *(adbara)* my horse (or other)." YAΓRTVR YAΓRTM'Q yaγritūr yaγritmāq. yaγrit-

438 [2]MS. *šadda*.

:: 'UL 'ANY YAWRIT̄Y ol ani yawritti "He weakened *(xawwara, ḍa"afa)* him." YAWRTVR YAWRTM'Q yawritūr yawritmāq. yawrit-

:: 'UL 'UVT· YULIRT̄Y ol ōt yolritti "He made the fire glow *(awmaḍa)*." :: 'UL TVJUΓ YLIRT̄Y ol tūčuγ yolritti "He had the brass or copper burnished and polished *(amqā, ajlā)* until it took on a gleam and sparkle *(barīq, talāmī')*"—like a burnished basin or a shield that glitters, whether or not the sunlight falls on it. YLIRTVR YLIRTM'Q yolritūr yolritmāq. yolrit-

:: KIRŠA'N 'ANIK YUVZIN YUIL·RAT̄IY kiršān anig yūzin yalritti "The white lead (or other) brightened *(abraqa)* the woman's face." Also of anything that makes a thing shine *(ašraqa)*. :: 'UL QUMΓA'NIΓ YL·IRAT̄IY ol qumγāniγ yalritti "He had the rust polished away *(ajlā ṭ-ṭaba' 'an)* from the flask until it took on a gleam *(barīq)*." Also of anything that has a gleam. YALRTVR YALRTM'Q yalritūr yalritmāq. yalrit-

Of these two verbs, the one with *fatḥa* on the *yā'* [i.e. yalrit-] is stronger than the one with *ḍamma* [i.e. yolrit-].

S

:: 'UL 'ANY YARSIT̄Y ol ani yarsitti "He made something seem loathsome *(qaḍḍara)*[1] to him, so that he loathed *('āfa)* eating any of it." YARSITUVR YARSITM'Q yarsitūr yarsitmāq. Its root is the phrase: YA'R SUVḎ·TY yār sūḏti meaning "He spat out (something which he found loathsome) *(majja l-buzāq mimmā staqḏarahu)*"; assimilated. 0 yarsit-

:: 'UL TA'M YUKSAT̄Y ol tām yüksätti yüksät-

"He erected *(rafa'a, ašāda)* a wall." The same for anything that one erects. YUKSATVR YUK-SATM'K yüksätūr yüksätmāk.

Š

:: 'UL TARIY YUMŠAT̄IY ol täri yumšatti "He tanned *(dabaγa)* the hide." :: 'UL QATIΓ N'NKNY YUMŠAT̄Y ol qatiγ nāṇni yumšatti "He softened *(alāna)* the hard thing." :: 'UL 'AR· [sic] SUVZK YUM·ŠAT̄Y ol·sōzüg yumšatti "He spoke rapidly and in a low tone *(haḏrama l-kalām)*." Also when one reads the Koran rapidly to oneself and memorizes it *(haḏā, ḥafiẓa)*. YUMŠATVR YUMŠATM'Q yumšatūr yumšatmāq. yumšat-

Γ

:: 'UΓLA'N YUFΓT̄Y oγlān yuwγatti "The boy misbehaved *(majuna, 'aruma)*." Its root-form is: YUFΓA'Ḏ·TIY yuwγāḏti, assimilated. YUFΓATVR YUFΓATM'Q yuwγatūr yuwγatmāq. yuwγat- (yuwγāḏ-)

439 [1]MS. *qaddara*.

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:: 'UL 'ANKAR BA'L YAL·ΓAT̄Y ol aŋar bāl yalγatti "He let him lick *(al'aqa, alḥasa)* the honey." YALΓATVR YALΓATM'Q yalγatūr yalγatmāq. yalγat-

F

:: 'UL 'ANKR YA'Γ YALFAT̄Y ol aŋar yāγ yalwatti "He let him lick *(alḥasa)* the butter." A variant of the form with *γayn* [i.e. yalγat-]. YALFATVR YALFATM'Q yalwatūr yalwatmāq. yalwat- D

K

:: 'UL YIB· YURKAT̄Y ol yip yörgätti "He had him wind *(alaffa)* the yarn (on a thing)." Also for having foot-wrappings or other wrappings put on *(alaffa lifāfa ar-rijl wa-γayrihā)*.[1] YURKATVR YURKATM'K yörgätūr yörgätmāk. yörgät-

L

:: 'URA'ΓUT YVZIN YBLT̄Y urāγut yūzin yiplatti "The woman depilated *(nammaṣat ša'r)* her face." YIB·LATUVR YBLTM'Q yiplatūr yiplatmāq. 0 yıplat-

:: BAK YTLAT̄Y beg yatlatti "The emir ordered the diviner to bring forth wind and rain by divination *(amara l-kāhin ḥattā yatakahhana wa-jā'a bi-r-rīḥ wa-l-amṭār)*." YTLTVR YTLM'Q [sic] yatlatūr yatlatmāq. This is well known in the country of the Turks; wind, hail and rain are brought forth with stones—by the leave of God Most High. 0 yatlat-

:: 'UL QVYN YAY·LA'Γ·DA' YAZ·LAT̄Y ol qōyin yaylāγda yazlatti "He had his sheep spend the spring *(arba'a)* in the summer pasture." YAZLATVR YAZLATM'Q yazlatūr yazlatmāq. 0 yazlat-

:: 'UL 'ANY YIΓ·LAT̄Y ol ani yiγlatti "He made him cry *(abkā)*." YIΓLATVR YΓLATM'Q yiγlatūr yiγlatmāq. yiγlat-

:: 'UL QAΓIŠ·NIY YAΓ·LAT̄Y ol qoγušni yaγlatti "He ordered the leather (or other) to be oiled *(tadhīn)*." YAΓLATVR YAΓLTM'Q yaγlatūr yaγlatmāq. yaγlat-

:: 'UL 'ANY TA'Γ·QA' YUQ·LAT̄Y ol ani tāγqa yoqlatti "He made him climb *(aṣ'ada)* the mountain (or other)." YUQLATVR YUQLATM'Q yoqlatūr yoqlatmāq. yoqlat-

:: 'UL YUK· YUK·LAT̄Y ol yük yüklätti "He had him load *(aḥmala)* the burden." YUKLATUVR YUKLATM'K yüklätūr yüklätmāk. 0 yüklät-

:: 'UL 'UQ·

---

440 [1] MS. *ar-rajl wa-γayruhā.*

[II. 286/356]

441

YUK·LAT̄Y ol oq yüglätti "He feathered *(arāša)* the arrow." YUK·LATUVR YUK·LAT·MA'K yüglätūr yüglätmāk. Its root-form is: YUVK· LATIY yüglätti, assimilated [i.e., vowel shortened]. yüglät-

:: 'UL 'AWIN YAM·LAT̄Y ol äwin yamlatti "He ordered his house to be swept *(taḥwīq)*." YAM·LATUVR YAMLAT·M'Q yamlatūr yamlatmāq. 0 yamlat-

:: TANKRIY YAŠIN YAŠNAT̄Y täŋri yašin yašnatti "God made the lightning flash *(alma'a)*." Also for a man who makes his sword, or other, gleam *(alma'a)*; or anything that has a gleam or a shine *(barīq, tala'lu')*. yašnat-

Verse: V

YAŠNAT· QILJ BAŠINIY [sic] 'UZA' QAQ̄IL· YARA'
BIJ·LIB· 'ANIK BUYNIY TAQIY QAL·QAN· TURA'
yašnat qilič baši üzä qaqqil yar-a
bičlip anig boyni taqi qalqan tura

"Make the sword gleam *(abriq)* (over your enemy) and his neck will be severed from him, strike him on his head so that his buckler and shield are split by it."

Another Type

L

:: 'UL 'ANIY TA'Γ·DA' YAY·LAT̄Y ol ani tāγda yaylatti "He settled him for the summer *(aqāmahu wa-ṣayyafahu)* in the mountains (or other)." YAY·LATUVR YAY·LAT·M'Q· yaylatūr yaylatmāq. yaylat-

Defective

N

:: 'UL 'UΓLAÑIY 'IYŠ·QA' BUY·NAT̄IY ol oγlini išqa boynatti "He made his son be disobedient *('utuww)* in the matter." BUY·NATUVR· BUYNAT·MA'Q· boynatūr boynatmāq. boynat-

:: 'UL TAW'RIN· SAY·BAT̄IY ol tawārin saypatti "He made him squander *(tabdīr)* his wealth." SAY·BATVR· SAY·BAT·MA'Q· saypatūr saypatmāq. saypat-

R

:: 'UL 'NKAR SAY·RAT̄IY SUVZUK· ol aŋar sayratti sözüg "He made him talk a great deal *(kalām kaṯīr)*." SAY·RATUVR· SAY·RAT·M'Q sayratūr sayratmāq. sayrat-

N

:: 'UL 'IŠIJ· QAY·NAT̄IY ol ešič qaynatti "He made the kettle boil *(aγlā)*." QAY·NATUVR QAYNATM'Q qaynatūr qaynatmāq. qaynat-

Nasal

R

eğitim amaçlı çoğaltılmıştır

:: 'UL 'ANY 'INK·RAṮIY ol ani ıŋratti "He made him moan *(arannahu min ar-ranīn)*." ıŋrat-
'INK·RATUVR 'INK·RATMA'Q· ıŋratūr ıŋratmāq.

D

:: 'UL 'ANIK SAJIN· MNIKDADTIY [sic] ol anig sačin mäŋdätti "He had his hair mäŋdät-
plucked out *(antafa)*." MIN̲K·DA̲'R MI̲KD'MA'K [sic][1] mäŋdätūr mäŋdätmāk.

R

:: 'UL QUNKRA'Ṛ'UV JI̲NKRAṬIY ol qoŋrāγu čiŋratti "He jingled *(ṣawwata)* the čiŋrat-
bells and rattled *(ṣalṣala)* the bridle." JI̲NKRATU̲VR JI̲NKRA̲TM'Q čiŋratūr čiŋratmāq.

:: 'UL 'ANY MANK·RAṬIY ol ani maŋratti "He made him shout and cry out *(aṣāta,* maŋrat-
ṣayyaḥa)." MA̲NKRATU̲VR MANKRATM'Q maŋratūr maŋratmāq.

:: 'UL 'UVḌ·NY MUNKRA̲TY ol ūḍni müŋrätti "He made the ox bellow *(axāra)*." müŋrät-
:: 'UVT·̲ 'ŠIJ·NIY MA̲NKRATY ōt ešični müŋrätti "The fire

made the pot boil with a bubbling noise *(aγlat . . . bi-fawarān wa-ṣawt)*." :: 'UL 'AR·NY 'URVB·
MUNKURAṬIY ol ärni urup müŋrätti "He beat the man until he made him howl and bellow like
an ox *(a'wāhu wa-axārahu*[1] *xuwār al-baqar)*." MUNKURATVR MUNKURATM'K müŋratūr
müŋrätmāk.

Z

:: 'UL BIYR NA'NKNIY BIYRKA̲' MANK·ZAṬIY ol bir näŋni birkä mäŋzätti "He mäŋzät-
likened *(šabbaha)* one thing to another." MANKZATVR MANKZATM'K mäŋzätūr mäŋzät-
māk.

L

:: 'UL MANY TANK·LAṬIY ol mäni taŋlatti "He made me marvel at it *(awqa'anī fī* taŋlat-
l-'ajab wa-a'jabanī ḏālika)." TANKLATVR TANK·LATM'Q taŋlatūr taŋlatmāq.

:: 'UL MANK' SUVZ TINK·LAṬY ol maŋa sözüg tiŋlatti "He made me listen *(asma'a,* tiŋlat-
istaṣγā) to the words." TINLATVR TNKLATM'Q tiŋlatūr tiŋlatmāq.

:: 'UL QUŠ·NY SANK·LA̲TU̲VR SANKLATM'Q saŋlatūr saŋlatmāq. saŋlat-
dung *(aslaḥa)*."

441 [1] The brownish cast of the later ink begins to reappear here and lasts to the end of 445; for several pages thereafter the later ink, though black, is still clearly distinguishable.

442 [1] Corrected from *xārahu* by later hand.

:: 'UL QA'ZIΓ MANK·LAṬIY ol qāziγ mäŋlätti "He made the goose (or other) peck at mäŋlät-
the grain *(alqaṭa l-ḥabb)*." MANKLATVR MANKLATM'K mäŋlätūr mäŋlätmāk. 0

Initial Weak

:: 'UL 'ANKAR SUVZK YANKZAṬIY ol aŋar sözüg yaŋratti "He made him say some- yaŋrat-
thing that should have been kept secret *(kalām min ḥaqqihi l-isrār bihi)*." YANKZATVR YANK·
ZATMA'Q yaŋratūr yaŋratmāq.

Š

:: 'UL 'NIK BAŚIN YANKŠṬY ol anig bašın yaŋšatti "He talked so much that his head yaŋšat-
buzzed and ached *(takallama kaṯīran ḥattā waqa'a d-dawī wa-ṣ-ṣudā' fī ra'sihi)*." YANKŠATVR
YANKŠATM'Q yaŋšatūr yaŋšatmāq.

L

:: 'UL QUVYΓ· YUNK·LAṬIY ol qōyiγ yuŋlatti "He had his sheep (or camels) yuŋlat-
sheared *(ajazza)*." YUNKLATVR YUNKLATM'Q yuŋlatūr yuŋlatmāq.

Rule. The imperative in this chapter has four consonants. Example :: TAW·RAT· G
tawrat "Hurry *('ajjil)*"; TAB·RAT· täprät "Move it *(ḥarrik)*." Negative imperative: TAWRAT·M'
tawratma "Don't hurry *(lā ta'jal)*"; TABRAT·M' täprätmä "Don't move it."

Root doubling in this chapter is that in which two consonants of the same genus occur in the imperative. Example :: 'IYŠIΓ 'AR·TAT· ïšiγ artat "Corrupt *(afsid)*[2] the matter"; :: 'ANY SIΓTAT· ani siγtat "Make him cry."

The sound active participle in this chapter: TAWRATΓUJY tawratγuči "One who hurries *(musri')*";[3] TAB·RAT·KUJY täprätgüči "One who moves something." In the Oγuz dia- D
lects: TAB·RAṬAJIY TAWRAṬAJY täprättāči, tawrattači.

The participle expressing continuity of the action: TAWRAT·Γ̲A'N· tawratγān "One who is always going in a hurry *('ajūl fī s-sayr)*"; TABRAT·K'N täprätgän

"One who moves things a great deal."

The participle expressing that one desires to perform the action. Example :: TAW-
RATIΓ·SA'Q 'AR· tawratiγsāq ar "A man wanting to hurry *(ya'jala)*"; :: 'UL YIΓA'JIΓ TA̲BRA̲-
TI̲K·SA'K 'UL ol yiγāčiγ täprätigsāk ol "He wants to shake *(yuḥarrika)* the tree (or other)."

442 [2] MS. *afsada*.
[3] MS. *musarri'* (vocalization by later hand).

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The participle expressing that one ought to perform the action. Example :: 'UL TAW-RATIΓ-LIQ 'UL ol tawratγuluq ol "He ought to be one who hurries *(mu'ajjil)*";[1] :: 'UL TAB-RATIK-LIK 'AR·DIY ol täprätgülük ärdi "He should have moved it, or he almost did so." Some of the Oγuz make this *lām* a *šīn* and say: 'UL TAWRATIΓSAQ-[2] 'AR·DIY ol tawratiγsaq ärdi "He should have hurried *('ajala)*"; :: 'UL TABRATIKSAK[2] 'AR·DIY ol täprätigsäk ärdi "He should have moved it." In another of their dialects they make the *qāf* a *yā'* and say: 'UL TAW-RATIΓ-SIY 'AR·DIY ol tawratiγsi ärdi; TAB·RATIK-SY 'AR·DIY täprätigsi ärdi—the meaning is the same; however the first form is more correct. Others of them follow the genuine Turks in this type also. D

The participle expressing that one is about to perform the action which he has in mind to do. Example :: 'UL TAWRATIΓ-LY 'UL ol tawratiγli ol "He is serious about hurrying *(mu'ajjil*[3] *jiddan)* and is about to do it"; :: 'L TABRATIKLY 'UL ol täprätigli ol "He is serious about moving it and has almost done it."

Passive participle: TAIFRATMIŠ YB tawratmiš yip "Twisted *(muγār)* rope"; TABRAT·MIŠ NA'NK täprätmiš nāŋ "Something moved." 0

The noun of time, place and instrument follows the rule already stated [425-426]. :: TIAFRAT·ΓUV YIB- tawratγu yip "Rope that is to be twisted *(mimmā yuγāru wa-yuftalu)*"; :: TABRATKUV NA'NK täprätgü nāŋ "A thing with which something is moved." :: TABRAT-KUV YAYR täprätgü yēr "A place for moving something"; :: TABRATKUV 'UΓUR· täprätgü uγur "A time for moving something." :: TAFRATΓUV YIYR- tawratγu yēr "A place for hurry *('ajala)*"; :: TAFRAT·ΓUV 'UΓUR· tawratγu uγur "A time for hurry." In Oγuz dialect: TAF-RATA'SIY YIYR· tawratāsi yēr "A place for hurry"; D

[II. 291/362]

TABRATA'SIY 'UΓUR täprätāsi uγur "A time for moving something."

The verb mutual between two persons: one adds *šīn* to the stem. Example :: 'UL YIΓ'J- TABRATIŠ·DIY ol yiγāč täprätišdi "He helped, or vied with him, in shaking the trees"; :: 'UL 'NIK BIRL' TAFRATIŠDIY ol anig birla tawratišdi "He vied with him in hurrying *('ajala)* to see which of them was the faster *(asra')* in walking."

This chapter has several aspects. G

One of them concerns those verbs with the letter *lām*. Most of these are formed from biliteral nominal roots, by the addition of *lām* and *tā'*. Example :: 'UL 'ANY 'AM·LATIY ol ani ämlätti "He ordered him to be treated *('ilāj)*"; 'AM äm is "medicine *('ilāj)*." :: BUΓ·DA'Y 'ATIΓ KAM·LATIY buγdāy atiγ kämlätti "(Eating) the wheat harmed *(awḍā, aḍarra)* the horse"; its root is: KAM· käm meaning "sickness *(dā')*."

443 [1] MS. *mustajil*; possibly read *musta'jil*.
[2] Final A (brown) changed from U (black).
[3] MS. *'jjl*; possibly read *'ujjal* (?—unattested; adjectival pattern: *fu"al*, cf. Wright I, 137 D).

As regards the other letters, they differ. Some derive from quadriliteral final-weak [verbs], just as some of the verbs in the preceding chapter derive from triliteral final-weak verbs [426-427]. The *līn* [letter] is dropped and doubling takes its place. Example :: 'UL 'NIK YUVZIN TAR·MA'DIY ol anig yüzin tarmādi "He scratched his [face]." This is a final-weak verb because in the imperative one says: TAR·MA' tarma meaning "Scratch!" with four consonants [*ḏawāt al-arba'a* ("final-weak") literally means "having four"]. When the verb is made doubly transitive one says: 'UL 'ANY TARMATIY ol ani tarmatti meaning "He had him scratch him." The *alif* which was in the final-weak form drops in favor of *tā'*. Imperative: TARMAT-tarmat "Have him scratch!"—the *alif* drops in favor of *tā'* as you see. :: 'UL 'ANY BAΓ-DA'DIY ol ani baγdādi "He tripped him." Imperative: BAΓDA' baγda "Trip!" It is a final-weak verb. When it is made doubly transitive, one says: 'UL 'ANIK 'AḌA'QIN BAΓ-DATIY ol anig aḍāqin baγdatti "He ordered him to be tripped." The *alif* drops in favor of *tā'*. Imperative: BAΓ-DAT- baγdat "Order him to be tripped." 0

This is the first aspect.

Some derive from nouns. Example ::

[II. 293/365]

'UL BUVZUK QAR·ŠATIY ol bōzüg qaršatti "He had the cloth measured in spans";[1] its root is: QARIŠ qariš meaning "span *(šibr)*." :: 'UL 'ANIY QURQUTIY ol ani qorqitti "He frightened *(xawwafa)* him"; its root is: QURQUN-J qorqunč. :: 'UL YYRIK 'AΓ·LATIY ol yērig aγlatti "He emptied *(axlā)* the place"; its root is: 'AΓ·LA'Q· YIYR· aγlāq yēr meaning "An empty *(xālin)* place." The final letter in nouns of this type drops in favor of *tā'*.

Most of the verbs in this chapter are doubly transitive, one of the agents ordering and the other carrying out the action, as we have explained. Some are intransitive final-weak verbs to which is added the *tā'* of transitivity. Example :: 'AT- SAM·RIYDIY at sämrīdi "The horse put on fat"; then: 'AR· 'ATIN SAM·RITY är atin sämritti "The man fattened the horse." :: NA'NK 'UK·LIYDIY nāŋ üklīdi "The thing grew in quantity";[2] then: 'AR NA'NKNY(YN)[3] 'UK·LITIY är nāŋin üklitti "The man increased his wealth." 0

The last aspect is that it be independent and have none of these meanings. Example :: 'AR- TAWRATIY är tawratti "The man hurried";[4] :: 'UΓLA'N- 'ULΓATIY oγlān ulγatti "The boy (or other) grew up."[5] 0

End of the Book of Doubled Words

Praise be to God

445 [1] MS. *aḏra'a*, read *āšbara*; cf. 432 qaršat-. Qariš is "span of the hand," Ar. *šibr*; while Ar. *ḏirā'* "cubit, span of the arms" is čīγ, 499 čīγ, 436 čiγlat-.
[2] MS. *akṯara*, read *kaṯura*.
[3] Apparently the copyist first wrote -NY, then changed it to -YN.
[4] MS. *'ajala*; may also be read *'ajjala* "hurried something."
[5] MS. *akbara*, read *kabura*.

eğitim amaçlı çoğaltılmıştır

In the Name of God the Merciful the Compassionate

Book of Initial Weak Nouns

Chapter of Biliterals

B

YAB· yap "Round *(mudawwar)*," of anything. Thus :: YAB· YAR·MA'Q YUVQ yap yarmāq yōq "I do not have any round dirhams"—i.e., sound ones. yap

YAB· yap "The refuse of wool *(qarda)*." Thus :: YUVNK YAB· yūn yap "The refuse of wool and wool."

YIB· yip "Yarn *(γazl)*." 0 YIB· yip "Tether *(ṭawīla)* with which to tie down horses." Also "a rope *(ḥabl)*" is called: YIB yip. yip

T

YAT· yat A type of divination *(kahāna)* using special stones with which one brings on rain, wind, etc. It is well known among them. I myself witnessed it in Yaγma where it was performed to put out a fire that had broken out. yat

[III. 2/3] 446

Snow fell in the summer, by the leave of God Most High, and put out the fire in my presence.

R

YAR· yar "Spittle *(lu'āb)*." Thus :: 'ANIK YARIY 'AQ·TIY anig yari aqti "His spittle flowed." 0 yar

YIR· yir "Song *(γinā')*." :: 'UL YIR· YIR·LA'DIY ol yir yirlādi "He sang a song." This word usually refers to love songs *(γazal)*. They also say: 'IR· ir with *alif* as an alternant [of *yā'*]. yir D

Š

YAŠ yaš "Greens or herbage *(baql)*." Hence :: YAŠ 'UT· yaš ot "Fresh *(ṭarī)* fodder." And :: YAŠ YUŠ yaš yoš pleonastically. 0 yaš

YѰIŠ· yoš "Crowd *(zaḥma)*." Oγuz dialect. Thus :: BUḌUVN YUIŠ BUVL·DY boḍūn yoš bōldi "The people were crowded *(izdaḥama)*." 0 yoš D

YIŠ yiš "Downward slope *(habūṭ)*."[1] :: 'AR·T YIŠ art yiš "An incline and a decline yiš

446 [1] MS. *ṣa'ūd*, in error. Cf. 219 yīš.

(ṣa'ūd wa-habūṭ)." [Another word for] "decline *(habūṭ)*" is 'IYN ēn [36]; and 'AR·T art is "a mountain pass" [33].

Q

YUQ yuq "Remainder of food in a bowl *(sulāta al-qaṣ'a)*." Thus :: YUQ YAQ· yuq yaq pleonastically. 0 yuq

YUQ YYR· yoq yēr "Upward slope *(ṣa'ūd)* of the land." yoq

K

YUK yük "Load *(ḥiml)*." Thus :: BIYR YUK BUΓ·DA'Y· bīr yük buγdāy "A load of wheat." Or "a heavy load *(wiqr)*," etc. yük

L

YUL yul "A spring of water *('ayn al-mā')*." Thus :: JUQ·RAMA' YUL čoqrama yul "A bubbling spring." 0 yul

YIL yil "Year *(sana)*." Thus :: BIYR· YIL KAJ·TY bīr yil käčti "A year has passed." yil

M

YAM yam "Mote or speck *(qaḍā)*." Thus :: KUVZKA' YAM· TUŠTIY közkä yam tüšti "The mote fell in the eye." 0 yam

YAM· yäm "Spices *(afāwīh)*." Thus :: 'UVT· YAM· öt yäm "Condiments and spices," pleonastically; YAM· yäm is not used alone. yäm

N

YIN yin "Dung *(farṭ)*." Thus :: QUVY· YINIY qōy yini "Sheep's dung." yin

YIN· yin "The den *('arīn)* of a lion" :: 'AR·SLA'N YINIY arslān yini. 0 And the "lair *(wijār)*" of a fox or the "den *(ma'wā)*" of any fanged beast is called: YIN· yin. Proverb [= 39 uḍuz]: TILKUV 'UVZ· YINIKA' 'UVR·SA' 'DUVZ· BULUVR· tilkü öz yinkä ürsä uḍūz bolūr 0 "When the fox yelps at his own lair he gets mangy." This is coined about a person who finds fault with his tribe and then cannot do without them. P

Verse:

QUŠ QURT QAMUΓ TIRLDY	quš qurt qamuγ tirildi	V
'R·LK [sic] TŠY T²RLDY	ärkäk tiši tērildi	
'UKUR 'ALIB· TARILDY	ögür alip tarildi	
YIN·Q' YAN' KIR·KUSUVZ·	yinqa yana kirgüsüz	

[III. 4/6] 447

Describing spring: "All the birds and beasts have come to life (after death when the spring breezes blew); male and female have come together; they have formed scattered herds, and will not enter their lair *(wajār)* a second time."

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It is permissible to include these words in the chapter of those written defectively and pronounced with *līn*; however, the form given here is better. G

Chapter: *fa'l, fu'l, fi'l*, with unvowelled middle radical

B

YAR·B NA'NK yarp nāṇ "Something firm *(muḥkam)*." yarp

YAR·B· yarp "Brightness of the face *(rawnaq al-wajh)* when one feels joy." Thus :: 'NIK YAR·BIY YAZIL·DIY anig yarpi yazildi "The wrinkles of his face relaxed *(inšaraḥa yuḍūn)* when he felt joy."

T

YUR·T: yurt "Ruined dwelling *(ṭalal, rab', diman)*." yurt

YAL·T: QAYA' yalt qaya "A bald mountain or cliff *(jabal ṣald)*." The same for anything "solid *(muṣmat)*." yalt

J

YURJ: yurč "A woman's younger brother *(ax al-mar'a aṣ-ṣayīr)*." One distinguishes between the brother of a man and of a woman. A man's brother is called: 'NIY ini if he is younger than the man; if older, he is called: 'IJIY eči. A man's sister is called: SINKIL siŋil if she is younger than he; if older, she is called: 'AKA' äkä. A woman's younger sister is called: BAL·DIZ baldiz; and an older one: 'AKA' äkä. yurč

D

YUN·D: yond "Horses *(xayl)*"—the word is used for singular or plural, like [Arabic] *ibil* ("camels"). Thus :: YUN·D: 'ATIY YB'R yond āti yipār "Horse flesh (exudes) musk"—this means that when it is cooked and left to cool there exudes from it a good odor. yond

YUND yond Name for one of the twelve years in Turkic. :: YUN·D: YILY yond yili. 0

There are few words in this chapter, since they are only formed with liquids [as the second radical]. G

Chapter: *fa'al, fa'ul, fa'il*, with vowelled middle radical

T

YUḌUT NA'NK: yoḍut nāṇ "Something in which there is nothing good *(lā xayr fīhi)*." To insult a person, you say: YUḌUT: yoḍut. 0 yoḍut

YAŠUT NA'NK yašut nāṇ "Something hidden *(maxbū)*." And as a pleonasm :: YAŠUT BAKUT yašut bākūt. 0 yašut

YKIT yigit "Youthful *(šābb)*," of anything. yigit

[III. 6/8] 448

YAMAT· yämät A particle meaning "yes *(na'am)*." Also :: 'AMAT· ämät. The *yā'* is an alternant of *alif*. 0 yämät D

YANUT yanut "Recompense *('iwaḍ)*." yanut

J

YASIJ yasič "Broad arrowhead *(al-mi'bala min an-niṣāl)*." 0 yasič

YIΓAJ yiγač "Wood *(xašab)*." 0 yiγač

YIΓAJ yiγač "A man's penis *(ḍakar)*." 0

YIΓAJ yiγač "A parasang *(farsax)* of land." :: BIYR· YIΓAJ YIYR· bir yiγač yēr "A parasang of land." 0

YIΓAJ yiγač "Tree or shrub *(šajar)*." Thus :: 'UZUM YIΓA'JIY üzüm yiγāči "Grape vine *(šajar al-'inab)*" (or other). YAΓA'Q· YΓA'JY yaγāq yiγāči "Walnut tree." 0 YIΓ'J yiγāč, with *alif*, is better.

YUAΓUJ yoγuč "The other side *(jānib āxar)* of a river or canal." This means that whatever side a man stands on, the other side becomes for him: YUAΓUJ yoγuč. Thus :: YUAΓUJ KAJ·TIM yoγuč käčtim "I crossed to the other side of the river." yoγuč

R

YAΓIR: yaγir "A gall *(dabar)* on an animal." Hence :: YAΓIRLΓ 'AT· yaγirlγ at "A galled *(dabir)* horse." 0 yaγir

YUKUR· yügür A variant of: 'UGUR ügür meaning "Millet *(duxn)*." 0 yügür D

YMUR yumur "Caecum *(mimraγa)*," of an animal. yumur

YULAR yular "Halter *('iḍār)* of a horse." Proverb: YUND BA'ŠIN YULA'RLAB·KANK·LDIY [sic] yond bāšin yulārlap kenki ye (?) "When you wish to cook and eat the horse's head, put the halter securely on him first, so that he does not escape, then eat it." This is coined to advise someone to guard his horse and not let it go loose.[1] yular P

Z

YATIZ yetiz "Broad *('arīḍ)*," of anything. :: YTIZ QADIŠ yetiz qadiš "A broad strap." YATIZ YIYR· yetiz yēr "Broad land." yetiz

448 [1]Text of the proverb is corrupt (see ED, 932); kenki seems the likeliest reconstruction, though not attested elsewhere in the Diwan (cf. ED, 731); possibly kedin, or *kenrü?

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YAΓIZ yaγiz "Dark brown *(aṭḥamī)*," the color between red and black. The earth is likened to it, and called: YAΓIZ YIYR· yaγiz yēr. YAΓIZ 'AT· yaγiz at "Dust-colored *(aṭlas)* horse." 0 yaγiz

YAFUZ yawuz "Vile *(radī')*," of anything. 0 yawuz

YUMUIZ 'AR· yumuz, yumiz är "A stout *(buḫtur, samīn)* man." yumuz

YAMIZ yamiz [Groin] "On both sides of the pubes, the top of the thighs on the inside." yamiz

Š

YARIŠ yariš "Horserace *(sibāq al-xayl)*." Hence :: 'UL 'AT· YARIŠ·TIY ol at yarišti "He raced *(sābaqa)* the horses." 0 yariš

YARIŠ yariš "Division of property *(muqāsama al-māl)* between two men."

YAΓIŠ yaγiš Name of the sacrificial animal *('atīra)* that the heathens used to slaughter for their idols yaγiš

because of a vow that fell due, or as an offering.[1]

YAWAŠ KIŠY yawaš kiši "A mild, gentle *(layyin al-jānib, ḥalīm)* man." Similarly, any animal that is "docile or tame *(munqād)*" is called: YAWAŠ· yawaš. Verse [cf. 224 taqāγu P.]: yawaš

QULDAŠ BLA' YARAŚΓIL	qoldaš bilä yaraśγil	V
QARŠIB· 'ADIN 'UDURMA'	qaršip adin üdürmä	
BAK· TUT· YAWAŠ TAQA'ΓUV	bäk tut yawaš taqāγu	
SUWLIN YZIN· 'DARMA'	süwlin yazin edärmä	

Exhorting: "When you make someone your friend, show deference to him and agree with him in affairs; do not oppose him, nor choose[2] another one over him; hold fast to the hens in your house *(allaḏī fī baytika)*; do not go after pheasants in the field (and let the hens get away from you)." 0

YUFUŠ yöwüš "Help *(i'āna)* to relatives," with clothing or goods. This is used mainly in regard to a bride when she is presented to her husband. Then her relatives send her as gifts whatever occurs to them, for her trousseau *(tajhīz)*. Proverb: YUFŠ LK KALIN KUḌA'KUV YAFAŠ· BULVR yöwüšlüg kälin küdägü yawaš bulūr "The bride who is showered with gifts from her relatives *(mukarrama bi-amwāl aqribā'ihā)* will find a groom who is kind and gentle *(waqūr, munqād)* (to her, since he has found her well outfitted, and so treats her kindly)." yöwüš P

449 [1] MS. *yaqarrub*, read *taqarrub*.
[2] MS. *taḥtar*, read *taxtar*.

YUMUIŠ· yumuš, yumiš "A message *(risāla)*" between two men, or other. Hence they call "an angel *(malak)*": YUMIŠJY yumišči, since the word *malak* [in Arabic] derives from *alūk* meaning "message *(risāla)*." The Turks do not know any word for "angel." 0 yumuš

YMIŠ yemiš The generic word for "fruit *(fawākih)*." It is usually applied to the fruit or berries of a tree *(ḫaml al-ašjār)*. yemiš

Γ

YATIΓ yatiγ "Sleep *(manām)*." Thus :: 'ANY YATΓINDA' TUT·ΓIYL ani yatγinda tutγīl "Seize him in his sleep." 0 yatiγ

YIḎIΓ yiḏiγ "Stinking *(muntin)*," of anything. YḎIΓ 'UT· yiḏiγ ot "Rue *(ḥarmal)*"—dialect of Kāšγar; in the dialect of Učč and Barsγān it is called: 'LDURK ildrük and in that of Oγuz: YUVZ 'AR·LK yüzärlik. yiḏiγ D

YUḎUΓ yoḏuγ "Being punished for another's crime *(an yu'xada r-rajul bi-jurm γayrihi)*." Thus :: 'ANIK YUḎUΓIY TUQIN·DY anig yoḏuγi toqindi "He reaped the evil consequence of another's crime *(wabāl jurm γayrihi)*." yoḏuγ

YUḎUΓ yoḏuγ A word used to curse out young boys. Kāncāk dialect; equivalent to: YUḎUT· yoḏut [447]. 0 D

YARAΓ yaraγ "Opportunity, the right time or place *(furṣa, imkān)*." yaraγ

Proverb: 'IYŠ YARA'ΓIN·DA' SAR·T 'ASIΓIN·DA' īš yarāγinda, sart asiγinda 0 "Affairs await their opportunity, the merchant his profit"—when he knows he will get a profit he does not mind selling something he loves. 0 P

YIŠΓ yišiγ "Thong of a camel's girth *(nis')*." 0 yišiγ

YAWUΓ yuwuγ "A boulder *(julmūd saxr)* which the torrent washes down from above."[1] The same for boulders that roll down *(yatadaḥraju)* to the bottom of a valley when they are displaced by a man or a bear walking on the summit. 0 yuwuγ

YAQΓ yaqiγ "Bandage *(ḍamād)*" on tumors, or the like. yaqiγ

YALΓ yaliγ "Cock's comb *('urf ad-dīk)*." :: TQQ YLΓY taquq yalγi. 0 YLΓ yaliγ "Horse's mane *('urf al-faras)*," also. A variant of: YA'L yāl. The form: YYL yēl (?) is more correct than both. 0 yaliγ D

YULUΓ yuluγ "Ransom *(fidā')*." Verse [= 128 alsiq-]: yuluγ

450 [1] *julmūdu ṣaxrin ḥaṭṭahu s-saylu min 'ali*: a quotation from the Mu'allaqa of Imru'u-l-Qays, where the poet likens his horse to such a boulder.

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MINK KIŠY YULŲĪ_IY BULUB 'VZUNK' miŋ kīši yuluγi bolup özinä V
BRKALAR 'UVZUN 'ANIK KUVZINK' bergälär özün anig közinä
"A thousand people's (souls) are ransom for his soul; they will give their spirits for (a glance of) his eyes." 0 'UVZ· öz means "spirit *(rūḥ)*" in this couplet; I have already explained what people say about it [cf. 35 öz qonuqi]. 0

YILIΓ SUVF yiliγ sūw "Lukewarm *(fātir fi l-ḥarr)* water." The same for anything warm *(saxīn)*, between hot and cold. 0 yiliγ

YALΓ yaliγ "Arch of the saddletree, both front and back *(al-qarbūs wa-l-qayqab ma'an)*." One distinguishes between them by calling the former: 'UNK·DUN·KY YLIΓ öŋdünki yaliγ, meaning "the front one of them," and the latter: KIYDIN·KY YLIΓ kēdinki yaliγ, meaning "the back one." yaliγ

YANIΓ yaniγ "Vomit *(quyā')*."[2] Thus :: 'UL YANIΓ YAN_DIY ol yaniγ yandi "He vomited much *(qā'a kaṯīr^an)*." 0 yaniγ

YANIΓ yaniγ "Threat *(tahdīd)*." Thus :: BAK YANΓINDA' TUŠ·MA' beg yanγinda tüšmä "Do not fall[3] under the threat of the emir (or other)."

Q

YATUQ yatuq Name of a wool fabric woven from two types of thread, in which the warp is wool and weft is cotton. 0 yatuq

YATUQ NA'NK yatuq nāŋ "Something discarded, forgotten *(maṯrūḥ, mansī)*." Hence "a lazy person *(kaslān)*" is called: YATUQ KIŠIY yatuq kiši. There is a class of Oγuz, in their own land, who never nomadize or go on raiding expeditions; they are called: YATUQ yatuq, meaning "Lazy ones, ones left behind *(al-kasālā*

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al-maṯrūḥūn)."

YATIQ yatiq "Sleep *(nawm)*." Also "sleeping place *(manām)*." Thus :: 'ANY YATI_QIN_DA'[1] TUTIY ani yatqinda tutti "He captured him in his sleep, or in his sleeping place." yatiq

YARUQ YIYR· yaruq yēr "A bright *(muḍī)* place." :: YAB· YARUQ· NA'NK yap yaruq nāŋ "A very [bright] thing." 0 yaruq

YARUQ· yaruq "A crack *(ṣad')*" in the ground, a wall, mountains, a glass, or the like. Thus :: BUV 'AYAQ NIK YARUQIY BA'R· bu ayaqnig yaruqi bār "This bowl has a crack." 0

450 [2]MS. *qayā'*.
[3] *taqa'* corrected from *yaqa'*.
451 [1] Also *sukūn* (·) above T, crossed out (?).

YARIQ yariq The generic term for "coats of mail *(durū')* and suits of armor *(jawāšin)*." One distinguishes between them by calling "coat of mail *(dir')*": KUBA' YARIQ küpä yariq, and "suit of armor *(jawšan)*": SA'Y· YARIQ· säy yariq. 0 yariq

YURIQ TIL yoriq til "Correct speech *(laḥja faṣīḥa)*." yoriq

YURIQ yoriq "Character, behavior *(xuluq, sīra)*." Thus :: 'ANIK YURIQIY NATK KIŠY BIL' anig yoriqi nätäg kiši bilä "How is his character or behavior with people?" 0 YURIQ yoriq "Gait *(jirya, sayr)*." Thus :: 'AT· YURIQIY NATAK at yoriqi nätäg "How is the horse's gait?" The same for the "manner of flowing *(jarya)*" of water, or other. 0

YRIQ yariq [Ilium?] "The tips of the thighs where they grow out of the hips *(ru'ūs al-faxiḍayn fī miγraq al-warikayn)*." This derives from the phrase: YARIL_DY NA'NK yarildi nāŋ, meaning "The thing split, diverged *(inšaqqa, infaraja)*," since the two legs split apart on either side of the pudendum. 0 yariq

YAZAQ yazaq "Pasture *(marta')*." Dialect of Yaγma and Tuxsi. 0 yazaq D

YAZUQ 'AT· yazuq at "A horse untied *(maḥlūl)* from its fetter." The same for anything that is untied from its bond or fetter. 0 yazuq

YAZUQ 'AT· yazuq ät "Meat that is jerked *(yuqaddadu)* in the autumn, with spices, then left to be eaten in the spring." This derives from the phrase: YA'Z· 'UQ· YY yāz oq ye, meaning "Eat it only in spring," since livestock are lean in that season, while he can eat fat meat. 0

YAZUQ· yazuq "Sin *(ḏanb)*." Proverb [= 201-202 tütün]: 'UVT· TUTUNSUZ BUL·_MA'S· 0 YIKIT YA'ZUQ·SUZ BULMA'S_ öt tütünsiz bolmās, yigit yāzuqsuz bolmās 0 "There is no fire without smoke, (likewise) there is no youth without sin." [This is coined] to excuse a youth who has sinned and whom someone blames. 0 P

YASIQ· yasiq "Bowcase *(miqwas)*." Türk dialect. The Oγuz and Qifčāq do not know this word; they call it: QURMA'N_ qurmān. yasiq D

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Proverb: 'UB·RAQ· YASIQ·DIN TUVZ·LUΓ· YA' JIQA'R· opraq yasiqdin tözluγ ya čiqār 0 "A well-wrapped bow may come out of a shabby bowcase." This is as in the verse: "You see a slender man and make light of him/But within his clothes is a rebellious lion."[1] 0 P

YULAQ_ yulaq "A very small spring of water *('ayn al-mā' al-kaṯīrat aṣ-ṣiγār)*." :: YUL· YULAQ yul yulaq. The *qāf* is added[2] to the *lām*. yulaq

Verse [= 118 aqtur-]:
'AQTURUR_ KUVZUM YULA'Q aqturur közüm yulāq V
TUŠ QILUR 'UR·DAK YUΓA'Q_ tüš qilur ördäk yuγāq 0

452 [1] *tarā r-rajula n-naḥīfa fa-tazdarīhi / wa-fī aṯwābihi asadun marīdu* (MS. *mazīdu*).
[2] MS. *muḥlaqa*, read *mulḥaqa*.

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"My eye flows forth springs of water (until ponds are formed from it and) ducks and other water birds alight in it." 0

YULAQ yolaq "A small road in the desert (*turraha*[3] [defined])." 0 yolaq

YULAQ BARJIN yolaq barčin "Striped *(muxaṭṭaṭ)* brocade." Also, anything that has on it paths or lines *(ṭarā'iq, xuṭūṭ)* is called: YULAQ yolaq. Its root-form is: YUVLAQ yōlaq.

K

YITUK yitük "A stray *(ḍālla)*." Proverb: YITUKLK 'NA'SIY QUVYUN AJA'R yitüklüg anäsi qōyun ačār "The owner of a stray looks for his stray in the lap of its mother" ["The owner of a stray opens its mother's lap"]. The meaning is that he is excused. 0 yitük P

YITIK BIJA'K yitig bičāk "A sharp *(ḥadīd)* knife." The same for anything sharp *(lahu ḥidda)*, such as swords, etc. 0 yitig

YITIK· 'AR· yitig är "A clever, sharp-witted *(nadb fi l-umūr, ḥādd)* man." 0

YURAK yüräk "Heart *(qalb)*." YURAK·LIK yüräklig "A stouthearted warrior *(al-baṭal ḏū l-qalb aṯ-ṯābit)*." 0 yüräk

YURUK yörüg "Interpretation *(ta'bīr)*." Thus :: TUVŠ YURUKIY tüš yörügi "The interpretation of dreams." 0 yörüg

YURUK yörüg "The sense, explication *(faḥwā, tafsīr)* of words." Thus :: SUVZ YURUKIY sōz yörügi "The explication of the words." 0

YIRUK 'IŠ·LA'R yerük ešlär "A woman, the separation between whose vagina and rectum has been rent *(mufḍāt)*." 0 yerük

YIRUK NA'NK yerük nän "Anything whose beauty is spoiled by being split lengthwise *(inšaqqa ṭūlan)*." 0

YIRUK· yerük "Crack *(ṭulma)*." 0

YUZUK yüzük "Seal-ring *(xātim)*." yüzük

YIZA'K yezāk "Vanguard *(ṭalī'a)* of an army." 0 yezāk

YANIK yenik "Light *(xafīf)*," of anything. yenik

L

YASUL TA'Γ· yasul tāγ "A sloping (? *haḍba*) mountain." Also, any sloping *(ṣabab)* ground is called: YASUL yasul. 0 yasul

---

452 [3] MS. *tarha*.

YAŠIL yašil. "Green *(axḍar)*," of anything. "Bright *(nāḍir)* green" is called: YAB· YAŠIL yap yašil. And as a pleonasm: YAŠIL YUŠUL yašil yošul. yašil

M

YAḌIM yaḍim "Bedding, mattress *(firāš, mihād)*." Hence yaḍim

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a *maγfūrī*[1] is called: TUVLUK YAḌIM tülüg yaḍim, meaning "bedding with hair." This is not original. (?) 0

YARIM· yarim "Half *(niṣf)*" of something. Thus :: 'ALIM·LA' YARIMIY almila yarimi "Half of the apples (or other)." 0 yarim

YARIM· yerim "A strip *(šaṭba wa-jadīla)*"[2] of anything. Hence :: BUTIQ YARIMIY butiq yerimi "Half *(niṣf)* of a branch." Its root-meaning is "a splitting *(inšiqāq)*." 0 yerim

YIŠIM yišim "Leggings *(rānāt)*" which are worn over the legs in the cold. 0 yišim

YIΓIM TUBRA'Q yiγim toprāq "A mound *(tall)* of earth." The *mīm* alternates with *nūn* [i.e. yiγin]. 0 yiγim

YALIM· QAYA' yalim qaya "A cliff or bald mountain *(aṣ-ṣūḥ wahwa l-jabal aṣ-ṣald)*." Proverb: TALIM· SUVZUK 'UQSA' BULM'S· YALIM· QAYA' YIQSA' BULM'S tälim sözüg uqsa bolmās, yalim qaya yiqsa bolmās "One cannot understand blathering (? *muṣḥanfir*) words, (just as) one cannot tear down a cliff *(ṣūḥ)*." This is coined to advise someone to be moderate in speech. 0 yalim P

YALIM yelim "Glue *(γirā')*," used to attach feathers [to an arrow], or other. "Fish glue *(γirā' as-samak)*" is called: YARUV[3] YALIM yaru yelim. yelim

N

BAYNA [sic] yepün "Dark red *(aḥmar mušbi')*." It is any[thing] the color of the red anemone *(šaqā'iq)*. Proverb [= 199 qizil]: QILNUV BILSA' QIZIL KAḌ'R YARA'NUV BILSA' YAŠIL KAḌ'R qilnu bilsä qizil kädär, yarānu bilsä yašil[4] kädär 0 "If (a woman) knows how to be coquettish and flirtatious she will wear red silk; if she knows how to be flattering and charming, she will wear purple *(arjuwānī)* silk." This means that her husband will give her these as gifts. 0 yepün P

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453 [1] Clauson (ED, 891) suggests *faγfūrī* "Chinese carpet."

[2] MS. *wa-ḥadīla*; Clauson (ED, 969) suggests *waḥīda* "single"—unlikely. *Jadīla* means "plait, braid"; also "a type of napkin of skin used by menstruating women and as a diaper for babies" (Muḥīṭ al-Muḥīṭ: *šibh itb min adam tattaziru bihi n-nisā' al-ḥawā'id wa-ṣ-ṣibyān*).

[3] V changed to Q by later hand (?).

[4] Error for yepün.

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YATAN· yatan A "wooden bow *(qaws min xašab)*" for shooting arrows. 0 yatan

YATAN· yatan Also, "a carder's bow *(qaws an-naddāf)*." 0

YARIN yarin "Shoulderblade *('aẓm al-katif)*." The Turks say about it: YARIN BULΓAN-SA' 'IUYL BULΓANUVR yarin bulγansa ēl bulγanūr meaning, "If [the shoulder-blade] is impaired, the state [will suffer impairment] *(iḏā tašawwaša l-wilāya)*." [5] yarin (P)

YURUN yurun "A cut piece of brocade *(quṭā'a ad-dībāj)*." :: YURUN YUQA' yurun yuqa. 0 yurun

YAŠIN yašīn "Lightning *(barq)*." A saying *(ḥikma)* of the Turks: KIMNIK BILA' QA'Š BULSA' YAŠIN YAQ-MA'S kimnig bilä qāš bolsa yašīn yaqmās "One who has qāš (which is a clear white stone used in seal-rings [jade]) will not be harmed by lightning"—because this is its nature. Also, when yašīn (P)

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it is wrapped in cloth and placed in the fire, it will not burn, nor will the cloth. This has been tested. If a man is thirsty and puts it in his mouth it will take the edge off his thirst. 0

YIΓIN· TUB·RA'Q yiγin toprāq "A pile *(kawma)* of earth (or other)." yiγin

YAQIN· yaqin "Near *(qarīb)*," of anything. :: YAQIN· YYR· yaqin yēr "A near place." YAQIN· 'AR· yaqin är "A near one, a kinsman *(ar-rajul al-qarīb min al-ixwa)*." Verse: yaqin

YAQIN· YAΓUQ· KUR·MAḌIB· NA'NK·NY KUḌUVR V
QAḌAŠ TABA' 'IT· KIBY QYNKRUV [sic] BAQA'R
yaqin yaγuq körmädip nännı küḏür
qaḏaš tapa it kepi qïnır baqār

Describing the lack of loyalty and his disgust with people: "Man does not pay respect to a kinsman *(qarīb, ax)* but pays attention to property; he looks askance at his brother like a dog (who is protecting his bone from someone else)." 0

YIKAN yigän "Rushes *(bardī)*." 0 yigän

YALIN yalin "Flame *(lahab)*." 0 :: 'UVT· YALINY öt yalini. 0 yalin

YULUN yulun "Spinal cord *(nuxā')*." 0 yulun

YLIN yelin "Teats *(aṭbā')*," of a mare, or of any hoofed animal. yelin

Another Type

Γ

453 [5]Text defective.

YAIYΓ KIŠY yayiγ kiši "An unstable *(muḍṭarib al-xuluq)* person, one who leans now this way, now that." yayiγ

Q

YAYIQ KŠY yayiq kiši A variant of the form with *γayn* [i.e. yayiγ]. This is similar to the word: BIŠIΓ 'AT· bišiγ ät, meaning "cooked meat," of which a variant is: BIŠIQ bišiq [187, 190]. 0 yayiq D

YYM yayim "Flax seeds *(bazr al-kattān)*." They are seeds *(ḥabb)* like sesame, except that they are red and their oil is used for lamps. 0 yayim

Doubly Weak

YBA' yiba "Moist *(raṭb, nadī)*," of anything. Oγuz dialect. 0 yiba D

YABIY yapi "Saddlecloth *(mayṭara)*." Čigil dialect. yapi D

R

YARUV YALIM yaru yelim "Fish glue *(γirā' as-samak)*." yaru

YURA' yörä The "area around *(ḥawl, ḥitār)*" anything. Oγuz dialect. yörä D

Z

YAZIY yazi "Open plain *(faḍā')*." yazi

S

YASIY NA'NK yasi nän "Something broad *('arīḍ)*." yasi

Γ

YAΓIY yaγi "Enemy *('aduww)*." yaγi

W

YAWA' yewä A subtribe of Oγuz. It may be pronounced with *vāv*: YAVA yevä; also with *alif*: 'AWA' ewä. 0 yewä N

YAFA' yawa "[The medicinal plant] *ṭurṭūṭ*." 0 yawa

YAF' YIYR· yawa yēr "A warm *(dafi' min al-bard)* place."

Q

YAQ' yaqa "Collar *(jiribbān)*." yaqa

:: YAQIY YUQY 'AR· yaqi yuqi är "A flatterer, an obsequious sycophant *(mutamal-liq, mutawāḍi')*." 0 yaqi yuqi

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YAQUV yaqu "Raincoat *(mimṭar)*." Its root-form is: YA'Γ·QUV yāγqu, which was lightened. yaqu

K

YIKIY YIΓAJ· yigi yiγāč "Trees that are very dense *(kaṯīr,* yigi

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multaff)." The *kāf* may be dropped from it, thus: YIY YIΓ'J· yi yiγāč. :: YIKIY TIYŠ yigi tīš "Teeth that are close together *(mutarāṣṣ)*." 0 Hence :: TUVN· YIKIY TIK tōn yigi tik "Sew the garment with tight-fitting seams *(wa-ǰ'al darzahu mutarāṣṣ^{an} mušamrajˀ^{an} mu'akkad^{ad})*." "A seam *(darz)*" is called: YIY· yi from the root-form: YKIY yigi; it is from this word.

L

YALA' yala "Accusation *(tuhma)*" concerning a thing. A type of pastry (? *miγḍan*) is called: YALA'JY YUΓA' yalāči yuγa, meaning "folded *(muγaḍḍan)* bread." When the slightest thing touches it, it crumbles because of its fineness, so people accuse the baker *(yattahamu bihi ṭ-ṭāhī)* and say, "You broke it!" yala

YULA' yula "Lamp *(sirāj)*." Verse: yula

TKM' 'YWT· [sic] 'AŠ·QA' KRUB TURΓIL 'ALA' V

JAQMAQ JAQIB· 'IYWSA' QALY 'UDINUVR· YULA'

täg̈mä ēwäk išqa körüp turγil älä

čaqmaq čaqip ēwsä qali uḍnūr yula

"Do not rush into a matter, but look (how to begin it) and stop to consider its nature; when one strikes the firestick and does it hastily the lamp goes out (because of haste)." 0

YULUV yālü "Tether for colts *(ribāṭ al-aflā')*." When [milk for] kumiss is to be taken from mares, the colts are tied down by a single rope so that the mares circle round them to be milked. yālü

M

YAMUV yamu A particle meaning "Did you accept these words and memorize them in order to do what you were told?" Thus :: SAN BAR·Γ'IL YAMUV sän barγil yamu "You will go, won't you? *(iḍhab anta a-na'am)*." Its root is the word: YAH· yah which is a particle meaning "yes *(na'am)*." The *mīm* and *vāv* are the interrogative [i.e. mu]. yamu

N

YANA' yana Particle meaning "a second time *(ṯāniy^{an})*." :: YANA' KALDIY yana käldi "He came a second time." yana

Another Type

YAYA' yaya "Buttocks *(alya)*," especially of humans. yaya

V

YAVA' yava "[The medicinal plant] *ṭurṭūṭ*." It is a plant whose juice is used to color Tutmāč. A variant of the form with soft *wā'* [i.e. yawa]. yava D

YAVA' yevā Dialectal variant of: YAW' yewā—A subtribe of Oγuz. Also, a variant of their word for "a warm *(dafī')* place" is: YAFA' YIYR· yav a yēr. I explained above that *vāv* alternates with soft *wā'*. yevā N D

Chapter: *fa'lal*

T

YATIY yetti The number "seven *(sab'a)*." Thus :: YATY QAT· KVK yetti qat kök "The seven yetti

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layers of the heavens." 0

Chapter: *faw'al*

YUVLIJ yovlie "Goats' down *(mir'izzā)*." yovlie

Γ

YUVΓA' yuvγa "Folded bread *(xubz muγaḍḍan)*." yuvγa

YAY·ΓUQ yayγuq "The tip of a horse's teat *(ṣīṣiyya ṯady al-faras)*." Some say: YAZ·ΓUQ yazγuq, in Qifčāq dialect. yayγuq D

Chapter: *fa'āl*, in its various vocalizations

[T]

YANUVT yanūt "Answer *(jawāb)*." Thus :: SUVZ YANUVTIY sōz yanūti "The reply *(jawab)* to a statement." 0 yanūt

YANUVT· yanūt Both "recompense *('iwaḍ)*" and "price *(ṯaman)*."

J

YIΓA'J· yiγāč A variant of: YΓAJ yiγač [488]. One of the four variants [i.e. yiγač, yiγāč, iγač, iγāč (?)]. yiγāč D

R

eğitim amaçlı çoğaltılmıştır

YIPA'R yipār "Musk *(misk)*." With the hard *bā'*.[1] yipār

YULA'R yulār "Halter *('iḏār)* of a horse." yulār

YAMA'R· yamār Name of a place over which flows: YAM'R· SUVWIY yamār sūwi. This is a large river in the steppes of Yabāqu. yamār N

Γ

YADA'Γ yadāγ "One on foot *(rājil)*." 0 yadāγ

YARA'Γ yarāγ "Opportunity, the right time or place *(furṣa, imkān)*." :: 'YŠ YARA'ΓY īš yarāγi (kör) "See the opportune time and course of the affair *(unẓur furṣa al-amr wajihatahu)*." A variant of: YARIAΓ· yaraγ. yarāγ D

YAM'Γ· yamāγ "Patch *(ruq'a)*." Proverb: BAR·JIN YAMA'ΓIY BAR·JIN·QA' QARĪŠ YAM'ΓIY QARĪŠQA' [sic] barčin yamaγi barčinqa, qars yamaγi qarsqa 0 "A patch of brocade is (more suitable) for brocade, and a patch of wool is (more proper) for wool." This is coined in the sense, "Each to his own kind." yamāγ P

Q

YIRA'Q YIYR· yirāq yēr "A distant *(ba'īd)* place." The same for a distant kinsman *(kull ba'īd min al-ixwa)*, or other. yirāq

Verse: V

'UΓRAΓIM· KANDUV YIRA'Q uγraγim kändü yirāq
BUL·NADIY MA'NIY QARA'Q· bulnadi mäni qarāq

"What I desire is distant, but the pupil (of the beloved) has captivated me (and kept me from my goal)." 0

YAΓA'Q yaγāq "Walnut *(jawz)*." yaγāq

YAΓUVQ· YIYR· yaγūq yēr "A near *(qarīb)* place." "Kinsmen *(aqārib)*" are called: YAQ YAΓUVQ· yaq yaγūq. yaγūq

YUN'Q· yonāq "Anything that is placed under the pack-saddle *(mā yūḍa'u taḥta ikāf)*" of an ass, an ox, or the like. yonāq

K

YIMA'K yemāk A tribe of the Turks. They are considered by us to be Qifčāq, but the Qifčāq Turks reckon themselves a different party. yemāk N

N

YAΓA'NA yaγān "Elephant *(fīl)*." In one of the two variants [cf. 608 yaŋān]. It is used in a man's name, thus: YAΓA'N· TIKIYN· yaγān tegīn. 0 yaγān D N

456 [1] MS. *yā'*.

YUΓUVN· yoγūn yoγūn

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"Bulky *(ḍaxm)*," of anything. 0

YILA'N yilān "Snake *(ḥayya)*." 0 'UQ· YILA'N oq yilān "A viper *(af'ā)* that throws itself" at a man, or other. YILA'N YILY yilān yili Name of one of the twelve years in Turkic. 0 yilān

YAM'N yamān "Vile *(radī')*," of anything. YAM'N· 'IYK yamān īg "Elephantiasis *(juḏām)*." 0 yamān

Chapter: *fa'lā*, middle radical unvowelled

B

YAL·BIY NA'NK yalpi nāŋ "Broad *('arīḍ)*," of any wooden thing that is hollowed out *(manqūr)*, such as a plate with no depth *(lā 'umq lahu)*. yalpi

T

YARTUV yartu "A wood chip *(nuḥāta)*." By analogy, "a board *(lawḥ)* on which one writes" may be called: YAR·TUR yartu. yartu

J

YIR·JU yirču "Grave *(qabr)*." yirču

YURJY yerči "An experienced guide *(dalīl xarīt)*." 0 yerči

YNJUV yinčü "Pearl *(lu'lu')*." Female servants are sometimes called: YNJUV yinčü. Proverb: 'UVTLUK YNJUV YYR·DA' QAL·MA'S· ütlüg yinčü yērdā qalmās 0 "The pierced pearl will not be left on the ground"—rather, someone will come along and pick it up. This is coined to suggest that girls will not be left as maiden spinsters, but someone will come along to marry them. The Oγuz and Qifčāq call it: JINJUV jinčü, changing *yā'* to *jīm*. yinčü N P D

D

YUΓ·DUV yoγdu "The long hair of a camel beneath the lower jaw *(ṭiwāl wabar al-ba'īr 'inda l-'uṯnūn)*." 0 yoγdu

YIKDA' yigdā "Service tree *(γubayrā')*." 0 yigdā

YAM·DUV[1] yämdü "The pubes *('āna)*." 0 yämdü

457 [1] *Sukūn* (·) changed from U by later hand.

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YUN-DIY yundi The "wash-water *(ɣusāla)*" of bowls after the food has been eaten. yundi

R

YAB-RIY YIYR· yapri yēr "A smooth, broad *(malsā', 'arīḍa)* land." 0 yapri

YAB·RIY QULA'Q yapri qulāq "A flabby *(aɣḍaf)* ear."

:: 'UL YAŠRUV KAL·DIY ol yašru käldi "He came secretly *(muxtafiyan)*." :: YAŠ-RUV 'YŠ yašru īš "A secret *(yusarru fīhi)* matter." yašru

YUΓRUV yoɣru "The long hair of a camel *(ṭūl wabar al-ba'īr)*." They also say: YUΓ-RUVY yoɣrūy. And the *rā'* is an alternant of *dāl* [i.e. yoɣdu], as in Arabic *'akaṙa* ~ *'akada* ("root of the tongue"). 0 yoɣru D

:: 'UL 'NKAR Y(T)UΓRV YURYM'S· ol aŋar yaɣru yorïmās "He does not go near him *(lā yaqrubu*[2] *ḥawlahu)*." Its root-form is: YAQ-RUV yaqru, with *qāf*, which was changed to *ɣayn* because of proximity [in their points of articulation]. The word: YAQRUV yaqru is close to the Arabic *yaqrubu* ("he goes near"). The *vāv* is an alternant of the *bā'* of *yaqrubu*. yaɣru (yaqru)

YUΓRY yoɣri "A large bowl *(jafna)*." Proverb: 'AŠ TAT-ΓY TVZ YUΓRIYN YYMA'S· aš tatɣi tūz, yoɣrïn yēmās 0 "The taste of food yoɣri P

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is salt, but salt is not eaten (by itself) in a bowl." This is coined to advise continence. 0

YAQ-RIY yaqri "Fat *(šaḥm)*." Verse: yaqri

BIŠRILUVR YAQ-RIY QIYA'Q·	bišrilur yaqri qayāq	V
TUŠ·ΓURUR YUΓ·RIY JANA'Q·	tošyurur yoɣri čanāq	

"The fat and pellicle of milk are cooked, and fill the bowls."

Š

YAXŠIY yaxši "Good *(ḥasan)*," of anything. Thus :: YAXŠIY NA'NK yaxši nāŋ "A good thing." YAXŠY 'IYŠ yaxši īš "A good matter." 0 yaxši

YARŠIY yaršI The word for "one who shares half *(munāṣif)*" of something; and the word for "a half *(niṣf)*" of something. Thus :: 'NK YAR·ŠIYSIY BUV anig yarïšsi bu "This is the one who shares *(munāṣif)* with him." :: 'UL MANIK BIRLA' TA'M YARIŠIY ol mänig birlä tām yarši "He is my neighbor in sharing the house *(jārī mušāṭara al-bayt)*"—meaning that we are separated by a wall. yarši

Γ

457 [2]MS. *yuqrabu.*

YAF·ΓUV yawɣu Title of a subject *(min as-sūqa)* who is two degrees below the Khā-qān. yawɣu N

YAF·ΓUV yawɣu Name of a city near Barsɣān. A mountain pass near: YAF·ΓUV yawɣu is called: YAF·ΓUV 'AR·T yawɣu art. 0 N

YUFΓA'[1] yuwɣa "Bastard *(da'ī)*." 0 yuwɣa

QARA' YAL·ΓA' qara yalɣa An inaccessible mountain pass between Farghana and the lands of the Turks. Proverb: QARA' MUVNK· KALMAKINJA' QARA' YAL·ΓA KAJ-MA' qara mūŋ kälmägінčä qara yalɣa käčmä 0 "As long as black misfortune does not come (to you), do not cross this pass"—because it is difficult of access and always blocked with snow. yalɣa N P

YAL·ΓUV yalɣu An "ignoble *(fasl)*" man. Oɣuz dialect. yalɣu D

W

YAL·WY yelwi "Magic *(siḥr)*." A "magician *(sāḥir)*" is called: YAL·WIYJIY yelwïči. Verse: yelwi

YALWIN· 'ANIK· KUVZIY	yelwin anig közi	V
YAL·KIN· 'ANIK 'UVZIY	yelgin anig özi	
TUVLUN 'AYIN YUVZY	tölun äyin yüzi	
YARDIY MANINK YUVRA'K	yardi mäniŋ yüräk	

Describing his beloved: "His eye is magic (he captivates by it); his soul is a traveller; his face is like the full moon; (he threw me a glance and because of it) my heart split." 0

Q

YUWQA' yuwqa "Thin *(daqīq)*," of anything. Proverb: 'ANA'SIY TAW-LUK YUW-QA' YABA'R· 'UΓLIY TAYTIK QUŠA' QABA'R· anäsi täwlüg yuwqa·yapär, oɣli tētig qoša qapär 0 "The mother is tricky,[2] she bakes thin loaves *(ruqāq)*; the boy is clever, he steals them two by two." This is coined yuwqa P

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about two crafty people who fall together.

YUB·QA' yubqa A variant of the form with *fā'* [i.e. yuwqa]. The *bā'* alternates with *fā'*, as in Arabic *usrub* ~ *usruf* ("lead") and *maṣṭaba* ~ *maṣṭafa* ("bench"), or as *bānīd* [Persian *pānīd*] is Arabized *fānīḍ* ("type of sweetmeat"). yubqa D

YILQY yilqi "Livestock *(bahā'im)*," the generic term for all four-legged animals *(ḍawāt al-arba')*. yilqi

458 [1]U changed from A by later hand.
[2]MS. *muxtāla*, read *muḥtāla.*

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M

YAR·MA' YUVΓA' yarma yuvγa "A type of folded bread *(muγaḍḍan)*." Also, anything "split lengthwise *(fuliqa ṭūlan)*." yarma

YAΓM' yaγma A tribe of the Turks. They are called: QAR' YAΓM' qara yaγma. YAΓMA' yaγma Name of a village near Ṭarāz. It is derived from the former. 0 yaγma N

YAL·MA' yalma The *yalmaq* [a padded raincoat]. The Persians took it from the Turks and said *yalmah*; then the Arabs took it from the Persians and said *yalmaq*, changing the *hā'* to *qāf*, just as they say *xandaq* ("ditch") from [Persian] *kandah* 0 and *yaraq* ("bracelet") from [Persian] *yarah*. Even Ḏū-r-Rumma mentions this word, in his verse: *ka-anṇahu mutaqabbī yalmaqiⁿ* ("As though he were robed in a *yalmaq*"). It was Arabized. No one can say that the Turks took this word from the Persians, because I heard it from crude *(ajlāf)* Turks on the farthest frontiers; also, they have a greater need for raincoats *(mamṭar)* than other people, since rain and snow are more plentiful in their lands. yalma N

YAZNA' yäznä Word for the "older sister's husband *(zawj al-uxt al-akbar)*." 0 yäznä

YIK·NA' yignä "Needle *(ibra)*." TAMAN YIK·N' tämän yignä "A large needle *(musalla)*." yignä

Doubly Weak

Γ

YUMΓY NA'NK yomγi nāṇ "Something collected together, abundant *(mujtamiʿ kaṯīr)*." Thus :: KIŠY YUMΓY KAL·DIY kiši yomγi käldi "The people came all together *(biqaḍḍihim wa-qaḍīḍihim mujtamiʿīn)*." yomγi

Chapter: *faʿālī*, in its various vocalizations

J

YALA'JIY 'AR· yalāči är "A man who is quick to accuse someone about anything *(yattahimu l-insān sariʿan fī kull šayʾ)*." A type of "folded bread *(muγaḍḍan)*" is called: YALA'JIY YUVΓA' yalāči yuvγa, since it breaks apart when the slightest thing touches it. yalāči

Γ

BUYA'ΓUV 'YŠ yopāγu īš "A matter that ought to be neglected and left undone *(ḥaqquhu an yuγfala fīhi wa-lā yubramu)*." 0 yopāγu

YURIYΓUV YIYR· yorīγu yēr "A place for walking or running *(mašy, sayr)*." It is a noun of place; also of time. yorīγu

YIRA'ΓUV yirāγu "Musician, singer *(muṭrib, muγannī)*." 0 yirāγu

::

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BUV 'AR· 'UL 'UZUVN YAŠA'ΓUV bu är ol uzūn yašāγu "This man should live long *(ḥaqquhu an yaṭūla ʿumr)*." It is also a noun of place and time. 0 yašāγu

:: BUV TUVN 'UL YAMA'ΓUV bu tōn ol yamāγu "This garment should be mended *(yurdama)*." yamāγu

Q

YABA'QUV yabāqu A tribe of the Turks. 0 yabāqu N

YABA'QUV yapāqu "Refuse *(qarda)* of wool." When the hair on the head "becomes matted *(iltabada)*" you say:: YABA'QUV BUL·DIY yapāqu boldi. 0 YABAQUV SUWIY yapāqu suwi Name of a river that flows over Özjand Farγāna from the mountains of Kāšγar. yapāqu N

K

YULA'KUV NA'NK yölägü nāṇ "Something used to support *(yuʿammadu bihi)* something else." 0 yölägü

:: BUV 'URA'ΓUT 'UL YANYIKV bu urāγut ol yenīgü "This woman is about to give birth *(ašrafat ʿalā l-wilāda)*." 0 yenīgü

Chapter: *faʿlān*, in its various vocalizations

J

YAB·JA'NA yabčān "Wormwood *(šīḥ)*." YAUW·JA'N· yawčān is a variant. *Fā'* alternates with *bā'*, according to the rule. yabčān yawčān D

Š

YIMŠA'N yimšān Name of a fruit which grows wild *(ṯamar barrī)* in the Qifčāq country. yimšān

Γ

YAWΓA'N 'AŠ· yawγān aš "Meatless *(lā laḥm fīhi)* food." yawγān

YAL·ΓA'N· yalγān "Lie *(kaḍib)*." It is also used as an adjective; thus :: YALΓA'N KIŠIY yalγān kiši "A liar *(insān kaḍḍāb)*." :: YALΓA'N SUVZ yalγān sōz "Lying *(kaḍib)* words." yalγān

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YILΓUVN· yilγūn "Tamarisk *(ṭarfā')*." yilγūn

K

YIB·KIYN NA'NK yepgīn nāṇ "Something dark green or deep purple *(aṭḥamī al-lawn)*." 0 yepgīn

YALKIN 'ATLΓ yelgin atliγ "A horseman who hastens *(muγiḍḍ)*." The Oγuz call a "traveller *(musāfir)*": 'AL·KIN elgin, changing the *yā'* to *alif*. yelgin D

L

YAM·LA'N yamlān "A type of rat *(juraḏ)*." yamlān

Chapter: *fa'īlān*

K

YAṬIYKA'N· yetīgān "Ursa Major *(banāt na'ś)*." yetīgān

M

YASIYMA'N yasīmān "A jug which gurgles *(al-muqarqir min al-kīzān)*." 0 yasīmān

YALIYM'N· yulīmān "A devastating raid *(γāra śa'wā')*." yulīmān

Chapter: *fa'anlā*

YUNIN·DIY yonindi "Wood shavings *(nuḥāta, burāya)*." yonindi

End of the Chapters of Triliteral Roots and Their Augments

Chapters of Quadriliterals

Chapter: *fa'lal, fālāl*, in its various vocalizations

T

YAB·Γ'UT· yapγut "Pillow *(ḫašiyya)*"; also, "the refuse of hair or wool *(al-qarda min aš-śa'r wa-ṣ-ṣūf)*." yapγut

J

YAB·TAJ· yaptač (yapγuč ?) "A small felt cloak *(lubbāda ṣaγīra)*" yaptač (yapγuč ?)

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which shepherds wear in rain and snow. 0

YAB·Γ'UJ yapγuč "A stick *(qaḍīb)* used to drive asses, or other." yapγuč

YAS·Γ'A'J yasγāč "A rolling-pin for dough *(xiwān al-'ajīn)*." Its root is: YASIY . yasγāč YΓIA'J yasi yiγāč, meaning "A broad board *(xašab 'arīḍ)*."

R

YAΓ'MUR yaγmur "Rain *(maṭar)*." YAMΓ'UR yamγur is a variant. Proverb: NAJ' MA' 'UBRAQ· KAḎUK 'AR·SA' YAΓ'MURQA' YARA'R· näčä mä opraq käḏük ärsä yaγmurqa yarār 0 "A felt cloak *(lubbāda)*, even though it is worn out, may be suitable for rain" [However worn the cloak may be it is suitable for rain]. This is coined about someone who wants to remove one of his servants on the grounds of stupidity and is told that even if he is stupid he may still be suitable for certain jobs, so you should put him to work doing them while you rest. Verse: yaγmur D yamγur D P

QUY·DIY BULUṬ· YAΓ'MURIN	quydi bulit yaγmurin V
KARIB· TUTA'R· 'AQ· TURIYN	kärip tutär aq torīn
QIR·QA' QOD·TIY 'UL QARIN	qirqa qoḍti öl qarin
'AQIN 'AQAR· 'ANK·RAŠUVR	aqin aqar anrašūr

"The clouds poured forth their rain, having spread their [white] net (across the sky—meaning rain clouds); they left their snow on the mountain, from which the torrent flows moaning and groaning."

Z

YAR·BUZ yarpuz "Basil *(ḥabaq)*," a plant. 0 yarpuz

YAR·BUZ yarpuz "Mongoose *(nims)*." It is an animal that kills serpents. Proverb: YILA'N YARBUZ·DIN QAJ'R QANJA' BARSA' YARBUR [sic] 'UTRUV KALUR· yilān yarpuzdin qačär, qanča barsa yarpuz utru kälür 0 "The snake (always) flees from the mongoose (but) wherever it goes the mongoose meets it." This is coined about someone who flees from something he hates but which he always sees and meets up with. 0 P

YULDUZ· yulduz The generic term for "star *(kawkab)*." Then they are distinguished as follows. "Jupiter *(al-muštarī)*" is called: 'ARAN· TUVZ· ärän tüz. 0 QAR' QUŠ· qara quš is the constellation "Libra *(al-mīzān)*." 0 'ULKAN [sic] ülkär is "The Pleiades *(aṯ-ṯurayyā)*." 0 YAṬIYKA'N· yetīgān is "Ursa Major *(banāt na'ś)*." TAMUR QAZUQ· tämür qazuq is "The Pole Star *(al-quṭb fī l-falak)*." 0 BAQIR· SUQIM baqir suqim is "Mars *(al-mirrīx)*." 0 yulduz

YIL·DIZ yildiz The "root *('irq)*" of a tree. It is used metaphorically for a man's lineage *(nasab)*; thus :: TUVB·LUK YIL·DIZLIΓ tüplüg yildizliγ "A man deep-rooted, noble *('arīq, aṣīl)* in lineage." yildiz

YUL·SUVZ· yolsūz "One who has lost the way *(ḍāll)*." Its root-form is: YUVL·SUVZ· yōlsūz. yolsūz

YAR·DAŠ· KIŠY yerdäš kiši "A compatriot *(baladī)*." yerdäš

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That is, when two men are from the same city, each of them is to the other a: YAR·DAŠ· yerdāš. Oγuz dialect. 0 D

YAR·MAŠ· yarmaš "Coarsely ground flour *(jarīš)*." 0 YARMAIŠ· 'UVN· yarmaš ūn "Finely ground flour *(daqīq ḥawārī)*." This word is one of those having two opposite meanings; but their root-meaning is actually the same. 0 yarmaš

YUΓRUŠ· yuγruš "A commoner of vizier rank among the Turks *(bi-manzila al-wazīr min as-sūqa fī l-atrāk)*." A knight *(fāris)* or other cannot be given this title, even though he is capable and has a large following.[1] It is one degree below the Khāqān. He is given a black canopy (or parasol, *qubba*) of silk which is raised above his head in rain, snow, and heat [= čuvač]. yuγruš

Γ

YUN·JIΓ· 'IYŠ yunčiγ īš "A troublesome *(mu'ḍī)* affair, one that cannot be relieved because of its weak condition *(lā yanfariju li-ḍa'fihi)*." 0 YUN·JIΓ· 'AR· yunčiγ är "A man in a bad condition, weak *(sayyi' al-ḥāl, ḍa'īf)*." yunčiγ

Verse [= 64 öḏlāg]: V

'UḎLK 'ARIΓ KAFRADIY öḏlāg ariγ käwrädi
YNJΓ YAWUZ TAFRDY yunčiγ yawuz tawradi
'AR·DAM YIMA' SAFRDY ärdäm yemä säwrädi
'AŽUN· BAKIY JAR·TILUVR ažun begi čärtilür

"Time has become weak; the weak and obscure have become strong; the people of the age are devoid of virtue, because of the passing of the emir of the world—meaning Afrāsiyāb." 0

YURTUΓ yortuγ "The sultan's escort on the day of battle or of departure from camp *(mawkib as-sulṭān yawm al-ḥarb aw aẓ-ẓa'n)*." yortuγ

YAR·LIΓ· yarliγ "Wretched, poor *(marḥūm faqīr)*." Thus :: YAR·LIΓ 'AR· yarliγ är "The wretched man." 0 yarliγ

YARLIΓ yarliγ "The sultan's decree or command *(kitāb as-sulṭān wa-amruhu)*." Čigil dialect; the Oγuz do not know it. 0 D

YAŠLIΓ KUVZ· yašliγ kōz "A tearful *('abrā)* eye." 0 yašliγ

YAŠLIΓ 'AR· yašliγ är "An aged *(musinn)* man." The same for any animal that is old *(musinn)*. Its root-form is: YA'ŠLIΓ yāšliγ. 0

YAMLIΓ KUVZ· yamliγ kōz "Eye with a mote *(qadiyya)*." Its root-form is: YA'M·LIΓ yāmliγ. yamliγ

Q

462 [1]MS. *ḥišma*, read *ḥašma*.

YABΓA'Q yapγāq "A kind of snare *(fuxūx)* for hunting birds." yapγāq

YAT·ΓA'Q· yatγāq "Guard *(ḥāris)*" of a king, a fortress, or the like. Thus :: YAT·Γ'Q YATIY yatγāq yatti "(The man) spent the night on guard *(bāta . . . ḥāris^an)*." yatγāq

YUḎ·RUQ yuḏruq "Fist *(jum' al-kaff)*." Proverb: YA'T· NIK YA'ΓLIΓ TIKUVSN·-DĀ' 'UVZ·NUK· QA'N·LIΓ YUḎ·RUQ YIYK· yātnig yāγliγ tikūsindā ōznig qanliγ yuḏruq yēg· 0 "A blow yuḏruq P

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or slap with the fist by a kinsman is better than a greasy morsel from a stranger." [Better the kinsman's bloody fist than the stranger's buttery dish.] This is coined among kinsmen to reconcile them when they quarrel. 0

YARMAQ· yarmaq "Dirham *(dirham)*." 0 yarmaq

YAS·TUQ yastuq "Pillow *(wisāda)*." yastuq

YAWLAQ KIŠY yawlaq kiši "An ill-natured *(wa'ir al-xuluq)* person." YAW·LA'Q· yawlāq "Evil *(radī')*," of anything; Oγuz and Qifčāq dialect. yawlaq

Verse: D

KUL·SA' KIŠY YUZYNK' KURK·LUK YUZIN· KURUNKIL V
YAWLAQ KUḎAZ· TILIK·NIY 'AḎKUV SAWIΓ TILAN·KIL
külsä kiši yüzïnä körklüg yüzln körüngil 0
yawlaq köḏäz tiligni äḏgü sawiγ tilängil

"When a man smiles in your face, confront him (also) with a cheerful face; guard your tongue closely *(ḥifẓ^an šadīd^an)*, and seek good words (in conversation)." 0

YAWLA'Q SARIΓ yawlāq sariγ Name of an emir. N

The root-meaning of: YAW·LA'Q yawlāq is "strong *(šadīd)*" of anything. :: YAWLA'Q QATIΓ YΓIA'J yawlāq qatiγ yiγāč "Wood that is very hard and strong." 0

YUM·ΓA'Q· yumγāq Anything "rounded or circular *(mudaḥraj, mudawwar)*." Thus "coriander seed *(kuzbara)*" is called: YUM·ΓA'Q· TANA' yumγāq tana in Uč dialect. As for: TANA' tana I reckon it to be the Persian word for "seed," *dāne*, which has been Turkicized to: TANA' tana. 0 yumγāq D

YUMŠA'Q· yumšāq "Soft *(layyin)*," of anything. 0 yumšāq

YANDAQ TIKA'N· yandaq tikān "Goat's-thorn *(šawk al-qatād)*." 0 yandaq

YANDAQ JAKAR· yandaq čākār "Persian manna *(taranjabīn)*."

YAN·DIQ· 'AT· yandiq at "Horse having a defect *(akšam)*." 0 yandiq

YUNDAQ yundaq "Dung *(rawṯ)*," particularly of horses. Proverb: YAΓIYNK 'RSA' KARAL YUNDAQY TAKYR yaγïnig ärsä käräk yundaqi tägïr 0 "Wealth is necessary even yundaq P

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though it belongs to your enemy, for the least thing of your enemy that can be used is his horse's dung, which you can use to light a fire." [Even if it is the enemy's, his horse's dung has value.] 0

YNΓUQ yunγuq "Potash *(ušnān)*." Know that *qāf* is suffixed to verbal stems to make a noun of instrument, as in: 'UR·ΓA'Q oryāq "Scythe," from: 'UVR·DIY ōrdi "He cut the grass." The same holds for this word, since: YUVDIY yūdi is the verb meaning "He washed *(γasala)*," and this word is for "that which washes *(γāsila)*" clothes. The *qāf* is suffixed to verbal stems, as you see. 0 yunγuq G

YAN·LQ yanliq "Shepherd's bag *(qal' ar-rā'ī)*." 0 yanliq

YANJUQ yančuq "Purse *(kīsa)*." yančuq

K

YUDRUK· yüdrük "A platform *(sarīr)* upon which yüdrük

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goods and clothes are piled up *(yunaḍḍadu 'alayhi)*." 0

'IKY YUZLK 'AR· ekki yüzlüg är "A hypocritical *(mudāhin)* [lit. two-faced] man." 0 'KY YUZLK KUZNKUV ekki yüzlüg közṇü "Mirror *(māwiyya)*."[1] 0 yüzlüg

YUK·RUK 'AT· yügrük at "A racing *(sābiq, muḥḍir)* horse." The Oγuz call "a scholar who is clever and perspicacious *(ḥāḍiq faṭin fāḍil)*": YUK·RUK· BIL·KA' yügrük bilgä. 0 yügrük D

YUKSAK TA'Γ yüksäk tāγ "An elevated *(murtafi')* mountain."[1] Anything "elevated, tall, or lofty *(murtafi' ṭawīl bāḍix)*" is: YUKSAK· yüksäk. It is derived from the word: YUVK yūg "Bird's feather," since its nature is to rise and ascend. The same for anything "high" *('ālī)*." yüksäk

Verse: V

'US· 'AS· KRUB· YUKSAK QALIQ QUVDIY JAQ'R
BILK' KŠY 'KUT BRIB TAWRAQ 'UQA'R·
üs äs körüp yüksäk qaliq qōdi čoqār
bilgä kiši ögüt berip tawraq uqār

"When the vulture sees prey he swoops down from high *(ṣā'id)* in the air; (similarly, the prey of) the wise man is advice, as soon as he hears it he (memorizes it and) understands it." 0

YUK·SAK yüksük [Thimble] "Something like an archer's finger-guard *(xaṭī'a)*, made from brass or hide, which a tailor attaches to his fingertips to protect them from being pricked by the needle." 0 yüksük

YIL·BIK yelpik "A demonic stroke *(as-sa'fa min al-jinn)*." Thus :: 'AR·KA' YILBIK TAK·DIY ärkä yelpik tägdi "The man was seized with a demonic stroke." yelpik

464 [1]MS. *manāwiyya.*

L

YIB·KIL TUVN· yepgil tōn "A purple *(urjuwānī al-lawn)* garment." The *lām* is an alternant of *nūn* [i.e. yepgin]. yepgil D

:: BIYR· YARTIM· BUḌUVN· bīr yartim boḍūn "A group of people which has separated from the whole *(ṭā'ifa . . . infaradū min bayn al-jumla)*." 0 yartim

:: BIYR· YUΓRUM· 'UVN· bīr yoγrum ūn "Wheat to the amount of one kneading *(qadr mā yu'janu bihi marra*^{tan}*)*." 0 yoγrum

:: YAT·RUM· SAJ· yetrüm sač "Hair that is left loose after being tied *(ursila ba'ḍ al-awl)*."[2] 0 yetrüm

:: BYR YARŠIM· YIYR· bīr yaršim yēr "Land the size of a race track *(qadr sibāq al-xayl fī l-ḥalba)*." 0 yaršim

:: BIYR YUK·RUM YIYR· bīr yügrüm yēr "Land which can be run across at one time *(qadr mā yu'dā fīhā marra*^{tan}*)*." yügrüm

N

YIB·KIN TUVN· yepgin tōn "A purple *(arjuwānī)* garment." A variant of the form with *lām* [i.e. yepgil]. yepgin D

Another Type

YAY·LA'Γ yaylāγ "Summer pasture *(muṣṭāf)*." yaylāγ

Chapter: *fa'ālil*

J

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YALA'WAJ yalāwač "Messenger *(rasūl)*." YALA'VAJ· yalāvač is a variant. yalāwač D yalāvač

R

YALA'FAR yalāwar Name given to the "messengers of kings *(rusul al-mulūk)*." Uighur dialect. Proverb: YA'Š 'UT KUYM'S· YALA'FAR 'ULMA'S· yaš ot köymās, yalāwar ölmās 0 "(Just as) fresh grass does not burn, (so) the messenger does not die"—even though his message may contain treachery or coarseness on the part of the sender. This is similar to the words of the Exalted [Qur'ān 5:99]: "It is only for the Messenger to deliver the Message." yalāwar D P

464 [2]MS. *awwal.*

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Q

YABIYTAQ 'AT· yabīṭaq at "A horse without a saddle or saddlecloth *(lā sarj 'alayhi wa-lā waliyya)*." Thus :: 'UL 'ATIΓ YABIYTAQ MUN·DIY ol atiγ yabīṭaq mündi "He rode the horse bareback *(i'rawrā)*." yabīṭaq

YAM'JUK· yämāčük "A small sack *(γirāra ṣaγīra)* for carrying wheat." yämāčük

Chapter: *fa'allū*[1]

Γ

YAFIŠΓUV yawišγu "The azarole or medlar *(za'rūr)*." YUMUŠ·ΓA' yumušγa is a variant. yawišγu
yumušγa D

M

YKIRMA' yigirmä "Twenty *('išrīn)*." YKIRMIY yigirmi is a variant. yigirmä D
yigirmi

End of the Quadriliteral Chapters

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

YBARLIΓ KSURKUV yiparliγ käsürgü "A bag with musk *(ḏū misk)*." Proverb: YBARLIΓ KSURKUVDIN YBAR KITSA' YIYḌY QALYR yiparliγ käsürgüdin yipar ketsä yīḍi qalïr 0 "When the musk goes from its bag its fragrance does not depart [lit. is left behind]." This is coined about one who bestows a favor, and the trace of his favor remains with him even though the favor itself is gone, so that something of it can still be found with him. 0 yiparliγ
P

YAΓIR·LIΓ TAWAY yaγirliγ tewe "A galled *(dabir)* camel (or other)." 0 yaγirliγ

YULAR·LIΓ 'AT· yularliγ at "A haltered *(mu'aḏḏar)* horse." yularliγ

YABIΓLIΓ QABUΓ yapiγliγ qapuγ "A bolted *(muγlaq)* door." 0 yapiγliγ

YAḌIΓLIΓ TUŠA'K· yaḏiγliγ töšäk "Bedding that is spread out *(mabsūṭ)*." 0 yaḏiγliγ

YARAΓLIΓ 'IYŠ yaraγliγ īš "An opportune *(mumkin)* matter." 0 yaraγliγ

YAZIΓ·LIΓ 'AT· yaziγliγ at "An unfettered *(munšaṭ min 'iqāl)* horse." The same for other things. 0 yaziγliγ

---

465 [1]MS. *fa'lalū*.

YIŠIΓLIΓ 'AR· yišiγliγ är "A man with a rope *(ḏū ḥabl)*." 0 yišiγliγ

YULUΓLΓ KIŠY yuluγluγ kiši "A man who is ransomed *(mufaddā)*." yuluγluγ

YAMAΓ·LΓ TUVN· yamaγliγ tön "A mended *(muraddam)* garment." 0 yamaγliγ

YARΓLΓ [sic] 'AR· yariqliγ är "An armor-clad *(dāri')* man." 0 yariqliγ

YAZUQ·LUΓ· yazuqluγ "Sinful *(muḏnib)*." 0 yazuqluγ

YẠIṢIQ·LIΓ 'AR· yusiqliγ är yusiqliγ

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"A man masked by an iron helmet *(muqanna' bi-bayḍa al-ḥadīd)*."

YASIΓ·LIΓ [sic] YA' yasiqliγ ya "A bow with a bowcase *(ḏāt al-miqwas)*." 0 yasiqliγ

YAΓAQLIΓ YIΓA'J yaγaqliγ yiyāč "A tree with walnuts *(ḏū l-jawz)*." 0 yaγaqliγ

:: YURUN·LUΓ 'URA'ΓUT yurunluγ urāγut "A woman who has pieces of brocade *(qiṭā'āt min ad-dībāj)*." 0 yurunluγ

YAŠIN·LΓ BULIT yašinliγ bulit "Clouds with lightning *(barq)*." 0 yašinliγ

YAΓAẠN·LIΓ 'AR· yaγanliγ är "An elephant-man *(fayyāl)*." yaγanliγ

This section contains several meanings. One is the passive, as in : YAḌIΓLIΓ TUŠA'K yaḏiγliγ töšäk "Spread-out *(mabsūṭ)* bedding," and: YAZIΓ·LΓ 'AT· yaziγliγ at "Unfettered *(munaššaṭ min 'iqāl)* horse." 0 The other is "owner *(ṣāḥib)*" of the thing named, as in: YIBARLIΓ 'AR· yiparliγ är "A man owning musk." Also "possessor *(ḏū)*," as in: 'AYAQ·LIΓ· TAWSIY ayaqliγ täwsi "A tray having a bowl *(ḏāt qaṣ'a)*," and: 'UYUΓ·LUΓ [sic] 'AW üγluγ äw (?) "A house having arches *(ḏū ṭāqāt)* [cf. 35 üγ]. G

Q

YARINDAQ yarindaq "A Turkic strap *(qidd)* cut from goat's hide." 0 yarindaq

YABUṢ·ΓA'Q yapušγāq A plant having hairy thorns the size of hazelnuts which catch *(yata'allaqu)* on the tails of horses, or other. Similarly, "a man who sticks *(yata'allaqu)* to an affair" is called this. 0 yapušγāq

YABUR·ΓA'Q· yapuγāq "Leaf *(waraq)*" of a tree. Also, the "leaves *(awrāq)*" of a book are called: YABUR·ΓA'Q· yapuγāq. 0 yapuγāq

YIΓẠJ·LIQ· yiγačliq "Woodland *(mušjara)*." Also, "woodhouse *(dār al-xašab)*." 0 yiγačliq

YḌΓLQ yaḏaγliq "Travelling on foot *(ar-rujla fī s-sayr)*." 0 yaḏaγliq

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YAḌIΓ'LQ yiḍiγliq Both "stench *(natn)*" and "decay *(bilā)*." 0 yiḍiγliq

YAMAΓ·LIQ· BUVZ· yamaγliq bōz "A patch *(ruq'a)* of cloth (or other) prepared to be a gusset *(banīqa)*." 0 yamaγliq

YALIΓ'LQ yiliγliq "Warmth *(suxūna)*." 0 yiliγliq

YAΓAQ·LIQ· yaγaqliq "Walnut grove *(manbit al-jawz)*." yaγaqliq

YARUQLQ yaruqluq "Light, brightness *(nūr, ḍiyā')*." 0 yaruqluq

YIRAQ·LIQ· yiraqliq "Distance *(bu'd)*." yiraqliq

YALINDAQ 'AR· yalindaq är "A naked *('uryān)* man." yalindaq

K

YKITLK yigitlik "Youth *(fatā')*." Thus :: 'ASIZ 'ANIK YIKITLIKY essiz anig yigitliki "Alas for his youth *(ṣabāb)*!" 0 yigitlik

YURAK·LK 'AR· yüräklig är "A strong-hearted *(rābiṭ al-ja'ś, qawī al-qalb)* man." 0 yüräklig

YTIZLIK yetizlik "The breadth *('arḍ)*" of something. 0 yetizlik

YULAK·LIK· YTIA'J· yöläklik yiγāč yöläklik

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"Wood for a support *(musnada)*"; also [i.e., yöläklig] "a tree that is propped *(murajjab)*."[1] 0 (yöläklig)

YILIKLIK SUNKUVK yiliklig sünük "A marrow- *(mumixx)* bone." yiliklig

Chapter: *fa'al'ān*, in its various vocalizations

T

:: 'UL KIŠY 'UL TALIM SUVZ 'AYIT·Γ'A'N ol kiši ol tälim sōz ayitγān "That is a man who asks many questions *(sa''āl)*." 0 ayitγān

:: TANKRIY 'UL YYRIK· YARAT·Γ'A'N täŋri ol yērig yaratγān "God Most High is the creator *(xallāq)* of the earth (or other)." yaratγān

:: KUN 'UL 'AŽUNUΓ YARUT·Γ'A'N· kün ol ažunuγ yarutγān "The sun always illuminates *(tunayyiru, tušarriqu)* the world." 0 yarutγān

YURT·Γ'A'N KIŠY yoritγān kiši "One who often breaks wind *(raddām)*." yoritγān

467 [1]MS. *muraḥḥab*.

:: 'L KIŠY 'UL 'UVŹIN[2] YAΓUT·Γ'A'N ol kiši ol ōzin yaγutγān "He is a person who always draws himself nearer *(yuqarribu nafsahu)* to people by his kindness." yaγutγān

:: TNKRY 'UL YAΓMUR YAΓIT·Γ'A'N täŋri ol yaγmur yaγitγān "God Most High is the one who causes rain to fall *(mimṭār)*." 0 yaγitγān

:: 'UL KIŠY 'UL TUTJIY YAΓIT·Γ'A'N ol kiši ol tutči yaγitγān "He is a person who always shows hostility *(yu'ādī)* after peace." 0 yaγitγān

:: 'UL KIŠYLA'R 'UL YUMIT·Γ'N ol kišilär ol yomitγān "These are people who always agree *(yatajamma'ūna fī l-amr)*." yomitγān

R

:: BUV 'AR· 'UL 'IYŠN YABURΓA'N bu är ol īšin yapuryān "He is a man who always hides *(yaktumu)* his affair and is secretive *(yadussu)*." The same for concealing *(ixfā')* anything. 0 yapuryān

:: 'UL 'AR· 'UL NANKIN YAŠUR·Γ'A'N ol är ol nāŋin yašuryān "He is a man whose custom is to hide *(kitmān)* his wealth (or other)." 0 yašuryān

:: 'UL 'AR· 'UL 'YŠ·QA' YABUŠΓ'N ol är ol īšqa yapušyān "He is a man whose custom is to stick *(ta'alluq)* to affairs." The same for anything that is tenacious *('allāq)* in affairs. yapušyān

:: BUV BA'Š· 'UL QA'NIY YUŠUL·Γ'A'N· bu bāš ol qāni yušulyān "This is a wound from which blood always flows *(yasīlu)*." 0 yušulyān

:: BUV 'AR· 'UL 'ILKY 'YŠ· QA' BUŠIUL·ΓA'N[3] bu är ol älgi īšqa yišilyān "He is a man who is always nimble-handed and agile *(taxiffu yad, naduba)* in the work." 0 yišilyān

:: BUV YIYR· 'UL MUNDA' KIŠY YIΓILΓ'N bu yēr ol munda kiši yiγilyān "This is a place where people always gather *(yajtami'u)*." yiγilyān

:: 'UL TA'M· 'UL TUTJY YIQILΓ'N ol tām ol tutči yiqilyān "This is a wall which always collapses *(yanhadimu)*." The same for other things. yiqilyān

Q

YUΓURQA'N yoγurqān "Coverlet *(diṭār)*." yoγurqān

K

YUKURKA'N yügürgān Name for a "courier *(barīd)*" yügürgān

467 [2]V added later.
[3]Dot of B added by later hand.

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who goes out in advance of the merchants of Sin toward the lands of Islam and brings news of them and their communications. 0

YUKURK'N 'AT· yügürgān at "A race horse *(muḥḍir)*[1] (or other)."

YKURKUVN yügürgün A plant having red seeds like millet. The Turkmān eat it. yügürgün

:: BUV SUVF· 'UL YГA'JIГ YAMURKA'N bu sūw ol yiγāčiγ yāmürgān "This is water which uproots *(qallā', musta'ṣil)* trees." The same for anything which uproots *(musta'ṣil)*. yāmürgān

:: BUV BUTIQ· 'UL TUTJY YRIL·K'N bu butiq ol tutči yerilgān "This is a branch that always splits *(yanšaqqu)*." 0 yerilgān

:: BUV 'AR· 'UL KUVZIY YUMUL·KA'N bu är ol kōzi yümülgān "This is a man who always shuts his eyes to doze *(yanḍammu ṭarfuhu wa-yuγḍī wa-yawsanu)*."[2] yümülgān

Doubly Weak

YZIГJY [sic] yoriγči "The mediator *(safīr)* who carries messages between the relatives of the bride and groom." Oγuz dialect. yoriγči D

Г

YAYIL·Г'N KIŠY yayilγān kiši "An irresolute *(muḍṭarib al-'azm)* man, who who is inconstant *(lā yaṭbutu 'alā amr wāḥid)*." yayilγān

Chapter: *fa'lalal*, in its various vocalizations

J

YUR·KAMAJ· yörgämäč "Tripe that is wrapped and rolled *(yulaffu, yudraju)* in a thin gut, then roasted or cooked." yörgämäč

Q

YAT·Г̲AŠ̲UQ yatγašuq "Bed-fellow *(ḍajī')*."[3] 0 yatγašuq

YAT·ГAŠIQ 'UГRIY yatγašiq uγri "The first third of the night *('atama)*." In a certain dialect. yatγašiq D

N

468 [1] MS. *muḥḍir*.
[2] MS. *yanḍamu ṭarfahu wa-taγṣī wa-tasinu*.
[3] MS. *ḍajīγ*.

YAQIRQAN yaqriqan A plant from which there falls berries the size of hazelnuts, the skin of which is stuck over the lips when they are chapped from the wind, and they heal.[4] 0 yaqriqan

YAQIRQA'N yaqriqān A name for "ice-fat *(šaḥm al-jamd)*"; when ice is cut there drops from it something shaped like fat. yaqriqān

Another Type

Q

YUBA'QULAQ yapāqulaq "Chills from a fever *(ar-ri'da min al-ḥummā)*." Yabāqu and Yemāk dialect. 0 yapāqulaq D

YABA'QULAQ yapāqulaq "Owl *(hàma)*." In their dialect. D

Chapter of Sextiliterals

Г

YARSINJГ NA'NK yarsinčiγ nāp̄ "Something loathsome *(yustaqḍaru minhu)*." yarsinčiγ

L

YAГMURJIL YIYR· yaγmurčil yēr "A place where there is much rain *(yakṯuru fīhi l-maṭar)*." yaγmurčil

This is a rule, that when anything follows continuously upon a thing, you suffix *jīm* and *lām* to the noun from which the action originates. G

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It then becomes an adjectival *(ṣifa)* of that thing. For example, a "windy place (*mirwāḥ* [defined])" is: TUBIYJIL YIYR· tüpīčil yēr; TUBIY tüpi is the word for "wind *(rīḥ)*," and the *jīm* and *lām* are suffixed to it making it an adjectival indicating abundance *(waṣfan li-l-kaṯra)*. "A man who is always sick *(mimrāḍ)*" is called: 'IYK·JIL· ĪgčiI. However, this rule is rarely applied.

End of the Book of Initial Weak Nouns

Praise be to God

468 [4] MS. *fbtr'*, read *fa-tabra'u*.

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In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

B

:: 'AR· QABUΓ YABIT̄IY [sic] ār qapuγ yapti "The man shut *(ṣafaqa)* the door." :: 'AR· TUVR· YABIT̄IY ār tōr yapti "The man threw *(alqā)* the net (over the birds, or other)." :: 'IŠ·LA'R 'UTM'K YABIT̄IY eš̄ār ötmāk yapti "The woman stuck *(alṣaqat)* the bread in the oven." :: 'AR· TA'M· YABIT̄IY ār tām yapti "The man built *(banā)* the wall." YABA'R YAB-M'Q yapār yapmāq. yap-

R

:: 'AR· YIΓA'J YAR·DIY ār yiγāč yardi "The man split *(šaqqa)* the wood (or other)." Also for other things, such as land that one stakes off into lots *(waḍa'a t-tuxūm wa-ḥadda)*. YAR'R· YARMA'Q yarār yarmāq. 0 yar-

:: 'URA'ΓUT· 'UΓLAN BAŠIK·TIN YUR·DIY urāyut oγlin bešiktin yördi "The woman untied *(ḥallat)* her child from the cradle (bonds)." YURA'R· YURMA'K yörār yörmāk. 0 yör-

:: 'UL BUTIQ YAŸR·DIY ol butiq yerdi "He split *(šaqqa)* the branch (or other)." [The same] for anything moist that is split lengthwise but not cut with a sharp instrument *(šaqqahu ṭūlan min ṭayr qaṭ' bi-l-ḥadīd)*. YIAR'R· YIARMA'K-Q yerār yermāk. The first [i.e. yar-] is a forceful *(bi-qaṭ' wa-'unf)* splitting; this one is a gentle *(bi-luṭf)* splitting. Proverb: TABUΓ TA'Š· YARA'R TA'Š BA'ŠIΓ· YARA'R· tapuγ tāš yerār tāš bāšiγ yarār 0 "Service splits a stone but a stone splits the head." 0 This is coined about a servant who does[1] his master a kindness or who helps him against his enemies. yer- P

Z

:: 'UL TUKUVN YAZ·DIY ol tügün yazdi "He untied *(ḥalla)* the knot." :: 'UL BTIK YAZ·DIY ol bitig yazdi "He wrote *(kataba)* the book"—Oγuz dialect. 0 :: 'UL SUVZINDA' YAZ·DIY ol sözindä yazdi "He made an error *(axṭa'a)* yaz- D

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in his speech." 0 :: 'UL 'ANIY 'URUV YAZ·DIY ol ani uru yazdi "He almost *(kāda)* struck him." :: 'UL KAYIK·NY YAZ·DIY ol käyikni yazdi "He missed his shot *(axṭa'a . . . fī ramy)* at the game." Proverb [cf. 610 yaŋqu]: YAZ·MA'S· 'ATIM· BUL·MA'S· YANKILM'S BIL·KA' BULM'S· yazmās atim bolmās yaŋilmās bilgä bolmās 0 "There is no marksman who does not miss, and there is no scholar who does not err." YAZA'R· YAZ·MA'Q yazār yazmāq. 0 P

:: 'AR· SUWDA' YUZ·DIY ār suwda yüzdi "The man swam *('āma)* in the water." :: 'IRINK YUZ·DIY irin̨ yüzdi "The pus and matter swelled *(nafašat)* (in the body, or the wound)." yüz-

469 [1] MS. *yunīlahu*, read *yunīlu*.

:: 'AR· TUΓM [sic] YUZ·DIY ār toqum yüzdi "The man slaughtered *(jazara)* the slaughter-beast and flayed *(kašaṭa)*[1] it." YUZA'R· YUZ·MA'K-Q[2] yüzār yüzmāk.

S

:: BAK· SUVSIN YAS·DIY beg sūsin yasdi "The emir disbanded *(farraqa)* his troops to their homes." Its root-meaning is the expression: 'AR· YA'SIN YAS·DIY ār yāsin yasdi "The man unstrung *(naza'a . . . l-watar)* the bow." :: XA'N· JUVA'J· YAS·DIY xān čuvāč yasdi "The king unfurled *(ḥalla . . . 'uqda)* the royal canopy which is raised over his head." YASA'R· YAS·MA'Q yasār yasmāq. yas-

Š

:: 'UL MANIY KRUB YAŠ·DIY ol māni körüp yašdi "He hid *(inkamā)* when he saw me." Proverb: TAWAY MUNUB· QUVY· 'ARA [sic] YAŠMA'S· tewe münüp qōy ara yašmās 0 "The camel rider cannot hide himself *(yaktuma nafsahu wa-yaxtafī)* among the sheep." This is coined about a matter which one wishes to conceal after it is well known. YAŠA'R· YAŠ·MA'Q· yašār yašmāq. yaš- P

:: 'UL BAK·NIY YUŠ·DIY ol bägni yušdi/yüšdi "He poured out *(asāla)* the beer (from a tap in the vat)." This is a beverage made from wheat, barley and millet. YUŠA'R YUŠM'K-Q[2] yušār yušmāq / yüšār yüšmāk. yuš-/yüš-

Γ

:: YAΓMUR YAΓ·DIY yaγmur yaγdi "Rain fell *(maṭara)*." Proverb: QUTLUΓ QA' QUŠA' YAΓA'R qutluγqa (qut ?) qoša yaγār "Fortune rains double on a lucky man." YAΓA'R YAΓM'Q yaγār yaγmāq. Also for snow and hail when they fall *(saqaṭa)*. 0 yaγ- P

:: 'UL MANY 'AŠQA' YIΓ·DIY ol māni ašqa yiγdi "He detained *(mana'a)* me for a meal (or other)." :: 'UL TARIΓ YIΓ·DY ol tariγ yiγdi "He piled up *(kawwama)* the wheat (or other)." The same yiγ-

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for a person who accumulates *(jama'a)* something. YIΓA'R YIΓ·MA'Q yiγār yiγmāq.

W

:: 'AR· TUBIQ YUW·DIY ār topiq yuwdi "The man rolled *(daḥraja)* the ball (or other)." YUWA'R YUW·M'Q yuwār yuwmāq. yuw-

Verse: V

TAWAR· YIΓIB· SUW 'AQIN 'N·DIY SAQIN
QURUM KIBY 'IYD̄SIN QUVDIY YUWA'R·
tawar yiγip suw aqin endi saqin
qorum kepi īdisin qōdi yuwār

470 [1] MS. *kašafa*.
[2] K is original, Q by later hand.

eğitim amaçlı çoğaltılmıştır

Describing the accumulation of wealth: "He who accumulates it, let him suppose that a flood descended (from the mountain top) and rolled down his possessions as it rolls down a boulder."

:: 'AŠ·YA'K· YUW·DIY äšyāk yowdi "The donkey ran as quickly as it could *('adā . . . ašadd 'adwihi).*" 0 :: 'UL 'ANY 'ĀR·DY TAW·DIY[1] ol ani ārdi yowdi "He deceived *(xada'a, xatala)* him." The same [aorist and infinitive as yuw-]. 0 yow-

:: 'AR QADA'ŠIN QUR·DIY ?UWDIY är qadāšīn qurdi yowdi "The man cemented ties *(waṣala)* with his kinsman, shared his wealth *(wāsā bi-māl)* with him, and overwhelmed him with kindness *(xawwala ni'ma).*" YUW'R[2] YUWM'Q[2] yowār yowmāq.

Q

:: 'AR· BAŠ·QA' YAQIΓ YAQ·DIY är bašqa yaqiγ yaqdi "The man bandaged *(ḍammada . . . bi-ḍamād)* the wound." :: 'UL 'ANKAR· YAQ·DIY ol aŋar yaqdi "He approached *(izdalafa, qaruba)* him." Hence :: 'ANIK KALMA'KY YAQ·DIY anig kälmäki yaqdi "His arrival drew near *(qaruba).*" :: 'UL 'ANKR 'LIK· YAQ·DIY ol aŋar älig yaqdi "He touched *(massa)* him with his hand (or other)." YAQA'R YAQM'Q yaqār yaqmāq. 0 yaq-

:: 'LIK K' YA'Γ YUQ·DIY äligkä yāγ yuqdi "The oil spattered *(talaṭṭaxa)* on his hand." :: 'NK 'UḊUVZIY 'ANKAR YUQ·DIY anig uḏūzi aŋar yuqdi "His mange infected *(a'dā)* someone else." Also for anything that spatters on a thing. YUQA'R YUQM'Q yuqār yuqmāq. yuq-

:: 'UL 'AWIN YIQ·DIY ol äwin yiqdi "He tore down *(hadama)* his house (or other)." YIQ'R YIQM'Q yiqār yiqmāq. yıq-

L

:: 'UVT· YAL·DIY öt yaldi "The fire blazed *(iltahaba).*" :: BA'Š·'YAL·DIY bāš yaldi "The wound burned *(amaḍḍa).*" :: KUVN YUVZK· YAL·DIY kün yüzüg yaldi "The sun burned *(lawwaḥat, sawwadat)* the face." YALA'R· YAL·M'Q yalār yalmāq. yal-

:: 'AR· BULŲNUQ· [sic] YULDIY är bulunγ yuldi "The man redeemed *(fakka)* the captive." :: 'AR TUTUΓ YUL·DIY är tutuγ yuldi "The man redeemed *(fakka)* the pledge." :: 'AR· QUŠ YUL·DIY är quš yuldi "The man plunged the bird into boiling water so that it could be plucked *(li-yatammarraṭa).*" The same for scalding *(asmaṭa)* the hair off a hide, or other. :: 'URA'ΓUT· BAŠIN YUL·DIY urāγut bašin yuldi [Lit. "The woman redeemed her head"] "The woman obtained a divorce yul-

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in compensation for returning the bridewealth *(ixtala'at . . . min al-mahr).*" YUL'R YULM'Q yulār yulmāq. Hence :: 'UL BITK YLDY ol bitig yuldi "He copied *(nasaxa)* the book." The same.

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471 [1] Sic; confusion with 167 täw? Traces are visible of two dots below the T (indicating Y), erased.
[2] Two dots of Y erased, traces are barely visible.

:: 'TLΓ YIL·DIY atliγ yeldi "The horseman ambled *(xabba, aḥḍara).*" YIALA'R YELMA'K yelār yelmāk. yel-

:: 'AŠ· YILDIY aš yeldi "The food (or other) was eaten *(ukila).*" YILUVR YILM'K yelür yelmāk.

M

:: 'AR· KUVZ YUM·DIY är kōz yümdi "The man shut *(γamaḍa)* his eyes." YUMA'R YUM'K yümār yümmāk. yüm-

N

:: 'AR· YUVLDAN YAN·DIY är yöldan yandi "The man returned *(raja'a)* from the journey (or other)." :: BAK 'ANIY YANIDIY beg ani yandi "The emir (or other) threatened *(haddada)* him." Proverb: YALINKUQ MNKKV TIRLM'S SIYN QA' KIRB KIRUV YAN·M'S· yalŋuq mängü tirilmäs sïnqa kirip kerü yanmäs 0 "The son of Adam [i.e. Man] does not live forever; when he enters the grave he does not return from it a second time." 0 :: 'UVT· YAN·DIY öt yandi "The fire glowed *(aḍā'at)*"—variant of the form with *lām* [i.e. yal-]—Qiftāq dialect. :: 'AR· YAN·DIY är yandi "The man vomited *(qā'a).*" YAN'R YANM'Q yanār yanmāq. yan- P D

Verse: V

YANDY 'ARINJ· 'UΓ·RAΓIY	yandi ärinč uγraγi
KAL·DIY BARUV TIΓ·RAΓIY	käldi bärü tuγraγi
'UVZY QUYIY 'UΓRAΓIY	özi quyi oγraγi
'AL·B· LA'R QAMUΓ TIRKAŠUVR·	alplär qamuγ tergäšür

Describing the enemy: "Perhaps he has turned back *(raja'a)* from his intention, for his mounted messenger came to us, and in the bottom of the valley and on the slope the warriors are lined up for battle." 0

:: 'AR· SUWDA' YUN·DIY är suwda yundi "The man washed *(iγtasala)* in the water." :: 'AR· YUNDIY är yundi "The man performed the ritual ablution *(tawaḍḍa'a)*"—Oγuz dialect. YUNA'R YUN·M'Q yunār yunmāq. 0 yun- D

:: 'NK 'AWIN YIN·DIY anig äwin yindi "He searched *(baḥaṭa)* his house." Its root-form is: YIN·D·TIY yindti and it has been lightened. YIN·DA'R· YIN·D·MA'K yindār yindmāk. yin- (yind-)

Another Type

:: 'AR· TUVN· YUVDIY är tön yüdi "The man washed *(γasala)* the garment (or other)." YUVR· YUVMA'Q yür yümāq. Proverb [= 514 qān]: QA'NIΓ QA'N BILA' YUV·MA'S· qāniγ qān bilä yümās "Blood is not washed with blood"—that is, civil disorder is not quelled by another disorder like it, but by peace. 0 yu- P

:: 'AR· 'AŠ· YIYDIY är aš yēdi "The man ate *(akala)* the food (or other)." 0 YIYR YIYMA'K yēr yēmāk. ye-

Chapter: Triliterals, of the Pattern

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fa'aldī, middle radical vowelled, in its various vocalizations

R

:: 'UL YYRIK YABURDIY ol yērig yapurdi "He levelled *(mallasa, malaqa)* the ground." Also :: 'AR· SUVZUK YABUR·DIY är sözüg yapurdi "The man concealed *(axfā, katama)* the words." YABURUR· YABUR·MA'Q yapurur yapurmāq. 0 yapur-

:: 'AR· YAR·MA'Q YIƛTUR·DIY är yarmāq yitürdi "The man lost *(faqada)*[1] the dirham (or other)." YITURUR YITURMA'K yitürür yitürmāk. 0 yitür-

:: 'UL TAWY K' YUK· YUḌUR·DIY ol tewekä yük yüḏürdi "He loaded *(ḥamala)* the burden on the camel (or other)." YUḌ·RUR YUḌRMA'K yüḏrür yüḏürmāk. yüḏür-

Verse: V

'AΓRUQ 'AΓIR 'IŠINKNY 'AḌNA'ΓUQA' YUḌURMA'
'AJ·RUB· 'UZUNK 'UŠA'RIB· 'AḌNA'ΓUNIY TUḌURMA'
aγruq aγir išinni aḏnāγuqa yüḏürmä 0
ačrup özüṉ üšārip aḏnāγuni toḏurma

"Do not load the burden of your soul upon someone else, lest you leave yourself hungry and bleary-eyed while satiating another." 0

:: 'UT YAŠAR·DY ot yašardi "The plant became green *(ixḍarra)*." YAŠARDIY YAŠ'RUR YASAR·MA'Q yašardi yašārur yašarmāq. yašar-

:: 'UL 'NK[2] NA'NK· YAŠUR·DIY ol nāṉ yašurdi "He hid *(katama)* the thing." YAŠRUR YAŠRMA'Q yašrur yašurmāq. yašur-

:: 'UL 'ATIΓ MANK' YAQUR·DIY ol atiγ maṇa yaqurdi "He brought the horse (or other) near *(qarraba)* to me." YAQURUR YAQUR·MA'Q yaqrur yaqurmāq. yaqur-

:: KIŠY YAQURDIY kiši yaqurdi (?) "The man sighed *(tanahhada, axaḍahu r-rabw)*." YAQRUR YAQUR·MA'Q yaqrur yaqurmāq. 0

:: 'AR· YUKURDIY är yügürdi "The man ran quickly *('adā wa-šadda)*." YUKRUVR· YUKURMA'K yügrür yügürmāk. yügür-

Verse: V

'UNDAB· 'ULUΓ TABA'RUV TAWRAQ KALIB· YUKUR·KIL·
QURΓAQ· YILIN BUḌUN KUR· QANDA' TUŠAR QVDY 'IL
ündāp uluγ tapāru tawraq kälip yügürgil
quryaq yilin boḏun kör qanda tüšär qōdi il

"When an old man summons (you, answer his summons and) run towards him [quickly]. Observe where the people settle in a year of drought, and settle with them." That is, be loyal to your people in any vicissitude that may befall them. 0

473 [1]MS. *fuqida*.
[2]'NK crossed out.

:: 'UL BUVZ YUKUR·DIY ol bōz yügürdi (?) "He wove the warp *(asdā s-sadā)* of the cloth." 0

:: 'AR· YIΓ'J YAMUR·DIY är yiγāč yämürdi "The man uprooted *(qala'a)*[3] the tree (or other)." YAMURUR YMURMA'K[4] yämürür yämürmāk. yämür-

Š

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YAILM YUVĶA' YABUŠ·DIY yelim yügkä yapušdi "The glue stuck *(iltaṣaqa)* to the feather." Also for anthing that sticks *(iltaṣaqa, ta'allaqa)* to a thing." :: 'IT· KAYIĶ' YABUIŠ·DIY it käyikkä yapušdi "The dog held fast *(ta'allaqa)* to the game." YABUIŠUR YABUIŠMA'Q yapušur yapušmāq. 0 yapuš-

:: 'UL 'ANKAR TUŠA'K YAḌIŠ·DIY ol anar tösāk yaḏišdi "He helped him spread *(basṭ)* the mattress." Also for vying. YAḌIŠUVR· YAḌIŠ·MA'Q yaḏišūr yaḏišmāq. 0 yaḏiš-

:: 'UL QILJ TIN QA'N YUḌUŠ·DIY ol qiličtin qān yoḏušti "He helped him wipe *(masḥ)* the blood from the sword." Also for erasing *(maḥw)*[1] writing, and removing the trace *(iḏhāb aṯar)* of a liquid. YUḌUŠUVR YUḌUŠ·M'Q yoḏušūr yoḏušmāq. 0 yo ḏuš-

YDIŠ·DY NA'NK yidišdi nāṉ "The thing was rotten through and through *(baliya ajzā' . . . ba'ḍ fī ba'ḍ)*." yidiš-

:: 'UL MANK' YNK'K YDIŠ·DIY ol maṇa yetgāk yedišdi "He helped me stitch up *(xiyāṭa γuraz)*[2] the sack or bundle (or the like)." YDŠUVR YDŠM'K yedišūr yedišmāk. yediš-

The infinitive of the first is with *qāf*: YDŠM'Q yidišmāq. 0 yidiš-

:: 'UL 'IĶY TARIΓ YUḌUŠ·DY ol ekki tariγ yüḏüšdi "They helped one another load *(ḥaml)* the wheat (or other)." Also for vying. YUḌŠUVR YUḌŠM'K yüḏšür yüḏüšmāk. 0 yüḏüš-

:: 'ULA'R 'IĶY YARAŠ·DY olār ekki yarašdi "The two of them agreed *(wāfaqā)* on the matter." YARAŠUVR YARAŠM'Q yarašūr yarašmāq. yaraš-

Verse: V

Describing a man who doublescrossed him after they had agreed:

'URTUQ BULUB· BILIŠ·DIY ortuq bolup bilišdi
MANIK TAWAR· SATIŠ·DY mänig tawar satišdi
BIS·TA' BILA' YARAŠ·TIY bista bilä yarašti
KIZLAB· TUTA'R TA'YIMIY kizläp tutār täyimi

473 [3]MS. *qaṭa'a*.
[4]Below line, by later hand: TUMUR·DIY TUMURM'Q tomurdi tomurmāq.
474 [1]MS. *naḥw*.
[2]MS. *ṭurz*.

eğitim amaçlı çoğaltılmıştır

"He shared with me, and we knew one another; he helped me sell my goods; but he agreed with the host *(rabb al-bayt)*, and hid from me my colt." 0 BISTA' bista is the word for a person who acts as host *(muḍīf)* to merchants. The merchant alights at his house, and he sells his goods, herds his sheep, and hosts him as long as he remains. When the guest leaves, he takes one out of twenty of the sheep. This is the custom of the Tuxsi, Yaɣma, and Čigil; I have witnessed them doing this. YARAŠṲVR YARŠM'Q yarašūr yarašmāq. 0

:: 'UL 'NIK BRLA' 'AT· YARIŠDIY ol anig birlä at yarišdi "He raced *(sābaqa)* yariš-

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horses with me."[1] :: 'UL 'NIK BIRLA' TAW'R· YARIŠ·DIY ol anig birlä tawār yarišdi "He shared *(nāṣafa)* the goods with him." This expression is also used to refer to dividing shares of an inheritance *(qisma al-mawārīṯ)*. YARIŠUVR YARIŠMA'Q yarišūr yarišmāq.

:: 'UL MANIK BIRLA' YURIŠ·DIY ol mänig birlä yorišdi "He vied with me in walking *(maṧy)*." :: TURQUV YURIS·DIY torqu yorišdi "Streaks appeared *(badat aṭ-ṭarā'iq)* in the silk (or other)." This happens when it is about to come apart. YURIŠUVR YURIŠM'Q yorišūr yorišmāq. yoriš-

:: YIRIŠ·DIY NA'NK yerišdi nāṇ "The thing was dislocated *(taqā'asa)*—as when it splits apart *(infirāj)*." :: 'AR· YIRIŠ·DIY är yerišdi "The man (or other) smiled *(tabassama)*." YIRIŠUVR YRIŠ·MA'K yerišūr yerišmāk. Also :: 'IT· TIYŠIY YIRIŠDY it tīši yerišdi "The dog's (or other's) canine teeth became weak *(aftara)*."[2] yeriš-

:: 'UL 'ANK'R[3] TUKUVN YAZIŠ·DIY ol aṇār tügün yazišdi "He helped him untie *(ḥall)* the knot." Also for vying. YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq. 0 :: 'L MNK' YA' YAZIŠDIY ol maṇa ya yazišdi "He helped me unstring *(naz' al-watar)* the bow (or other)." YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq. yaziš-

:: BIYR· NA'NK BIYR·KA' YAΓUŠ·DIY bīr nāṇ bīrkä yaɣušdi "One thing approached *(taqāraba)* another." YAΓUŠUVR· YAΓUŠMA'Q yaɣušūr yaɣušmāq. 0 yaɣuš-

:: 'UL MANK' BUΓDA'Y· YΓIŠ·DY ol maṇa buɣdāy yiɣišdi "He helped me pile up *(takwīm)* the wheat (or other)." YΓIŠVR YΓIŠM'Q yiɣišūr yiɣišmāq. 0 yiɣiš-

:: 'ULA'R 'ĒY YṲFṲŠ·DY olār ekki yowušdi/yöwüšdi "The two of them assisted and shared with *(a'āna, wāsā)* each other." YṲFṲŠṲVR YṲFṲŠM'K-Q yowušūr yowušmāq / yöwüšūr yöwüšmāk. 0 yowuš-/ yöwüš-

:: 'ULA'R· BYR· BYR·K' TUBIQ YUWUŠ·DIY olār bīr bīrkä topiq yuwušdi "The two of them rolled *(daḥraja)* the ball to each other." YUWUŠUVR· YUWUŠMA'Q yuwušūr yuwušmāq. yuwuš-

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475 [1] Either the translation should be emended to "with him" (*ma'ahu* instead of MS. *ma'ī*), or the Turkic should be emended to mänig birlä.

[2] Possibly an error for *iftaraqa*, "separated; came loose (?)."

[3] This word added above entry later.

:: 'UL 'ANKAR YQIΓ YAQIŠ·DY ol aṇar yaqiɣ yaqišdi "He helped him apply the bandage *(waḍ' aḍ-ḍamād)* (on the wound)." :: 'NIK KALM'KY YAQIŠ·DIY anig kälmäki yaqišdi "His arrival drew near *(qaruba)*." The same for anything nearby whose arrival is imminent *(āna)*. When an eloquent speaker talks, one says: 'NK 'IYR·NIY YAQIŠ·MA'S· anig ērni yaqišmās 0 meaning "His lips never come together *(lā yaqrubu)*," yaqiš-

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because of his speed and fluency in speaking. YAQIŠUVR· YAQIŠMA'Q yaqišūr yaqišmāq. 0

:: U̱'DZ· TṲQṲŠ·DIY uḏuz yuqušdi "The mange spread *(ta'addā)* from one spot to another on the body because of moisture." TQŠVR TQŠM'Q yuqušūr yuqušmāq. yuquš-

:: 'UL 'ANKAR TA'M YIQIŠ·DIY[1] ol aṇar tām yiqišdi "He helped him tear down *(hadm)* the wall (or other)." YIQIŠUVR YQIŠM'Q yiqišūr yiqišmāq. yiqiš-

:: SUWLA'R QMUΓ YILIŠ·DY suwlār qamuɣ yilišdi "All the water (or other) became warm *(saxunat)*."[2] YILIŠUVR YLIŠMA'K-Q yilišūr yilišmāq / yilišūr yilišmāk. yiliš-

:: 'ULA'R BYR 'AKIN·DYKA' 'UΓRIY BILIŠ·DY [sic] olār bīr ekindīkä oɣri yalašdi "The two of them suspected or wrongly accused *(ittahama)* each other of theft." ?LIŠUVR· YLIŠM'Q yalašūr yalašmāq. yalaš-

:: BUḎVN·[3] BIYR 'AKIN·DIYNY BULUŠDIY [sic] bodūn bīr ekindīni yulišdi "The people raided *(aɣāra)* each other." BUL·ŠVR BULŠM'Q yulšūr yulišmāq. 0 yuliš-

:: 'UL 'ANKAR TUVN· YAMAŠ·DIY ol aṇar tōn yamašdi "He helped him patch *(raq')* the garment (or other)." YAMAŠUVR YAMAŠ·MA'Q yamašūr yamašmāq. Also for vying. 0 yamaš-

:: 'ULA'R BYR· BYR·K' 'UQ· YUNṲŠ·DIY olār bīr bīrkä oq yonušdi "They helped each other carve *(naḥt)* arrows (or other)." YUNṲŠṲVR· YUNṲŠMA'Q yonušūr yonušmāq. Also for vying. yonuš-

Q

:: YAΓUQ KŠIY YATIQ·TIY yaɣuq kiši yatiqti "The kinsman became a stranger *(ajnabī)*." YATIQA'R YATIQ·M'Q yatiqār yatiqmāq. 0 yatiq-

:: YILQY YUTIQ·TY yilqi yutiqti "The animals were burnt (i.e. frostbitten) *(iḥtaraqat)* by the snow." This means that they died from the cold. YUTIQA'R YUTIQ·M'Q yutiqār yutiqmāq. yutiq-

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476 [1] Y corrected from T.

[2] MS. *suxinat*.

[3] Dot of Ḏ by later hand.

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:: YIYL YAZIQ·TY yīl yaziqti "The season turned to spring *(rabī')*." YAZIQA'R YZIQ·MA'Q yaziqār yaziqmāq. yaziq-

:: KUVZ YAŠIQ·TY kōz yašiqty "The eye was dazzled *(ḫārat)* by the sun." YAŠIQA'R YŠIQ·M'Q yašiqār yašiqmāq. 0 yašiq-

:: BAK·LA'R· BYR· BIYR·K' YAΓIQ·TIY beglār bīr bīrkä yaγiqti "The two emirs were hostile *(ta'ādā)* to one another." YAΓIQ'R YAΓIQ·M'Q yaγiqār yaγiqmāq. yaγiq-

L

:: QBUΓ YABUL·DIY qapuγ yapuldi "The door was shut *(inṣafaqa)*." Also of anything when it is blocked *(insadda)*. YAB·LUVR·[4] YABUL·M'Q yaplūr yapulmāq. yapul-

:: 'IYŠ YUBALDY īš yopaldi "The matter was neglected and left unsettled *(uγfila* [5] *wa-lam yubram)*." YUBA'LUVR· YUBAL·M'Q yopālūr yopalmāq yopal-

:: 'UL SUVKA' YITILDIY ol sūkä yetildi "He overtook *(laḥiqa)* the army (or other)." YITILUVR yetil-

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YATILMA'K yetilūr yetilmāk. 0

:: SUV YAḌIL·DIY sü yaḍildi "The troops (or other) dispersed *(tafarraqa)*." :: TUVN KUVNK' YAḌIL·DIY tōn künkä yaḍildi "The garment was spread out *(busiṭa)* in the sun." The same for anything else that is spread out. YAḌ·LUVR YAḌIL·M'Q yaḍlūr yaḍilmāq. :: YA'Γ TUVN·DA' YAḌILDIY yāγ tönda yaḍildi "The oil spread *(tafaššā)* on the garment (or other)." YAḌ·LUR YAḌILM'Q yaḍlur yaḍilmāq. yaḍil-

:: QA'N QILJTIN YUḌUL·DY qān qiličtin yoḍuldi "The blood was wiped *(muḥiya)* from the sword." :: 'NIK 'ATY 'AY·DIN YUḌUL·DIY anig ati ēdin yoḍuldi "His name was erased *(muḥiya)* from the Sultan's register." The same for anything that is wiped off or erased. YUḌ·LUR YUḌLM'Q yoḍlur yoḍulmāq. yoḍul-

:: YTK'K YAḌIL·DIY yetgāk yeḍildi "The bundle was sewn up *(xīṭat)* and the goods were packed *('ubbiya)*[1] in it." YḌLR YḌLM'K-Q yeḍlür yeḍilmāk. 0 yeḍil-

:: QA'B YARILDY qāp yarildi "The wineskin (or other) split open *(inšaqqa)*." YAIRILVR YARILM'K-Q[2] yarilūr yarilmāq. yaril-

:: BUTIQ YARILDY butiq yerildi "The branch split off *(inšaqqa)* from the tree." Also for anything moist when it splits *(infaṣama)*. YAR·LUVR YRLM'K-Q yerlür yerilmāk. yeril-

476 [4] First *sukūn* (·) altered from U.
[5] MS. *aγfala.*
477 [1] MS. *'aybat.*
[2] K is original, Q by later hand.

:: 'UΓL BŠKTIN ÝURUΓLDY oγul bešiktin yörüldi "The baby was untied *(ḫulla)* from his cradle." YUR·LUR YURULM'Q [sic] yörlür yörülmāk. yörül-

:: TKUVN YAZIL·DIY tügün yazildi "The knot (or other) came loose *(inḥallat)*." yazil-

:: 'IYŠ YASIL·DY īš yasildi "The matter was left alone and it dissipated *(turika . . . wa-furriqa asbābuhu)*." :: YA' YASIL·DY ya yasildi "The bow was unstrung *(nuzi'a l-watar)*." :: SUV YASILDY sü yasildi "The troops (or other) were disbanded *(tafarraqa)*." The same for anything that disperses *(tafarraqa)*. YASILUVR YASIL·M'Q yasilūr yasilmāq. 0 yasil-

:: QA'N YUŠUL·DIY qān yušuldi "The blood gushed *(na'ara)* (from the wound, or other)." YUŠULVR YUŠULM'Q yušulūr yušulmāq. yušul-

:: 'NIK 'LKY 'IYŠQA' BIŠILDY anig älgi īšqa yišildi "His hand became accustomed *(marinat)* to the work." yišil-

Also, when vinegar or beer[3] is poured out *(suyyila)* from a tap in the vat :: YUŠILDY yušildi/yüšildi. YUŠILVR YUŠLM'K-Q[2] yušilūr yušilmāq / yüšilür yüšilmāk. 0 yušil-/ yüšil-

YAΓMUR YAΓIL·DIY yaγmur yaγildi "The rain (or other) was poured down *(umṭira)*." YAΓILVR YAΓILM'Q yaγilūr yaγilmāq. 0 yaγil-

:: 'AR· 'IYŠ·TIN YIΓILDY är īštin yiγildi "The man refrained *(imtana'a)* from work." Also when someone else prevents *(mana'a)* him—transitive or not transitive [i.e. passive or middle]. YIΓILVR YΓILM'Q yiγilür yiγilmāq. yiγil-

::

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BUḌVN YIΓILDY boḍūn yiγildi "The people gathered *(ijtama'a)*." :: YARMA'Q YIΓILDIY yarmāq yiγildi "The dirhams (or other) were collected *(ijtama'a)*." :: TUBRA'Q YIΓILDY toprāq yiγildi "The earth (or other) was piled up *(kuwwima)*." YΓILUVR YIΓILM'Q yiγilür yiγilmāq—the same.

:: 'UΓLA'N YUWUL·DIY oγlān yawaldi "The baby was quieted from his bad behavior *(sukkina min da'āra)*." YUWLUVR YWLM'Q yawlūr yawalmāq. yawal-

:: TUBQ YUWULDY topiq yuwuldi "The ball (or other) rolled *(tadaḥrajat)*." YUWLUVR YUWLM'Q yuwlūr yuwulmāq. yuwul-

Verse: V

'AY·DIM 'NKAR SAWULM' aydim anar sawulma
QUL·BAQ· 'UḌUV YUWUL·M' qulbaq uḍu yuwulma 0
YUW·ΓA' SWN SWLM' yuw'ya suwin suwulma
QAB·TIY MANIK QA'YIMIY qapti mänig·qāyimi

477 [3] MS. *aw min al-mury*, read *aw al-mizr.*

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Describing a man who betrayed him: "I said to him, 'Do not incline to Qulbāq (the name of a man [239]), do not roll behind him, and do not ask for water[1] which comes from an unknown source.' He stole from me (the slave imported from the tribes of) Qāy."

:: SUW YAIFIL·DIY sü yewildi (?) "The troops caught up with one another *(tadāraka)*." :: BAK·NIY YAWUL·DIY bāgni yewildi "The beer matured *(balaγa)*." This is a drink made from wheat and millet. :: BILIK YIFILDIY bilig yewildi "The mind matured *(tadāraka)*." Also for anything of which the season comes around and the last part catches up with the first *(balaγa awānuhu wa-ltaḥaqa l-āxir*[2] *bi-l-awwal)*. YAWLVR YWLM'K yewlür yewilmäk. 0 yewil- ?

:: 'ANKAR YAQIL·DIY aŋar yaqildi "It was brought into contact *(umissa)*[3] with him." YAQILUVR YAQILM'Q yaqilür yaqilmāq. 0 yaqil-

:: TUVN·Q' QARA' YUQUL·DIY tōnqa qara yuquldi "The garment (or other) was spattered *(talaṭṭaxa)* with black [ink?]." YUQ·LUVR YUQULM'Q yuqlür yuqulmāq. 0 yuqul-

TA'M YIQILDY tām yiqildi "The wall (or other) collapsed *(inhadama)*." YIQILVR YIQIL·MA'Q yiqilür yiqilmāq. yiqil-

:: TUVN YAMAL·DIY tōn yamaldi "The garment (or other) was patched *(ruqi'a)*." YAMALVR YAMALMA'Q yamalür yamalmāq. yamal-

:: BJA'K YANUL·DY bičāk yanuldi "The knife[4] (or other) was honed *(šuḥiḍa)* by passing it over the hand." YANUVLUR YANUL·MA'Q yanūlur yanulmāq. 0 yanul-

:: YΓA'J YUNUL·DY yiγāč yonuldi "The wood (or other) was carved *(nuḥita)*." YUNULVR YUNULM'Q yonulür yonulmāq. yonul-

Doubled

:: 'ANKAR QURΓ YALA' YALAL·DIY aŋar qūruγ yala yalaldi "He was falsely accused *(uttuhima bi-tuhma kāḍiba)*." YALALUVR YALALMA'Q yalalür yalalmāq. 0 yalal-

:: TA'M· YULAL·DIY tām yölāldi "The wall was propped up *('ummida . . . bi-'imād)*." yölāl-

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YULALVR YULLM'K yölālür yölālmāk. 0

:: SAJ· YULUL·DY sač yülildi "The hair was shaved *(ḥuliqa)*." YULILUVR YULLMA'K yülilür yülilmāk. yülil-

N

478 [1]MS. *lā tastaqī*, read *lā tastaqi*.
[2]MS. *l-amr*. (Cf. 487 yiγliš-, 488 yetrül-; cf. Muḥīṭ al-Muḥīṭ: *tadāraka l-qawm: talāḥaqū ay laḥiqa āxiruhum awwalahum.*)
[3]MS. *amassa*.
[4]MS. *sayf* "sword," read *sikkīn*.

:: 'AR· QALQN YABIN·DIY är qalqan yapindi "The man covered himself *(tasattara)* with a shield." :: 'UL QABUΓ YABIN·DIY ol qapuγ yapindi "He shut *(ṣafq)* the door by himself." YABINUVR YABNM'Q yapinür yapinmāq. 0 yapin-

:: 'AR· 'YŠTIN YUBAN·DIY är īštin yopandi "The man neglected *(aγfala)* the affair." YUBA'NUVR YUBAN·MA'Q yopānür yopanmāq. yopan-

:: 'UL MANDIN YAJAN·DIY ol mändin yačandi "He was ashamed [before me] because he failed to do the matter *(istaḥyā wa-ḥtašama min ḥaytu lam yuqdim 'alā l-amr)*." YAJANUVR YAJNM'Q yačanür yačanmāq. yačan-

:: 'UL TUVNIN KUVNK' YAḌIN·DIY ol tōnin künkä yaḍindi "He spread out *(bast)* his garment by himself in the sun." Also for other than garments. YAḌINUVR YAḌIN·M'Q yaḍinür yaḍinmāq. yaḍin-

:: 'UL KVZDN YA'Š YUḌUN·DIY ol közdin yāš yoḍundi "He[1] wiped *(masaḥa)* the tear from his eye." Also when a man wipes a thing from something else by himself. YUḌUNVR YUḌLM'Q [sic] yoḍunür yoḍunmāq. yoḍun-

:: 'AT YARAN·DIY at yarandi "The horse was run on a track to accustom it to racing *(ḍummira . . . fī miḍmār ḥattā marina wa-stamarra 'alā l-jary)*." :: 'L MANK' YARAN·DIY ol maŋa yarandi "He flattered *(tamallaqa)* me." YARANUVR YRNM'Q yaranür yaranmāq. yaran-

:: 'L BUTIQ YARIN·DY ol butiq yerindi "He split *(šaqq)* the green branch[2] (or other) by himself." YARINVR YRNM'Q [sic] yerinür yerinmāk. yerin-

:: 'AR· QUVRIN· YAZIN·DIY är qūrin yazindi "The man undertook to untie *(ḥall)* his own belt (or other)." YAZINUVR YAZNM'Q yazinür yazinmāq. yazin-

:: 'AR· 'UVZNK' YARMA'Q YIΓINDY är özinä yarmāq yiγindi "The man collected *(jam')* dirhems by and for himself." YIΓINUVR YΓINM'Q yiγinür yiγinmāq. yiγin-

:: QUL TNKRY K' YUKUN·DIY qul täŋrikä yükündi "The slave (i.e. worshipper) bowed down *(sajada)* to God Most High." :: TUYUN· BURXA'NQA' YUKUNDIY toyin burxānqa yükündi "The heathen bowed down to the idol." :: 'L MANK' YUKUN·DIY ol maŋa yükündi "He bowed *(ṭa'ṭa'a)* his head to me and bent down *(inxafaḍa)* out of respect." YUKUNUVR· YUKUNM'K yükünür yükünmäk. yükün-

Verse: V

YUK·NUB MANK' 'AIM·LADY	yüknüp maŋa imlädi
KUZUM YA'ŠIN YAMLADY	közüm yāšin yamladi
BAΓRIM BA'ŠIN 'AM·LADY	baγrim bāšin ämlädi
'ALKIN BULUB 'UL KJA'R·	elgin bolup ol käčär

Describing the passing phantom of his beloved: "He greeted me with a bow *(ḥāyyānī wa-ṭa'mana lī)* and gestured toward me (with [an attitude rendering] service);

479 [1]MS. has "the man."
[2]MS. *xūṣ* "palm leaves," read *xūṭ*.

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[III. 61/85] 480

he cured the mote in my eye (at his sight); he healed the wound on my liver; then he passed me by as a traveller." 0

:: 'AR YALINDIY ärˈ yalindi "The man (or other) stripped himself *(ta'arrā)*." YALINUVR YALMA'Q [sic] yalinūr yalinmāq. 0 yalin-

:: SAJ YULUN·DIY sač yulundi "The hair was plucked out *(murriṭa)*." :: QUL YULUN·DIY qul yulundi "The slave was freed *('utiqa)* when he paid his own value to his owner." :: BULUN YULUN·DY bulun yulundi "The captive was ransomed and freed *(iftadā wa-uṭliqa)*." :: 'URA'ŁUT YULUNDIY urāγut yulundi "The woman was divorced *(ixtala'at)*." YUL·NUVR YULNM'Q yulnūr yulunmāq. yulun-

:: 'AR· TUVNIN YAMAN·DIY är tōnin yamandi "[The man] undertook to patch *(raq')* his own garment." YAMA'NUVR YAMA'N·M'Q yamānūr yamānmāq. yaman-

:: 'UL KUVZIN YUMUN·DIY ol kōzin yumundi/yümündi "He pretended to shut *(yuγḍī)* his eyes." YUMINUVR YUMUN·M'K·Q yumnūr yumunmāq / yümnür yümünmāk. yumun-/ yümün-

:: 'UL YŁA'J YUNUN·DIY ol yïγāč yonindi "He pretended to carve *(yanḥatu)* the wood (or other)." YUNAINUVR YUNIN·M'Q yoninūr yoninmāq. yonin-

Another Type

:: 'UL SUWD' TVNIN YAYIN·DIY ol suwda tōnin yayindi "He undertook to stir *(xaḍxaḍa)* his garment in the water." YAYINUVR YAYIN·M'Q yayinūr yayinmāq. yayin-

Final weak

B

:: 'AR· 'YŠIŁ YUBA'DIY är išïγ yopādi "The man neglected the matter and did not settle it *(aγfala . . . wa-lam yubrim)*." YUBA'R YUBA'MA'Q yopār yopāmāq. yopa-

D

:: 'AT· YIDIYDIY ät yiḏïdi "The meat was putrid *(axamma)*." Also for anything that stinks *(antana)*. YIDIYR YIDIYM'K·Q[1] yiḏïr yiḏïmāq (yiḏïmāk). yiḏi-

R

:: KUVN YARUVDIY kün yarūdi "The sun shone *(aḍā'at)*." Also for a dark place when it becomes light *(aḍā'a)*. YARUVR YARUVMA'Q yarūr yarūmāq. yaru-

480 [1] Q is original; K by later hand.

:: 'UL NA'NK 'ANK·AR YARA'DIY ol nāŋ aŋar yarādi "That thing suited *(wāfaqa, sāγa)* him." YARA'R· YARA'MA'Q· yarār yarāmāq. Also when something is permitted *(jāza . . . min al-jawāz)*. Proverb: 'TA' TUVNIY 'UŁUL QA' YARA'SA' 'ATA'SIN TILA'MA'S·ata tōni oγulqa yarāsa atāsin tilāmās 0 ["When the father's clothes fit the son, he does not want his father."] This means that he does not want his father to live after that, so that he can get the inheritance. Another interpretation is that he can do without his father in meeting his needs. 0 Hence the Oγuz say: YUVL YARA'SUN yōl yarāsun meaning "May you attain your goal on the journey *(yuwāfiquka fī ṭ-ṭarīq murāduka)*" [lit. "May the road be fitting"]. 0 yara- P D

:: 'AR· YURIYDIY är yorïdi yori-

[III. 62/87] 481

"The man (or other) walked *(mašā)*." The same for anything that travels or walks *(sāra, mašā)*. YURIYR YURIYMA'Q yorïr yorïmāq. Proverb: TUNLA' Y(T)URB·[1] KUNDUZ· SAW·NUVR·KJIK·DA' 'FLNB[2] 'ULŁA'DUV SAW·NUVR·[3] tünlä yorip kündüz säwnür kičigdä äwlänip ulγāḍu säwnür 0 "He who travels by night is happy by day (since he covers the distance without seeing it); he who marries when he is young is happy when he is old (since his children work for his needs and he relaxes)." 0 P

:: YIRA'DIY NA'NK yirādi nāŋ "The thing was distant *(ba'uda)*." YIRA'R YIRA'·MA'Q· yirār yirāmāq. yira-

Z

:: 'AR· QIŠ·LA'Ł DA' YAZA'DIY är qišlāyda yazādi "The man spent the spring *(rabī')* in the winter quarters (or other)." YAZA'R YAZA'MA'Q yazār yazāmāq. 0 yaza-

:: QUVY· YUZ'DIY qōy yozādi "The ewe was barren *(ḥālat wa-lam taḥmil)*." Also for any animal covered by the male but not conceiving; except the mare, of which one says: BIY QISIR· BULDIY be qisir boldi to mean that it was barren. YUZA'R YUZ'MA'Q yozār yozāmāq. 0 yoza-

:: YAZA'K QMUŁ YIYRAIK· YIZA'DIY yezāk qamuγ yērig yezādi "The vanguard patrolled *(ṭāfat)* the [entire] area to see whether any of the enemy was in it." YAZA'R· YAZ'·MA'K yezār yezāmāk. Rarely used. yezä-

Š

:: 'AR· 'UZUVN YAŠA'DIY är uzūn yašādi "The man lived *('ummira)* for a long time." YAŠA'R YAŠ'M'Q yašār yašāmāq. yaša-

481 [1] Two dots below (indicating Y) in red ink.
[2] This word added later, above line (original copyist).
[3] Brownish cast of later ink reappears here, is more or less distinguishable through 515.

eğitim amaçlı çoğaltılmıştır

:: 'AR· YARUVDIY YAŠUVDIY är yarūdi yašūdi "The man was happy and joyful *(irtāḥa wa-surra min faraḥ)*." YAŠUVDIY yašūdi does not occur alone, but only paired. YARUVR· YŠVR[2] YRVMA'Q YAŠUVMA'Q yarūr yašūr, yarūmāq yašūmāq. yašu-

Γ

:: BAK KALM'KIY YAΓUVDIY beg kälmäki yaγūdi "The arrival of the emir (or other) drew near *(qaruba)*." YAΓUVR YAΓVMA'Q yaγūr yaγūmāq. yaγu-

L

:: 'UL 'ANKAR 'UΓRIY YALA'DIY ol anar oγri yalādi "He suspected or falsely accused *(ittahama)* him of theft (or other)." YALA'R YALAM'Q yalār yalamāq. 0 yala-

:: 'UL TA'MIΓ YULA'DIY ol tāmiγ yölädi "He propped up *('ammada)* the wall[4] (or other)." YULA'R YULA'MA'K yölär yölämäk. yölä-

Verse: V

'ULUΓ NY TILA'R MAN	uluγni tilär män
TAWA'RIYN· YULA'R MAN	tawärin yölär män
TILAK· NIY BULA'R MAN	tilägni bulär män
YILQIM 'ANKAR 'UBLANUVR	yilqim anar üplänür 0

"I seek wisdom [lit., the great] [5]and I prop it up with wealth (meaning glory); [I find] the goal, and so my (wealth) and livestock are plundered." 0

[III. 64/90]

482

:: 'AR· SAJ YULIYDIY är sač yülädi "The man shaved *(ḥalaqa)* the hair." YULIYR YULIYMA'K yülär yülämäk. 0 yuli-

:: BAK· BUDUNUΓ YULA'YDIY[1] beg bodunuγ yulädi "The emir raided *(aγāra*[2] *'alā)* the people." YULAYR YULAYMA'Q· yulär yulämäq. yuli-

:: SUV(W)·[3] YILIYDIY sūw yilädi "The water (or other) became warm *(saxuna)*." YILIYR· YILIYMA'Q yilär yilämäq. yili-

M

:: 'UL TUVN· YAMA'DIY ol tön yamädi "He patched *(raqa'a)* the garment (or other)." yama-

N

481 [4] "The wall," above line by a later hand (black ink).

[5] See Schinkewitsch, I, 148. Uluγ "the great" here stands for wisdom, bilig *(al-'ilm)*, which is the poet's desire in the other three stanzas (Brockelmann, Volkspoesie, II, 38-39); it is possible, but unlikely, that uluγ here is an error for bilig.

482 [1] *Alif* (') added by later hand (brown ink).

[2] MS. *a'āna.*

[3] V has three dots (added later?) indicating W; *sukūn* (·) changed from U (?).

:: 'AR· BJA'K YANUVDIY är bičäk yanūdi "The man honed *(šaḥiḍa)* the knife (or sword, or the like)." This is when he passes it over his hand after he has sharpened *(sanna)* it. YANUVR· YANUVRMA'Q [sic] yanūr yanūmāq. 0 yanu-

:: 'URA'ΓUT· YANIYDIY uraγut yenädi "The woman gave birth *(waladat, waḍa'at ḥamlahā)*." YINIYR YANIYMA'K yenär yenämäk. This is only said of a woman; for other animals, the name of the young is taken, and the particle: LA'DIY -lädi is suffixed to it in order to express giving birth *(nitāj)*. Example, for a cow: 'INKA'K BUZA'ΓUVLA'DIY ingäk buzāγülädi "the cow bore a calf"; BUZA'ΓUV buzāγu is "calf," and to it was suffixed: LA'DIY -lädi, thus making it a verb for giving birth. A "chick" is called: BALA' bala; to say, "The bird bore young," you say: QUŠ· BALA'LA'DIY quš balälädi. This is the rule, except for a mare. A "colt" is called: QULUN· qulun; to say "The mare gave birth," you say: QIS·RQ QUL·NA'DIY qisraq qulnädi; it ought to have been: QULUN·LA'DIY *qulunlädi, but this is not said, because *nūn* and *lām* are articulated at the same point and alternate with one another, and so it is lightened. :: 'AR·S·LA'N 'ANVK·LA'DIY arslän änüklädi "The lioness (or other) bore a cub." yeni-G

The etymology of the phrase: 'URA'ΓUT· YANIYDIY uraγut yenädi has two possible explanations. One is that it derives from the phrase: YANIK NA'NK yenik nän meaning "a light *(xafif)* thing," since when she gives birth she is "lightened *(xaffat)*" and so one says: YANIY·DIY yenädi. The *nūn* has *kasr* (I) but *ḍamm* (U) is the rule for this type. The other explanation is that it derives from: YIYN· yēn. meaning "body *(badan)*"—as though, when a woman gives birth, she expells

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a body *(jasad)* from herself. Both of these explanations are plausible.

End of the Triliteral Chapters

Chapters of Quadriliterals

Chapter: *fa'laldī*, second radical unvowelled, in its various vocalizations

R

:: YIL· YAL·BAIRADIY yel yelpirdi "The breeze blew *(tanassama)*." :: 'AR· YAIL·BAIRADIY[1] är yelpirdi "The man turned right and left as though he were struck with a demonic stroke *(sa'fa min al-jinn)*." :: KABAK· YIL·BIRADIY käpäk yelpirdi "The bran was moistened *(nuddiyat)*." Also, when a gentle rain *(ṭašš)* strikes the surface of the ground :: YAΓ·MUR YIL·BIRADIY yaγmur yelpirdi "The rain moistened *(naddā)* the surface of the ground." YIL·BIRA'R YIL·BARAMA'K yelpirär yelpirmäk. 0 yelpir-

:: 'UL 'ANKAR OABUΓ YAB·TUR·DIY ol anar qapuγ yapturdi "He ordered [him] to shut *(radd, ṣafq)* the door." :: 'UL 'ANKAR TA'M· YAB·TUR·DIY ol anar tām yapturdi yaptur-

483 [1] First two A's changed from two dots over Y and B respectively (indicate T).

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"He assigned him to build *(binā')* the wall." :: 'UL 'ANKAR 'AT·MA'K· YAB·TUR·DIY **ol anar ätmāk yapturdi** "He had him bake *(axbaza)* the bread." YAB·TRUR YAB·TURM'Q **yapturur yapturmāq.** 0

:: 'UL 'ANKAR TUŠA'K· YATUR·DY **ol anar tösāk yatturdi** "He had him spread out *(absaṭa)* the mattress." The same for anything that is spread out. YTURR YATRMA'Q **yatturur yatturmāq.** Its root-form is: YAD·TUR·DIY **yaḍturdi**, assimilated. :: MAN 'ANKAR SUV·SIUN· YATUR·DUM **män anar süsin yatturdum** "I ordered him to disperse *(tafrīq)* the troops." Also for other things. 0 **yatturyaḍtur-**

:: MAN 'NKAR BTIK YUTUR·DUM· **män anar bitig yotturdum** "I had him erase *(amḥaytu)* the writing." Its root-form is: YUD·TUR·DUM **yoḍturdum.** The same for anything that you wipe until all trace of it disappears *(amsaḥtahu ḥattā yaḍhaba aṯaruhū)*. YATUR·DMAN YTRDMA'Q [sic] **yotturur män, yotturmāq.** 0 **yotturyoḍtur-**

:: 'UL 'ANKAR YARMA'QIN YITUR·DIY **ol anar yarmāqin yittürdi** "He made him lose *(a'dama)* his dirham (or other)." YITURUR· YTRMA'K **yittürür yittürmāk.** **yittür-**

The same [i.e., yettür-] when one has him pack *(ta'biya, ṣawn)* goods in a bundle, or the like. Its root-form is: YAD·TUR·DUM **yeḍtürdüm**, assimilated. 0 **yettür-yeḍtür-**

:: 'UL 'ANK' [sic] YIG'A'J YAR·TURDY **ol anar yiγāč yarturdi** "He ordered him to split *(šaqq)* the wood (or other)." YARTURUR YARTURMA'Q **yarturur yarturmāq.** **yartur-**

:: 'UL 'ANKAR BUTIQ YAR·TURDY **ol anar butiq yertürdi** "He assigned him to split *(šaqq)* the branch." YARTURUR YARTURMA'K **yertürür yertürmāk.** 0 **yertür-**

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:: 'UL 'ANKAR TUKUVN· YAZ·TURDIY **ol anar tügün yazturdi** "He had him untie *(aḥalla)* the knot (or other)." :: 'UL 'ANY 'UQ·TA' YAZ·TURDIY **ol ani oqta yazturdi** "He made him miss the mark *(xaṭa')* in shooting." Also [for making an error] in speaking. YAZ·TURUR· YAZTURMA'Q **yazturur yazturmāq.** **yaztur-**

:: 'UL 'ANKAR QUVY· YUZ·TUR·DIY **ol anar qöy yüztürdi** "He had him skin *(aslaxa)* the sheep (or other)." :: 'UL 'ANIY SUW·DA' YUZ·TUR·DIY **ol ani suwda yüztürdi** "He made him swim *(a'āma)* in the water." YUZTURUR YUZTURMA'K **yüztürür yüztürmāk.** 0 **yüztür-**

:: TANKRY YAGMUR YAG·TURDIY **täŋri yaγmur yaγturdi** "God Most High caused the rain (or other) to fall *(amṭara)*." YAGTURUR YAGTRMA'Q **yaγturur yaγturmāq.** **yaγtur-**

:: 'UL 'ANKAR TARIG YIG·TURDIY **ol anar tariγ yiγturdi** "He had him pile up *(takwīm)* the wheat (or other)." Also if he charges him to detain *(man')*[1] a man for a meal, or other. YIGTURUR YIGTURMA'Q **yiγturur yiγturmāq.** 0 **yiγtur-**

484 [1] MS. *yamna'u*, read *bi-man'*.

:: 'UL QADA'ŠINK' NA'NK YIG·TURDY [sic] **ol qadāšiŋa nāŋ yöwtürdi** "He made him share *(muwāsāt)* with his kinsman or brother." YFTURUR· YIGTRMA'K **yöwtürür yöwtürmāk.** 0 **yöwtür-**

:: 'UL TUBIQ YUW·TUR·DIY **ol topiq yuwturdi** "He made him roll *(daḥraja)* the ball (or other)." YUWTURUR YUWTURMA'Q **yuwturur yuwturmāq.** 0 **yuwtur-**

:: 'UL BA'Š·QA' YAQIG·YAQ·TURDY **ol bāšqa yaqiγ yaqturdi** "He ordered that a bandage be applied *(taḍmīd)* to his wound." :: 'UL 'ANIK 'AWIYNKA'[2] 'UVT· YAQ·TUR·DIY **ol anig 'awīŋā öt yaqturdi** "He ordered his house to be burned *(iḥrāq)* and he lit *(awqada)* the fire." YAQTURUR YAQTURMA'Q **yaqturur yaqturmāq.** Also for [having] someone touch *(massa)* a thing. **yaqtur-**

:: 'UL 'ANIK· TUVNINK' YIBA'R·YUQ·TURDIY **ol anig tōniŋa yipār yuqturdi** "He had his garment rubbed *(alṭaxa, amassa)* with musk." YUQTURUR· YUQTURMA'Q **yuqturur yuqturmāq.** **yuqtur-**

:: 'UL 'ANIK 'AWIN YIQ·TURDIY **ol anig 'awin yiqturdi** "He had his house torn down *(ahdama)*." Also for anything else. YIQTURR YIQTURM'Q **yiqturur yiqturmāq.** 0 **yiqtur-**

:: TA'R 'ATUK 'AḌA'QIG· YIK·TUR·DIY **tär ätük aḍāqiγ yigtürdi** "The tight boot cramped *(aksaḥa)* the foot." YIK·TURUR YIK·TURMA'K **yigtürür yigtürmāk.** **yigtür-**

:: TUBIY 'UVTUG· YAL·TURDIY **tüpi ötuγ yalturdi** "The wind made the fire blaze *(alhabat)*." YAL·TURUR YAL·TURMA'Q· **yalturur yalturmāq.** **yaltur-**

:: 'UL BULNUG YUL·TUR·DIY **ol bulunuγ yulturdi** "He had someone ransom *(fādā)* the captive." :: **yultur-**

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'UL TAQA'GUVNIY YUL·TURDIY **ol taqāγūni yulturdi** "He had the chicken (or other) plucked *(antafa rīš)*." The same for having anything with hair plucked *(istamraṭa)*. :: 'UL QULIN YUL·TURDY **ol qulin yulturdi** "He had his slave buy himself *(īštarā nafsahu)* from his owner." YULTURUR YULTURMA'Q **yulturur yulturmāq.**

:: 'UL 'ANIK KVZIN YUMTURDIY **ol anig közin yümtürdi** "He made him shut *(iγḍā')* his eyes." YUM·TURUR YUM·TUR·MA'K **yümtürür yümtürmāk.** **yümtür-**

:: 'UL 'VQA' YUK· YAB·JURDIY **ol öqqa yüg yapčurdi** "He stuck *(alṣaqa)* the feather onto the arrow." Also: YAW·JURDIY[1] **yawčurdi** with *fā'* [i.e. -w-], a variant. YABJURUR YBJURMA'Q **yapčurur yapčurmāq.** **yapčur-yawčur-D**

:: 'AR· 'YŠY YUN·JIRDIY **är išī yunčirdi** "The man's affair began to worsen *(ašqā . . . 'alā s-sū')*." YUN·JIRA'R· YUN·JIRMA'Q **yunčirär yunčirmāq.** **yunčir-**

484 [2] W altered from F by later hand (two dots in brown ink).
485 [1] W altered from F by later hand (two dots in brown ink).

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:: YIL YAIL·DIRADIY[2] yel yeldirdi "The breeze blew *(tanassama)*." YAL·DIRA'R YALDIRMA'K yeldirār yeldirmāk. yeldir-

:: 'UL KIŠY NIY YUM·DAR·DIY ol kišini yomdardi "He gathered *(jama'a)* the people (or other)." YUMDARUR· YUMDAR·MA'Q yomdarur yomdarmāq. 0 yomdar-

:: 'L 'NY 'AWKA' YUN·DUR·DIY[3] ol ani āwkā yandurdi "He made him go back *(raja'a bihi)* home (or elsewhere)." :: 'AR· YUN·DUR·DIY[3] ār yandurdi "The man vomited *(qā'a)*"—a variant of: YUNDY[3] yandi [472]—also for threatening *(tahdīd)*.[4] YUNDURUR·[3] YUN·DURMA'Q[3] yandurur yandurmāq. yandur- D

:: 'NIK 'AWIN YIAN·DURDIY anig āwin yindürdi "He had his house searched, looking for something of his that he suspected was stolen or that had strayed *(abḥaṭa . . . yaṭlubu maẓinnatahu wa-ḍāllatahu)*." YIINDURUR YIINDURMA'K yindürür yindürmāk. 0 yindür-

:: 'UVQA' YILIM YAB·ŠURDIY ōqqa yelim yapšurdi "He stuck *(alṣaqa)* the glue to the feather [i.e., of the arrow]." A variant of the form with *ǰīm* [i.e. yapčur-]. YAB·ŠRUR·YAB·ŠUR·MA'Q· yapšurur yapšurmāq. 0 This is similar to [the Persian name] Bahrām Čūbīn which is Arabized to Šūbīn.[5] 0 yapšur- D

:: 'UL 'ANY YAT·ΓUR·DIY ol ani yatγurdi "He let him lie down, he put him to sleep *(aḍja'a, anāma)*." YAT·ΓURUR YATΓURMA'Q yatγurur yatγurmāq. 0 yatγur-

:: 'UL MANKA' YAL·WAR·DIY ol maŋa yalwardi "He asked me to help him fulfill his desire *(istaγāṯa, ṭalaba taḥṣīl murādihi)*." YAL·WARUR YAL·WAR·MA'Q· yalwarur yalwarmāq. yalwar-

:: TULWR YLWRDIY tolwir yelwirdi "The canopy fluttered *(xafaqa, rafrafa)*."[6] YALWR'R· YAL·WRMA'K-Q yelwirār yelwirmāk. yelwir-

:: SUVW·[1] YILMIR·DIY sūw yilmirdi "The water was almost warm *(kāda . . . an yasxuna)*." YILMIRA'R· YILMIR·MA'K yilmirār yilmirmāk. yilmir-

Another Type

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:: 'L TUVNIN SUW·DA' YAY·TURDIY ol tōnin suwda yayturdi "He ordered his garment to be rinsed *(xaḍxaḍa)* in the water." Also for anything that is stirred *(yuxaḍxaḍu wa-yuḥarraku)*. YAYTURUR YAY·TURMA'Q· yayturur yayturmāq. yaytur-

485 [2]Second A changed from *sukūn* (·).
[3]First U changed from A (original copyist)?
[4]Presumably Kāšγarī means that the causative form of the root yan- in the two meanings of "to vomit" and "to threaten" does not have a causative or doubly transitive meaning; he therefore calls yandur- a "variant" of yan- in these two meanings.
[5]Spelled *jūyīn* and *šūyīn*.
[6]MS. *frf*.

Š

:: 'UL 'ANKAR SINK'K YAIL·BIŠ·DIY ol anar sināk yelpišdi "He helped him drive away *(ḍabb)* the gnats." Also for fanning *(rawwaḥa)* him. YAL·BIŠUVR· YAIL·BIŠ·MA'K yelpišīr yelpišmāk. 0 yelpiš-

:: KABA'K YILBIŠ·DIY käpāk yelpišdi "The bits of bran were drawn apart from each other *(tajādabat an-nuxāla ba'ḍuhā min ba'ḍ)*." YALBIŠUVR YLBIŠMA'K yelpišīr yelpišmāk. 0

:: 'UL 'ANKAR BUVZ YIR·TIŠ·DY ol anar bōz yirtišdi "He helped him tear *(mazq)* the cloth (or other)." YIRTŠUVR YIRTIŠMA'Q yirtišīr yirtišmāq. Also . . .[1] yirtiš-

:: 'UL MANIK BILA' YUR·TUŠ·DIY ol mānig bilā yortušdi "He vied with me in trotting *(taxbīb*[2] *al-faras)*." YUR·TŠUVR YURTUŠMA'Q yortušīr yortušmāq. 0 yortuš-

:: 'UL 'ANKAR YIYR· YAIB·RUIŠ·DIY ol anar yēr yaprušdi "He helped him level *(tamlīs, taswiya)* the ground." YAB·RUŠUVR· YAB·RUŠMA'Q yaprušīr yaprušmāq. 0 yapruš-

:: 'ULA'R· 'IKY BIYR· BYR·K' 'AT· YAT·RUŠ·DIY olār ekki bīr bīrkā at yetrüšdi "They helped each other overtake *(ilḥāq)* the horse (or other)." YATRUŠUVR YATRUŠ·MA'K yetrüšīr yetrüšmāk. 0 yetrüš-

:: 'ULA'R· SUVZUK· YAŠ·RUŠ·DIY olār (ekki?) sōzüg yašrušdi "The two of them agreed to conceal *(tawāṭa'a 'alā kitmān)* the words (or other)." YAŠRUŠUVR· YAŠ·RUŠ·MA'Q· yašrušīr yašrušmāq. 0 yašruš-

:: 'UL 'ANKAR 'UVN· YUΓ·RUŠ·DIY ol anar ūn yoγrušdi "He helped him knead *('ajn)* the dough." :: SUDUQ 'AΓIZ·DA' YUΓ·RUŠ·DIY suḍuq aγizda yoγrušdi "The saliva dried *('aṣaba)* in the mouth." YUΓRUŠUVR YUΓRUŠM'Q yoγrušīr yoγrušmāq. 0 yoγruš-

:: 'UΓLA'N YUK·RUŠ·DIY oγlān yügrüšdi "The boys (or other) ran *('adat)*." YUK·RŠUVR· YUK·RUŠ·MA'Q· [sic] yügrüšīr yügrüšmāk. 0 yügrüš-

:: QUVZIY YAM·RAŠ·DIY qōzi yamrašdi "The lambs mingled *(ixtalaṭa)* with the ewes." yamruš-

Verse:

QUJNKA'R TAKA' SAŠIL·DIY	qočnār täkä säšildi	V
SAΓ·LIQ SURUK QUŠUL·DIY	saγliq sürüg qošuldi	
SUVT·LAR QAMUΓ YUŠUL·DY	sütlär qamuγ yušuldi	
'UΓLAQ QUZIY YAMRŠUVR·	oγlaq qozi yamrašūr	

Describing summer: "The rams and billy-goats separated (from the ewes and she-goats at the coming of summer), the herds of ewes were joined together (for milking), the milk flowed (from

486 [1]*wa-kaḍālika*—misplaced? phrase missing?
[2]MS. *taḥnīb*.

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the udders) abundantly; the [kids and] lambs mingle with their mothers (instead of their being milked)."[1] 0

:: 'UL 'ANKAR YIΓA'J YAMRUŠ·DIY ol anar yiγāč yämrüšdi "He helped him uproot *(qal')* the tree." YAMRUŠUVR· YAMRUŠ·M'K yämrüšür yämrüšmāk. yämrüš-

:: 'UVL 'ANIK BIRLA' YAT·ΓAŠ·DIY ōl anig birlä yatγašdi "He lay down with him *(ḏāja'ahu)*." YAT·ΓAŠUVR· YAT·ΓAŠMA'Q yatγašür yatγašmāq. 0 yatγaš-

:: 'ULA'R BA'L YAL·ΓAŠ·DIY olār bāl yalγašdi "They licked the honey (or other) together *(talā'aqū)*." YAL·ΓAŠUVR YALΓAŠM'Q yalγašür yalγašmāq. yalγaš-

:: YUL·QAŠ·DY NA'NK yulqašdi nāŋ "The thing was scraped *(insaḥaja)*." YUL·QAŠUVR YUL·QAŠ·MA'Q yulqašür yulqašmāq. yulqaš-?

:: 'ULA'R· BIYR· 'KIN·DIYDIN NA'NK YUL·QUŠ·DIY olār bir ekindidin nāŋ yulqišdi "They both derived an advantage *(jarra . . . manfa'a)* from each other." YUL·QUŠUVR[2] YUL·QUŠ·MA'Q[2] yulqišür yulqišmāq. 0 yulqiš-

:: YΓIA'J·QA' YIB· YUR·KAŠ·DIY yiγāčqa yip yörgäšdi "The rope was wound *(iltaffa)* on the tree (or other)." Also for anything that wraps itself *(iltawā)* around a thing. YURKAŠUVR YURKAŠMA'K yörgäšür yörgäšmāk. yörgäš-

:: 'URA'ΓUT LA'R YUVZIN YIB·LAŠ·DIY urāγutlār yüzin yiplašdi "The women depilated *(nammaṣat)* each other's faces." YAIB·LAŠUVR YIB·LAŠ·MA'Q yiplašür yiplašmāq. 0 yiplaš-

:: YLQY YIDLAŠ·DIY yilqi yidlašdi "The cattle (or other) sniffed *(tašammamat)*." YID·LAŠUVR· YID·LAŠ·MA'Q yidlašür yidlašmāq. Proverb: KIŠY SUVZLAŠUV YIL·QIY YID·LAŠUV kiši sözläsü yilqi yidlašu 0 "People (recognize one another) by talking, animals by sniffing." 0 yidlaš- P

:: SUV YAD·LIŠ·DIY sü yadlišdi "The troops dispersed *(tafarraqat)* in all directions." Also when something spreads *(tafaššā)* on a thing, such as fine ink on bad paper. YAD·LIŠUVR YAD·LIŠ·MA'Q· yadlišür yadlišmāq. 0 yadliš-

:: BTIK LA'R YUD·LUŠ·DIY bitiglär yodlušdi "The writings (or other) were erased *(inmaḥat)*." YUD·LUŠUVR YUD·LUŠ·MA'Q yodlušür yodlušmāq. 0 yodluš-

:: TKUVN L'R YAZ·LIŠ·DIY tügünlär yazlišdi "The knots (or other)[3] came loose *(inḥallat)*." YAZ·LIŠ U VR YAZ·LIŠMA'Q yazlišür yazlišmāq. yazliš-

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487 [1] *wa-lā yuṣaffu 'alayhā bi-l-laban*; cf. Muḫīṭ al-Muḥīṭ: *ṣaffa n-nāqa : ḥalabahā fī maḥlabayn aw ṭalāṭa.*

[2] I (black) crossed out by later hand (brown).

[3] MS. *al-'uqda wa-γayruhu*, read *al-'uqad wa-γayruhā.*

:: SUV QMUΓ YΓI·LIŠ·DIY sü qamuγ yiγlišdi "The troops caught up with one another *(tadārakat)*." YΓILIŠUVR· YΓILIŠMA'Q yiγlišür yiγlišmāq. 0 yiγliš-

:: QAURIM·LA'R QMUΓ YUF·LUŠ·DIY qorumlār qamuγ yuwlušdi "The boulders[4] (or other) all rolled together *(tadaḥrajat)*." YUFLUŠUVR YUW·LUŠ·MA'Q yuwlušür yuwlušmāq. 0 yuwluš-

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:: 'UL 'ANKAR 'AF YAMLAŠ·DY ol anar āw yamlašdi "He helped him sweep *(taḥwīq)* the house (or other)." YAMLŠVR YAMLAŠ·M'Q yamlašür yamlašmāq. yamlaš-

:: KUVZLA'R YUM·LUŠ·DY közlär yumlušdi "The eyes closed *(aγḍat)*." YUM·LUŠVR YUMLŠMA'Q yumlušür yumlušmāq. yumluš-

Q

:: 'AR· 'UΓLUN·DIN[1] YAR·SIQDIY är oγlindin yarsiqdi "The man got separated *(infarada)* from his son." This is when one of them loses his way in a desert, so one arrives at one place and the other at another, or else falls into the hands of the enemy. YAR·SIQA'R YAR·SIQ·M'Q yarsiqär yarsiqmāq. yarsiq-

K

:: 'AR· YAT·SIK·TY är yetsikti "The man reached senility *(balaγa . . . arḏal al-'umr)*." :: QAJIΓAN· 'AR· YAT·SIK·TY qačγin är yetsikti "The fleeing man was overtaken *(ulḥiqa)*." YAT·SIKA'R YAT·SIKM'K yetsikär yetsikmāk. yetsik-

L

:: TUVN· YIR·TILDY tön yirtildi "The garment was torn *(inmazaqa)*." Verse: yirtil-
'AT·SA' 'UQIN KAZKARIB· KIM TURA'NIY YIΓ·DAJIY V
TA'ΓIΓ 'ATIB 'UΓRASA' 'UVZIY QUYIY YIRTILUVR·
atsa oqin käzgärip kim turäni yiγdači
täγiγ atip uγrasa özi quyi yirtilür 0

Describing Time: "When it shoots an arrow, after notching it, [who can put up an obstacle?], and aims it at a mountain, the center and bottom of the valley are torn asunder *(yatamazzaqu)* by it." 0 YIRTILUVR YIRTIL·MA'Q yirtilür yirtilmāq. 0

:: YAS·TUQ YAS·TAL·DY yastuq yastaldi "The pillow was propped *(wusidat)*." :: :: 'UQ 'AMAJQA' YAS·TAL·DIY oq amačqa yastaldi "The arrow hit the side *(ḏaraba . . . jānib)* of the target." YAS·TALUVR YAS·TALM'Q yastalür yastalmāq. 0 yastal-

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487 [4] MS. *janādil*, read *janādil.*

488 [1] Second U (brown) altered from A (black).

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:: QA'ΓUVN YAN·JILDIY qāγūn yančildi/yänčildi "The melon (or anything similar) was crushed *(inḍaγaṭa, inxabaṭa)*." YAN·JLVR YAN·JILM'K-Q yančilūr yančilmāq / yänčilūr yänčilmāk. 0 yančil-/ yänčil-

:: BIYR N'NK BIYRKA' YAB·RUL·DIY bīr nāṇ bīrkā yapruldi "One thing stuck *(iltabada)* to another." :: TUVN YAB·RUL·DY tōn yapruldi "The inner part of the garment stuck together until it wore out *(iltabada 'aqr aṯ-ṯawb ḥattā ǰarana)*." YAB·RULVR YAB·RULM'Q yaprulūr yaprulmāq. yaprul-

:: SUNKUQ [sic] BURUN·Q' YAT·RUL·DY soŋuγ burunqa yetrüldi "The last was joined up *(ulḥiqa)* to the first." YAT·RULUVR YAT·RULM'K yetrülūr yetrülmāk. yetrül-

:: 'UVN YUΓ·RULDIY ūn yoγruldi "The dough was kneaded *('ujina)*." YUΓRULUVR YUΓRUL·M'Q yoγrulūr yoγrulmāq. 0 yoγrul-

:: 'AR· TUMLUΓ·QA' YIΓ·RIL·DIY är tumluγqa yiγrildi "The man drew his arms together *(ikla'azza)* from the cold." :: TUVN yiγril-

[III. 75/107] 489

YIΓ·RIL·DIY tōn yiγrildi "The garment shrunk *(taqallaṣa)* from being washed." YIΓRILUVR·YIΓRIL·M'Q yiγrilūr yiγrilmāq. yiγril-

Another type

L

:: SUVF YAY·QAL·DIY sūw yayqaldi "The water was disturbed *(iḍṭaraba)*." Also for any liquid which is disturbed. And a man who is strongly inclined *(mayyāl)* towards a thing is likened to it, thus: 'AR· KUNK·LIY YAYIL·DIY YAY·QAL·DY är könli yayildi yayqaldi ["The man's heart swayed"]—YAY·QAL·DY yayqaldi is a weak variant of this. YAY·QALVR YAY·QALM'Q yayqalūr yayqalmāq. yayqal-

D

N

:: 'UΓLA'N YALBINDY oγlān yelpindi "The boy was seized by a demonic stroke *(sa'fa)*." :: 'UL 'UVZINKA' YIYL· YALBIN·DIY ol özinä yēl yelpindi "He fanned *(tarwīḥ)* himself." YALBNUVR YLBNM'K yelpinūr yelpinmāk. yelpin-

:: 'L TVNIN YIΛR·TINDY ol tōnin yirtindi "He pretended to tear *(yumazziqu)* his garment (or other)." YIRTINVR YRTINM'Q yirtinūr yirtinmāq. yirtin-

:: 'UQA' YILIM YAB·JUN·DIY oqqa yelim yapčundi "The glue stuck *(iltaṣaqa)* to the feather [i.e., of the arrow]." Also for anything that sticks *(iltaṣaqa, ta'allaqa)* to a thing. YAB·JNVR YABJNM'Q yapčunūr yapčunmāq. There is a variant form with *šīn*: YAB·ŠUN·DY yapšundi, and one with *fā'*: YAW·JUN·DIY[1] yawčundi. yapčun- yapšun- yawčun-

489 [1]W changed from F.

:: 'NIK YIYNIY TUK·RN·DIY anig yēni yigrändi "His flesh crawled *(iqša'arra)*." :: :: 'AR· 'AT·NY YKRNDY är ätni yigrändi "The man considered the meat to be raw *(niyy)* and loathed to eat it." YIK·RANUVR YIK·RAN·MA'K yigränūr yigränmāk. 0 yigrän-

:: 'AR· QAFTA'N YAX·SINDIY är qaftān yaxsindi "The man threw *(alqā)* the cloak over his shoulders but did not fasten the middle or put his arms in it." Also for a tunic, or other. YAXSINVR YAXSINM'Q yaxsinūr yaxsinmāq. yaxsin-

:: 'AR· YYRK YAR·SINDY är yērig yersindi "The man settled in a place and became accustomed to it *(tawaṭṭana . . . wa-'tāda)*." YAR·SINVR YAR·SINM'K yersinūr yersinmāk. 0 yersin-

:: 'AR· 'AŠ YAM·SIN·DIY är aš yemsindi "The man pretended to eat *(ya'kulu)* the food but did not really eat it." YAM·SINUVR YAM·SINM'K yemsinūr yemsinmāk. 0 yemsin-

:: 'AR· JAN'Q YALΓAN·DIY är čanāq yalγandi "The man applied himself to licking *(laḥs)* the bowl (or other)." YALΓANUVR YALΓANM'Q yalγanūr yalγanmāq. 0 yalγan-

:: 'AR· 'AΓZIN YAL·WAN·DIY är aγzin yalwandi "The man stuck out his tongue and licked his lips *(adla'a . . . lisānahu wa-talammaẓa*[2] *fāhu)*." YALWNVR YALWNM'Q yalwanūr yalwanmāq. 0 yalwan-

:: YUL·QUN·DIY NA'NK yulqindi nāṇ "The thing was scraped *(insaḥaja)*." YUL·QUNUVR YULQNM'Q yulqinūr yulqinmāq. 0 yulqin-

:: 'URUQ YΓIA'J·Q' YURKAN·DIY uruq yiγāčqa yörgändi yörgän-

[III. 77/110] 490

"The rope was wound *(iltawā)* on a tree (or other)." :: 'AR· YUΓURQA'N·Q. YURKAN·DIY är yoγurqānqa yörgändi "The man wrapped himself *(iltaḥafa)* in the blanket (or other)." YURKANVR YURKANM'K yörgänūr yörgänmāk.

:: 'AT· YID·LAN·DIY ät yidlandi "The meat (or other) stank *(tarawwaḥa)*." YID·LANUVR YID·LAN·M'Q yidlanūr yidlanmāq. 0 yidlan-

:: TKUVN YAZ·LIN·DIY tilgün yazlindi "The knot (or other) came loose *(inḥallat)*." YAZLNVR YAZ·LNM'Q yazlinūr yazlinmāq. 0 yazlin-

:: 'UL MANKA' YAZ·LIN·DIY ol maŋa yüzländi "He faced *(tawajjaha)* me." :: 'AR· YUZ·LAN·DIY är yüzländi "The man enjoyed respect *(wajuha)*[1] among the people." Or else he sought their respect *(ṭalaba minhum al-ǰāh)*. YUZ·LANUVR YUZLNM'K-Q yüzlänūr yüzlänmāk. yüzlän-

:: YAΓ·LANDIY NA'NK yaγlandi nāṇ "The thing was oiled *(iddahana)*." YAΓLANUVR YAΓLANM'Q yaγlanūr yaγlanmāq. 0 yaγlan-

490 [2]MS. *talammaṭa*.
[1]Altered to *wujiha* by later hand (brown ink).

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:: YUW·LUN·DY NA'NK yuwlundi nāṇ "The thing rolled *(tadaḥraja)*." YUW·LUNUVR YUWLNM'Q yuwlunūr yuwlunmāq. 0 yuwlun-

:: 'AR· TA'M·QA' YARMAN·DIY är tāmqa yarmandi "The man scaled *(tasallaqa)* the wall (or other)." YAR·MANUVR· YARMANM'Q yarmanūr yarmanmāq. yarman-

Rule. When any biliteral verb which is transitive has *lām* suffixed to it, it becomes intransitive or passive, as was shown above. 0 G

When *nūn* is suffixed to a transitive verb it becomes intransitive. This agrees with Arabic, since in Arabic you say *fataḥa l-bāba* ("He opened the door"), which is transitive; then *infataḥa l-bābu* ("The door opened"), which is intransitive. When *nūn* is added the verb changes from transitive to intransitive. Again, you say *kasara*[2] *r-rajulu š-šay'a* ("The man broke the thing"); then *inkasara* ("It broke"), which is intransitive.

In this language you say: 'AR· TKUVN YAZ·DIY är tügün yazdi meaning "The man untied *(ḥalla)* the knot"; then you add *nūn* and say: TKUVN YAZLIN·DIY [sic] tügün yazindi meaning "The knot came loose *(inḥallat)*." The verb becomes intransitive with the addition of *nūn*. 0

With *lām*, you say: TUKUVN YAZIL·DIY tügün yazildi meaning "the knot was untied *(ḥullat)*"[3]; this also means "It came loose *(inḥallat)*"; then *nūn* may be combined with *lām*, thus: YAZ·LIN·DIY yazlindi meaning "The knot came untied by itself *(inḥallat bi-ṭab'ihi)*." Similarly,

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one says: 'AR· TUBIQ YUWDIY är topiq yuwdi "The man rolled *(daḥraja)* the ball"; then: TUBIQ YUWUL·DIY topiq yuwuldi "The ball was rolled *(duḥrijat)*."[1] Then *nūn* may be added to it, thus: YUW·LUN·DIY yuwlundi meaning "It rolled by itself *(tadaḥraja bi-ṭab'ihi)*." Before the *nūn* was added to the *lām* the verb was intransitive in two respects. One is that the action was performed by an unknown or absent agent; in this case the verb acts intransitively, and when *nūn* is combined with it, the verb becomes intransitive without anything else performing the action upon it [i.e. middle]. As in the above example: YUW·DIY yuwdi means "He rolled *(daḥraja)*"—a biliteral transitive verb; when *lām* is added, thus: YUWUL·DIY yuwuldi it means "It was rolled by the agency of something else *(duḥrija bi-fi'l ɣayrihi)*" [i.e. passive]; or else "It rolled by itself *(tadaḥraja bi-nafsihi)*" [i.e. middle]. The verb becomes triliteral and intransitive in two respects. And when *nūn* and *lām* are combined, thus: YUW·LUN·DIY yuwlundi it means "It rolled by itself *(tadaḥraja bi-nafsihi)*." The verb becomes quadriliteral and intransitive, progressing from biliteral to triliteral, and from triliteral to quadriliteral.

Most of the rules were given in the Book of Sound Words [279ff.]. All of these verbs are used in the imperative, the negative, and so on, according to the principles that have been given. 0

End of the Quadriliteral Chapters 0

490 [2]MS. *kasru*.
[3]MS. *ḥallat*.
491 [1]MS. *daḥrajat*.

Chapters of Quinquiliterals 0

Chapter: *fa'al'aldī*

J

:: YIYR· YIΓAJ·LAN·DIY yēr yiɣačlandi "The land had many trees (*ašjarat* [defined])." YIΓAJLANVR YΓAJLANM'Q yiɣačlanūr yiɣačlanmāq. yiɣačlan-

R

:: TAWY YAΓIR·LAN·DIY tewe yaɣirlandi "The camel (or other) had many saddle galls *(kaṭurat adbār)*." YAΓIR·LANVR YAΓIR·LANM'Q yaɣirlanūr yaɣirlanmāq. Or else it itched from a gall *(iḥtakka min ad-dabar)*. 0 yaɣirlan-

:: SUV YUMR·LAN·DIY sü yumurlandi "The troops (or other) mustered *(ijtama'a)*." Oɣuz dialect. 0 yumurlan- D

:: 'AT· YULAR·LAN·DIY at yularlandi "The horse was bridled *('uddira)*." YULARLNVR YULARLANM'Q yularlanūr yularlanmāq. yularlan-

Z

:: 'UL 'ATIΓ YAWUZLAN·DIY ol atiɣ yawuzlandi "He considered the horse (or other) bad *(radī)*." YAWUZLANUIVR YAWUZLANM'Q yawuzlanūr yawuzlanmāq. yawuzlan-

Š

:: 'AR· YAWAŠ·LAN·DIY är yawašlandi yawašlan-

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"The man showed clemency *(ḥilm)*." YAWŠLANVR YAWAŠLANM'Q yawašlanūr yawašlanmāq.

:: YΓA'J YAMIŠ·LANDIY yiɣāč yemišländi "The tree bore fruit *(aṯmarat)*." YAMIŠLANVR YAMIŠLANM'K yemišlänür yemišlänmāk. yemišlän-

Γ

:: TAQUQ YALIΓ·LAN·DY taquq yaliɣlandi "The cock's comb *('urf)* grew." Also for a horse's mane *('urf)*. YALIΓLNVR YALIΓLNM'Q yaliɣlanūr yaliɣlanmāq. yaliɣlan-

Q

:: 'AR· YARIQ·LAN·DIY är yariqlandi "The man put on a coat of mail *(tadarra'a)*."[1] Or else he put on a suit of armor *(tajawšaṇa)*. YARIQ·LANUVR YARIQLNM'Q yariqlanūr yariqlanmāq. 0 yariqlan-

492 [1]MS. *taḏarra'a*.

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:: 'AR· YIYRIK YIRAQLAN·DIY är yērig yiraqlandi "The man considered the place to be far away *(ba'īd)*." YIARIQ·LANVR YAIRAQ·LNM'Q yiraqlanūr yiraqlanmāq. yiraqlan-

:: YIYR· YULAQ·LAN·DY yēr yulaqlandi "There were many springs *(yanābī')* in the ground." YULAQ·LANUVR YULAQLNM'Q yulaqlanūr yulaqlanmāq. yulaqlan-

K

:: 'AR· YURAK·LAN·DIY är yüräkländi "The man (or other) was brave *(tašajja'a)*." YURAK·LANUVR YURAK·LANM'K yüräklänür yüräklänmäk. yüräklän-

M

:: YARIM·LAN·DIY NA'NK yarimlandi nāŋ "The thing was shared by halves *(intaṣafa)*." YARIM·LANVR YARIM·LANM'Q yarimlanūr yarimlanmāq. 0 yarimlan-

:: 'AR· YIŠIM·LAN·DIY är yišimlandi/yišimländi "The man wore leggings *(rānān, farāhījān)*." YIŠIMLANVR YIŠIMLNM'K·Q· yišimlanūr yišimlanmāq / yišimlänür yišimlänmäk. yišimlän-

:: 'UQ· YALIM·LAN·DIY oq yelimländi "The glue stuck *(iltaṣaqa l-γirā')* to the arrow." Or else it was made to stick *(ulṣiqa)*[2] to it. YALIM·LANVR YLIM·LANM'K yelimlänür yelimlänmäk. yelimlän-

Sextiliterals

R

:: 'AR· YAL·ΓANDURDIY är yalγandurdi "The man accused [someone] of lying *(kaḏḏaba)*." YALΓANDURUR YALΓAN·DURMA'Q yalγandurur yalγandurmāq. yalγandur-

Z

:: YIΓA'J· YIL·DIZ·LAN·DIY yiγāč yildizlandi "The tree took root *(a'raqat)*." Also of a man when he settles in a place and established himself *(tawaṭṭana, hayya'a asbāb)*. :: 'AR· YIL·DIZ·LAN·DIY är yildizlandi "The man took root *(a'raqa)*"—as though he put down roots in a place, or became deep-rooted *('arīq)* in lineage. YILDIUZLANUVR· YLDIZLNM'Q yildizlanūr yildizlanmāq. yildizlan-

Q

:: 'AR· YUD·RUQ·LAN·DY[3] är yudruqlandi "The man grasped something in his fist *(qabaḍa . . . 'alā jum' kaffihi)*." YUD·RUQ·LANUVR[3] YUDRQLNM'Q yudruqlanūr yudruqlanmāq. yudruqlan-

492 [2] MS. *alṣaqa*.
[3] First *sukūn* (·) (brown) altered from U (black).

:: 'AR· YAR·MAQLAN·DIY är yarmaqlandi "The man acquired a dirham *(dirham)*." YARMAQLAN·MAQ·LANUVR YAR·MAQLAN·MA'Q yarmaqlanūr yarmaqlanmāq. 0 yarmaqlan-

:: 'UL MANK' YUMŠAQ·LAN·DIY ol maŋa yumšaqlandi "(The man) was compliant, flattering and deferential *(talāyana, tamallaqa, xaḍa'a)* [to me]." YUM·ŠAQ·LANUVR yumšaqlan-

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YUMŠAQLANM'Q yumšaqlanūr yumšaqlanmāq.

:: YUM·ΓAQ·LAN·DIY NA'NK yumγaqlandi nāŋ "The thing was circular or rounded *(tadawwara, tadaḥraja)*." YUMΓAQLANVR YUMΓAQLANM'Q yumγaqlanūr yumγaqlanmāq. yumγaqlan-

N

:: 'AR· 'AŠIΓ YAW·ΓAN·LAN·DY är ašīγ yawγanlandi "The man considered the food meatless *(bi-γayr laḥm)* and felt hungry after eating it." YAW·ΓANLANVR YAW·ΓAN·LAN·MA'Q· yawγanlanūr yawγanlanmāq. 0 yawγanlan-

:: YIYR· YIL·ΓUN·LAN·DY yēr yilγunlandi "The land produced tamarisks *(ṭarfā')*." YIL·ΓUNLANUVR[1] YIL·ΓUNLANM'Q[1] yilγunlanūr yilγunlanmāq. yilγunlan-

End of the Book of Initial-Weak Words

Praise be to God

493 [1] First U (black) crossed out by later hand (brown).

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In the Name of God the Merciful the Compassionate

Book of Medial Weak Words *(ḏawāt aṯ-ṯalāṯa)*

Chapter of Biliteral Nouns

T

TA'H TA'H tāh tāh A particle, used to call the falcon *(bāzī)* after sending it loose. The *hā'* is in pause. tāh

J

JUVH JUVH čōh čōh A particle, used to incite or to restrain *(yusāqu, yuzjaru)* horses. čōh

K

KA'H KA'H kāh kāh A particle, used to call dogs. kāh

M

MA'H māh A particle meaning "here *(hunāka)*" or "take it *(xuḏ)*," said when handing something over. māh

Initial Weak

YA'H yāh A particle meaning "yes *(na'am)*." This is used as a reply to someone who says: 'AT· TUT· at tut meaning "Take the horse," and the one who replies says: YA'H· yāh meaning "Yes." yāh

The *līn* letters drop from these words in rapid speech. :: T: TAH· TAH· tah tah, J: JUH· JUH· čoh čoh, K: KAH· KAH· kāh kāh, M: MAH· mah, [Y:] YAH· yah. For this reason we included them in the chapter of defective words *(bāb al-manqūṣ)*, since the *līn* letter is absent *(yunqaṣu)* from them in speech, though not in writing. G

The *hā'* in these cases is the *hā'* of pause *(hā' istirāḥa)*, as in the verses: *fa-bi-hudāhumu qtadih* ([Q.6:90] "So follow their guidance"), and: *lam yatasannah* ([Q.2:259] "it has not spoiled"). The *hā'* is in pause in these cases.

A radical *(aṣlī) hā'* does not exist in genuine Turkic, except in the phrase: 'AR· 'H-LADY är ihladi meaning "The man hiccupped *(axaḍa r-rajula r-rabwu)*"—but this is onomatopoeic for the sound that arises from the breast [cf. 31 iq]; and the word for "owl *(būm)*": 'UVHIY ühi—even here, the genuine Turks

call it: 'UVKIY ügi with *kāf*. The *hā'* is found in the speech of Khotan and Kāncāk, since they are not Turkic, but are settlers *(nazīl)* in the lands of the Turks. 0 D

Chapter: *fa'l, fu'l, fi'l*, unvowelled middle radical, in its various vocalizations

B

TUVB· tüp The "root *(aṣl)*" of a tree. :: YIΓA'J· TUVBIY yiγāč tüpi "Tree root." 0 tüp

TUVB· tüp The "base *(uss)*" of a wall. :: TA'M TUVBIY tām tüpi "Base of a wall." Also, a man's "root or origin *(aṣl)*" is called: TUVB· tüp. Hence :: TUVB·LUK 'ARAN· tüplüg ärän "A man of good breed *(aṣīl)*."

"A ball *(kura)*" is called: TUVB· töp. This is shortened from: TUBIQ· topiq. 0 töp

JUVB· čöp The "dregs *(ṭufl)*" of anything, or "what is squeezed out *('aṣīr)*." :: 'UZUM· JUVBIY üzüm čöpi "The sediment *(ṭajīr)* of grapes." 0 YA'Γ JUVBIY yāγ čöpi "The sediment *('akr)* of oil." BUVR· JUVBY bör čöpi "The dregs *(durdī)* of wine." The same for other things. TUTM'J· JUVBIY tutmāč čöpi The word for any "piece *(qiṭ'a)* of noodle or macaroni dough." 0 čöp

:: 'L MANY KURUB· QUVB· QIL·DIY ol mäni körüp qöp qildi "He became cheerful *(hašša wa-rtāḥa)* when he saw me." 0 qöp

KUVB· küp "Vat *(dann)*." küp

KIYB· kēp "Mould *(qālib)*" of anything. :: KARBJ KIYBY kärpič kēpi "Brick mould." kēp

KIYB·I kēp "Like *(miṯl, šibh)*." Oγuz dialect. Thus :: BUV 'R· 'NIK KIYBY bu är anig kēpi "This man is like him." D

T

BUVT· büt "Thigh *(faxid)*." 0 büt

BUVT· büt (?) The name for "a large and valuable turquoise which is attached to the forelocks of the sons or daughters of nobles." Thus :: QIZ· BUVT· 'URIYDIY [sic] qiz büt urdi "The girl put one on." 0 büt ?

BUVT büt (?) The name for "a provision *(mīra)* which is given to the transmitter of a gift from a noble." For example, if one man gives another a horse, then he gives a dinar or a sheep to the groom of the horse, and this sheep is called: BUVT büt. 0

TIYT· tït "Pine tree *(šajar aṣ-ṣanawbar)*." 0 It grows in the mountains. 0 tït

J(X)IYT· čït Name of a Ṣīnī brocade embroidered with figure work. 0 čït

SUVT· süt "Milk *(laban)*." 0 süt

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ŠUVT· šūt "Root *(nijār)*." Khotan dialect. šūt D

J

TUVJ· tūč "Yellow copper or bronze *(šabah aṣfar)*." 0 tūč

KUVJ· kūč "Strength *(quwwa)*." KUVJ· kūč "Violence or injustice *(ẓulm)*." Proverb [= 273 čiq-]: KUVJ· 'IYL·DIN KIRSA' TURUV TUNK·LUK·TIN JIQA'R· kūč ēldin kirsä törü tünlüktin čiqār 0 "When violence comes in by the courtyard, custom (meaning justice) goes out by the window." From this comes the word for "wrongdoer *(ẓālim)*": KUJAM·JIY küčämči. And "a strong man *(qawī)*" is called: KUVJ·LUK kūčlüg. 0 kūč P

KUVJ· kūč "Sesame *(simsim)*." Hence "sesame oil *(duhn al-ḥall)*" is called: KUVJ· YA'TIY kūč yaγi. Čigil dialect. 0 The berry of the castor oil plant *(ḥaml al-xarwa')* is called: 'INKA'K KUVJIY ingāk kūči meaning "cow sesame *(simsim al-baqar)*," because of its large size. 0 D

KIYJ kēč "Tardiness *(buṭ')*." Thus :: KIYJ· KAL·DIY kēč käldi "He came late *(abṭa'a fī l-ḥuḍūr)*." kēč

Ḍ

BUVḌ· bōḍ "A man's height *(qadd, qāma)*." Hence :: 'UZUVN· BUVḌLUΓ KIŠY uzūn bōḍluγ kiši "A tall *(ṭawīl al-qadd)* person." 0 bōḍ

BUVḌ·[1] tōḍ "Bustard *(ḥubārā)*." BUVḌ·[1] MUNJUQ tōḍ monču̧q The name for "beads, made of compound perfume and musk, and worn by slave girls." tōḍ

R

BUVR· bōr "Wine *(xamr)*." Proverb: BUVR BULM'ḌIB· SIR·KA' BUL·M' bōr bolmāḍip sirkä bolma 0 "Do not become vinegar before you have become wine." This is coined about a young boy who acts like an old man. bōr P

BIYR· bīr The number "one *(wāḥid)*." Thus :: BIYR· YAR·MA'Q bīr yarmāq "One dirham." 0 bīr

TUVR· tōr—with *išmām*—"The foremost part of the house *(muqaddam al-bayt)*." :: TUVR·KA'KAJ· tōrkä käč "Proceed to the foremost part of the house." 0 tōr

TUVR· tōr—with *išbā'*—"Snare or net *(faxx, ṣabaka)*," used to hunt birds or fish. 0 tōr

JUVR· 'UAR'ΓUT· čōr uraγut "A woman with a tight vagina *(ratqā')*." The Oγuz call "dense vegetation *(nabt multaff)*": JUVR· 'UT· čōr ot. This is the root-meaning of the former. 0 čōr D

495 [1] Sic; dot of B by later hand (brown ink).

:: 'AR· SUVR· SUVR MUVN 'UBTY är sōr sōr mūn öpti "The man sipped the soup slurping *(bi-sīb)*." It is onomatopoeic for the sound of his lips. 0 sōr

QUVR· qōr "Loss *(xusrān)*." Thus :: 'AR· QUVR· QILDY är qōr qildi "The man incurred a loss *(xasira)*." 0 qōr

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QUVR· qōr "The ferment of curdled milk *(xamīr ar-rā'ib)*." It is the remainder of curdled milk or of fermented koumiss which is left in the bottom of the container; then fresh milk is poured over it so that the curdled milk will solidify, or the koumiss will ferment.

QUVR·I qūr "Dry *(yābis)*." Oγuz dialect. It is shortened from: QURUΓ· quruγ. Proverb: QULA'N QUDUΓ·QA' TUŠSA' QUVR BAQA' 'AY·ΓIR· BULUVR qulān quduγqa tüšsä qūr baqa ayγir bolūr 0 "When the wild ass falls in the well, the frog (which is native to it [? *aḍ-ḍifda' al-barrī 'alayhi*]) becomes a stallion." This is like the Arabic saying: *inna l-buγāṭ bi-arḍinā tastansiru* ("The kite in our land becomes a vulture"). qūr D P

Z

BUVZ· 'AT· bōz at "A gray *(ashab laysa bi-l-afṣaḥ)* horse." This word is used for any animal between white and sorrel. :: BUVZ· QUVY· bōz qōy "A chestnut *(aṣhab)* sheep." 0 bōz

BUVZ· bōz "Cotton cloth *(kirbās)*." With *išmām*. bōz

BUVZ būz "Ice *(jamd)*." With *išbā'*. Proverb: BUVZDAN SUVF TAM'R būzdan sūw tamār 0 "(Only) water drips from ice." This is coined about one who resembles his father in character. būz P

BIYZ· bēz "A tumor *(γudda)* that appears between the skin and the flesh." 0 bēz

TUVZ· tōz—with *išbā'*—"Dust *(γubār)*." tōz

TUVZ tōz "The birch-bark strap *(jalīza)*[1] which is wrapped around bows." 0

:: 'YL TUVZ· NATAK ēl tōz nätäg "How are the state *(wilāya)* and the subjects *(ra'iyya)*?" 0 tōz

TUVZ· tōz "Root *(aṣl)*." :: 'NIK TUVBIY TUVZIY KM anig tūpi tōzi kım "What is his root? to whom does he trace his origin? *(man aṣluhu wa-ilā man yantamī)*."

:: TUVZ YIYR· tūz yēr "A flat *(mustawiya)* place." 0 tūz

TUVZ tūz—with *išbā'*—"Salt *(milḥ)*." 0 tūz

496 [1] *jalīza* is not found in the Arabic dictionaries. See 502 sōl and 179 sögüt.

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TIYZ tīz "Knee *(rukba)*." 0 tīz

TAYIZ· tēz "Any high place *(makān murtafi')*." The Persians borrowed this word and called their castles *(qilā')*: *diz*. 0 TAYIZ tēz Name of a summer pasture belonging to Kāšγar. It is called: TARIΓ 'ART TAYIZ turiγ art tēz because of its height. 0 ?AT(Y)ZNK[2] TAYIZ (?) tēz Name of another summer pasture. 0 YYZ'WY TYZ (?) tēz Name of a summer pasture near Barsγān. 0 tēz N N N

JYŽ čīž—with *zāy* between the two points of articulation—"Iron nail *(mismār min ḥadīd)*." Also "the nail-head of a coat of mail *(qatīr ad-dir')*" is called: JIYŽ· čīž. 0 čīž

SUVZ· sōz "Speech or words *(kalām)*." 0 sōz

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SIYZ sīz A particle of address for the elder and the honored, in Čigil dialect, meaning "you *(anta)*." Its root-meaning is "you (plural) *(antum)*." A younger person is addressed: SAN·sān with *nūn*. The Oγuz turn the story around. 0 sīz D D

QUVZ TA'Γ qūz tāγ "The shaded side *(maqnuwa)* of mountains." qūz

S

:: KUVK· BUVS· BUL·DIY kōk būs boldi "The sky became covered with mist *(dajanat . . . min aḍ-ḍabāb)*, or the like." :: 'AR· KUVZY BUVS· BUL·DIY är kōzi būs boldi "The man's eyesight became clouded from stomach gas *(aẓlama . . . min buxār ma'ida)*." būs

:: 'ANY B(T)UVS[1] B(T)UVS·[1] 'UR·DIY ani tōs tōs urdi "He struck him rapidly *(sari'an)* on his clothes." tōs

Š

BUVŠ KIŠY bōš kiši "A free *(ḥurr)* man." 0 BUVŠ 'URA'ΓUT bōš urāγut "A divorced *(ṭāliq)* woman." 0 BUVŠ· 'ALIK bōš älig "A hand that is free *(fāriγa)* of work or of wealth." BUVŠ 'AT· bōš ät "Soft *(raxw)* meat." Also of soft ground. BUVŠ 'AT· bōš at "A horse let free *(muṭlaq)*." 0 :: BUVŠ 'AW bōš äw "An empty *(fāriγ)* house." Similarly, containers and instruments which are "free *(fāriγa)*" from work are said to be: BUVŠ· bōš. 0 bōš

BIYŠ bēš The number "five *(xamsa)*." 0 bēš

TUVŠ· tūš like or equal *(kufw)*." Thus :: 'NIK TUVŠIY anig tūši "His like or equal." 0 TUVS tūš "Facing *(qubāla)*" something. :: 'AWIM· TUVŠIY äwim tūši "Facing *(muqābala)* my house." tūš

496 [2]Two dots below T (indicating Y) by later hand (brown ink).
497 [1]Two dots over B (indicating T) by later hand.

TUVŠ· tōš "The sternum or breast bone *(al-qaṣṣa*[2] *wahya ra's aṣ-ṣadr)*." With *šamma*. tōš

TUVŠ· tūš—with *išbā'*—"Belt buckle *(ibzīm al-mintaqa)* made of gold or silver and attached to the ends of straps." 0 tūš

TUVŠ· 'UVDIY tūš ōdi "Siesta time *(aḍ-ḍahwa wahwa waqt al-qā'ila)*." 0 TUVŠ tūš "Dream *(ḥulm)*." Thus :: TUVŠ KURMIŠ 'UΓLA'N tūš körmiš oγlān "A boy who has attained puberty (has had a wet dream) *(muḥtalim)*." 0 TUVŠ· tūš "Dream vision *(ru'ya)*." Thus :: TUVŠ YUVR·DIY tūš yörđi "He interpreted the dream vision." 0 tūš

TIYŠ tīš "Tooth *(sinn)*," human or other. TIYŠ· tīš "ploughshare *(sikka al-ḥirāṭa)*." 0 tīš

TIYŠ 'T tīš at "A horse whose blaze is spread over his eyes *(sālat γurratuhu ilā qubāla 'aynayhi)*." This is between the horse called [in Arabic] *mubarqi'* and the one called *'uṣfūr*. 0

SIYŠ sīš "An instrument for arranging tutmāč (*minẓām* TUTMA'J)." 0 sīš

SIYŠ sīš "A swelling or tumor *(waram)*."

SAYŠI sēš—with *imāla*—"Surety for a debt *(ḍamān)*." Thus :: MAN 'ANKAR SAYŠ BIYR·DIM män anar sēš bērdim "I sēš

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gave a surety for his debt *(addaytu ḍamānahu)*." 0

QUVŠ 'AT· qōš at A name for "the reserve horse of the king *(janāba al-malik)*." 0 QUVŠ qōš "A pair *(zawj)*" of anything. Hence "shears *(miqrāḍ)*" are called: QUVŠ· BIJA'K qōš bičāk meaning "paired knives *(zawjay sikkīn)*." Arγu dialect. Proverb: QUR·Q·MIŠ KIŠYKA' QUVY· BAŠIY QUVŠ· KURNUVR qorqmiš kišīkä qōy baši qōš körnür 0 "One who is frightened by something sees every sheep's head double (because of his fear)." This is coined about someone who is frightened by something and jumps every time he imagines it. 0 qōš D P

KIYŠ kīš "Sable *(sammūr)*." Its tail is called: KIYŠ QUDRUQY kīš quđruqi. kīš

KIYŠ kēš "Quiver *(kināna)*." With *imāla*. This word is unknown to the Oγuz and to their Qifčāq brothers. 0 kēš D

LIYŠ lēš "Mucus *(lu'āb)*." Čigil dialect. LIYŠ lēš is also "phlegm *(balγam)*." :: LIYŠ 'AQ·TIY lēš aqti "The mucus or phelgm flowed." lēš D

MUVŠ müš "She-cat *(hirra)*." Čigil dialect. The Oγuz call it: JATUK· čätük. müš D

Γ

497 [2]Corrected from *qiṣṣa* by later hand.

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BUVΓ bōγ "Package or bundle *('ayba, rizma)*" of merchandise. 0 bōγ

TŲVΓ tōγ "The dust *(habā')* that is raised by horses' hooves." 0 tōγ

TŲVΓ· tūγ "The drum *(kūs, ṭabl)* that is beaten in the presence of the king." Thus :: XA'N· TUVΓ 'UR·DIY xān tūγ urdi "The king beat the watch *(nawba)*." 0 tūγ

TŲVΓ· tūγ "Standard *('alam)*." Hence :: TUQŲVZ TŲVΓ·LUΓ XA'N· toqūz tūγluγ xān "A king or Khāqān with nine standards." They do not go beyond nine standards, however great may be his dominion *(wilāya)* or rank *(manzila)*. They draw a good omen from nine. These nine standards of the king are made from brocade or silk of an orange color. They draw a good omen from this [color also; see 53 āl]. 0

TUVΓ· tūγ "A dam *(sikr)* of water." :: SUW·QA' TUVΓ· 'UR· tuwqa tūγ ur "Build a dam for the water." 0 TUVΓ tūγ "The cover or stopper *(sidād)*" of anything. Thus :: TUNK·LK TŲVΓIY tünlük tūγi "Cover of the smokehole," or other. 0

TIYΓ 'AT· tīγ at "A horse between sorrel and bay *(bayn al-ašqar wa-l-kumayt)*." tīγ

:: JA'Γ JUVΓ QUB·TIY čāγ čōγ qopti "There arose a clamor and an uproar *(γalaba, jalab)*." They also say: JUΓIY QUB·DIY čoγi qopdi meaning "There arose an uproar." 0 čōγ

JUVΓ čūγ—with *šamma*—"A package *('ayba)*." čūγ

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JUVΓ čōγ "The scorching or blaze *(ṣaqr, luhāb)*"[1] of the sun. Thus :: KUVN JUVΓIY kün čōγi "The blaze[1] of the sun." 0 JUVΓ čōγ "The blaze *(lahab)* of a fire after the wood has become red hot *(jamr)*." 0 čōγ

JYΓ čīγ "A curtain *(qirām)*, used as a screen *(satra)*, and made for tent dwellers from the santonin plant *(qayṣūm)*." This is a plant that is thinner and more fragile than reed [506 yēz]. 0 čīγ

JIYΓ čīγ The word for "a Turkic cubit measure *(ḏirā' turkī)*" which is two-thirds of a [common] cubit. It is used among the nomads for measuring cloth.

SIYΓ -sīγ A particle of comparison, suffixed to nouns; the object named is compared to the suffixed noun. Example: QULSIΓ 'AR· qulsiγ är "A man whose character resembles *(yušbihu xuluq)* that of a slave [slavish]." 0 :: BUV QARY 'UL 'UΓLA'N·SIΓ bu qari ol oγlānsiγ "This is an old man whose character is like that of a boy [boyish]." The *γayn* becomes *kāf* with *rikka* or *imāla* of the stem. Thus :: BUV 'AR· 'UL BAK·SIK bu är ol begsig "This is a man whose character resembles that of emirs." :: BUV 'UΓUL 'UL 'AR·SIK bu oγul ol ärsig "This is a young boy who is like a man in character [manly]." 0 -sīγ G

499 [1]MS. *lu'āb*.

QUVΓ· qōγ "A speck *(qaḏā)*" in the eye or in food. 0 qōγ

:: QA'Z QA'Γ QUVΓ 'ĀTIY qāz qāγ qōγ etti "The goose cried out with such a sound." 0

QIYΓ qīγ "Dung *(zibl)* that is used to manure land." qīγ

F

TVF· [sic] tūf (?) Name of a belt *(minṭaqa)* that is hand woven from threads of wool *(ṣūf)*. tūf ?

SUVW· sūw "Water *(mā')*." Proverb: SUVW BIYRMA'S : KA' SUVT· BIYR· sūw bērmāskä sūt bēr 0 "Whoever does not give you water, give him milk." This means, Do good to one who does you harm, for your doing good will make him your slave. sūw P

They say of a garment that has become wrinkled and torn in the stitch *(inzawā wa-nxaraqa*[2] *fī l-xiyāṭa)*: TUVN QA'W QUVW BUL·DIY tōn qāw qōw boldi. qōw

Q

BUVQ· bōq "The green color *(xuḍra)* that forms on bread when it turns moldy from age or moisture." Also on other things. 0 BUVQ bōq "Excrement *(γā'iṭ)*." Oγuz dialect. bōq D

:: QA'ΓUVN BUVQ· YIYR·K' TUŠDIY qāγūn bōq yērkä tüšdi "The melon fell

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to the ground with this sound." Similarly, when anything hollow falls on the ground and splits open, they say: BUVQ· 'AΓIY bōq etti. This is onomatopoeic for the sound it makes. 0

JUVQ 'AR· čōq är "A vile *(nadl)* man." Oγuz dialect. čōq D

One says to a man to threaten him:[1] JIYQ· 'AT· KŲRA'YIN·[2] čīq et körāyin "Cry out in a low voice *(ṣiḥ bi-ṣawt xafī)* that I may see (your fortitude therein)." It is said to one who shows weakness in opposing an antagonist. 0 čiq

SUVQ 'AR· sūq är "A greedy *(ṭamī', jaši')* man." 0 SUVQ 'AR·NKA'K· sūq ärnāk "The index *(muhallila)* finger." The literal meaning is "greedy *(ḥarīṣ)* finger" since it is the first to reach out for food. 0 sūq

SIYQI sīq "Few *(qalīl)*." Oγuz dialect. Thus :: 'L'RDA' QUVY· SIYQ· 'UL olārda qōy sīq ol "They have few sheep." 0 sīq D

499 [2]MS. *wa-nḥaraqa*.

500 [1]*yuqālu li-r-rajul iḏā xawwafa*, perhaps to be read *xuwwifa* and translated, "One says to a man when he is frightened . . . ." Cf. 80 abāči.

[2]First I (black) crossed out by later hand (brown).

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QA'Z QA'QŪVQ 'AT̄IY qāz qāqqōq etti "The goose cried out in this way." 0 qāqqōq

"Dried fruit *(falīq)*" is called: QA'QUVQ qāqqōq, as a pleonasm.

K

BUVK bŏk Name for the falling of the knuckle on its back *(waq' al-ka'b . . . li-ẓahr)* in the game [of knuckles]. Thus :: JIK BUVK· čik bŏk. 0 bŏk

BVK[3] bŏg "A poisonous spider *(ṭaṭṭāt)*." One of the two variants [cf. 505 bŏy]. 0 bŏg D

KUVK[4] kŭg—with the thin *kāf*—"Prosody *('arūḍ aš-ši'r)*." 0 :: BUV YIYR· N' KUVK 'UZ' 'UL bu yĭr nä kŭg üzä ol "What meter *('arūḍ)* is this ghazal in?" 0 KUVK kŭg "A tune *(laḥn)*" in singing. Hence :: 'AR· KUVK·LAN·DIY är kŭgländi "The man sang to a tune of his *(γannā . . . bi-laḥn lahu)*." 0 KUVK kŭg The word for a "joke *(uḍḥūka)*" that is current among the people of a city in a given year and that tongues wag about. Thus :: BUV YIL BV KUVK KAL·DIY bu yil bu kŭg kăldi "This joke came in this year." kŭg

K

KUVK YIL̲QIY kŭg yilqi "Any animal that is driven to pasture *(masrūḥa)*." Verse: V

KUVK·LAR QAMΓ TUZ̲IU̲L·DY[2]	kŭglär qamuγ tüzüldi
AWRIQ· 'IDIŠ TIZIL̲DY	iwriq idiš tizildi
SANSIZ 'UZUM· 'UZAL·DIY	sansiz özüm özäldi
KAL·KIL 'AMUL· 'UYNALIM	kälgil amul oynalim

"The tunes are arranged, the beakers and cups are set in rows, my soul yearns for you; come let us dally undisturbed." 0

KUVK kŭg

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"Rut *(sifād)*" of rams or wild animals, in the rainy season. Thus :: QUVY· KUVKIY BOL·DIY qōy kŭgi boldi "The season [arrived] for sheep (or others) to be in heat *(waqt sifād)*." 0

KVK kŭg "Rust *(ṭab')*" that forms on the surface of mirrors. Thus :: KUVZ·NKUV-KA' KUVK· TUŠ·DIY kŏznŭkä kŭg tüšdi "Greenness *(xuḍra)* and rust formed on the mirror surface." 0 KUVK kŭg "A freckle *(kalafa)*" that appears on the faces of women, or others.

KUVK kŏk—with the hard *kāf*—"Sky *(samā')*." Proverb [= 309 suγur·; 634 sūḍ-]: KUVK̆A' SUDSA' YUVZK' TUŠUVR· kŏkkä suḍsa yüzkä tüšür "If you spit toward the sky it will fall in your face." This is coined about a person who does something ugly to another and kŏk P

500 [3]Written above line by a later hand (black).
[4]For words of this pattern see ED, 708f. It is hard to tell if the repetition of the heading K indicates anything. Some of the words following are perhaps to be read kŏg or kŏk (note *xuḍra* under 501 kŭg "rust" and kŏk "sky").

the action falls back on himself. 0 KUVK TUVN kŏk tŏn "A dark gray *(akhab)* garment." Also, any color like the sky. :: KAN·D KU̲VKI̲Y känd kŏki "The outskirts *(sawād)* of a city," referring to the greenness *(xuḍra)* of the trees. 0

KVKYUVQ kŏkyüq A name given as an honorific to village chiefs and chiefs of the Turkmān. N

L

BIYL bēl "Waist *(xāṣira)*." Thus :: 'ANY BI̲YLINDA' TUT· ani bēlinda tut "Hold him by the waist." :: 'UL 'ANKAR 'ANJA' 'AŠ BYR·DI̲Y BI̲YL QI̲U̲L·DI̲Y[1] ol anar anča aš bērdi bēl toldi "He gave him so much food that his flanks *(xawāṣir)* became full." Also, when someone gives another more food than he wishes, one says of him: BI̲YL QI̲L·DIY[1] bēl qildi. Čigil dialect. 0 bēl D

TUVL 'URA'ΓUT· tūl urāγut "Widow *(armala)*." Proverb: YAWLA'Q· TI̲VĪΓ· BI̲YKDĀ' KRUV YAL·NIKUVS· TUVL· YI̲YK· yawlāq tĭlliγ bēgdä kerü yalnūs tūl yēg 0 "A woman's being a [lone] widow is better than her having a husband with an evil tongue (who is always abusing her)." 0 tūl P

TUVL tŏl—with *imāla*—"The season of littering *(waqt an-nitāj)*." Oγuz dialect. And "the litter *(natāj)*" is also called: TUVL· tŏl. 0 tŏl D

TIYL· tĭl "Tongue *(lisān)*." Proverb [= 66 ärdäm, 169 til]: 'AR·DAM· BAŠI̲Y TI̲YL· ärdäm baši tĭl 0 "The head of the virtues is the tongue." This is like the saying: *al-mar' maxbuww taḥta lisānihi* ("A man is hidden beneath his tongue"). 0 TIYL· tĭl "Dialect *(luγa)*." Thus :: 'UY·Γ'UR TIYLI̲Y uyγur tĭli "The dialect of Uighur"; XITA'Y· TI̲LI̲Y xitāy tili "The dialect of Ṣīn." TIYL· tĭl "Speech or words *(kalām)*." Thus :: 'UL BAKKA' TI̲YL· TA̲KURDIY ol begkä tĭl tägürdi "He reviled the emir with abusive words *(aṣāba . . . bi-kalām fīhi sabb)*." 0 tĭl P

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TIYL· tĭl "Spy *(jāsūs)*." Thus :: YAΓI̲YDA̲N· TIYL TUT̄I̲Y yaγīdan tĭl tutti "He captured a spy *('ayn)* from the enemy."

JI̲YLŪ čĭl "A deformity *(qabḥ)*." Oγuz dialect. 0 JIYL čĭl "The trace of a blow *(aṯar ḍarb)* on the body." 0 čĭl D

SUWL· sŏl "Moisture *(ruṭūba)*" in trees or in meat. Hence :: SUVL· LUK 'AT· sŏllüg ät "Meat that is not well done and in which there is yet a trace of blood." Proverb [= 179 sögüt]: SUKUT SUVLI̲NKA̲' QADINK QA'SINK' sögüt sŏlinä qaḍin qāsina "Moistness is most proper for the willow, the bark-strap *(jalīza)* for the birch." [The willow for its sap, the birch for its bark.] sŏl P

SUVL· 'AI̲LK sŏl älig "The left *(yusrā)* hand." 0 sŏl

501 [1]The Q appears to be emended from T.

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SIYL· KIŠY sīl kiši "A person who is loath to eat food (*qatīn* [defined])." Hence :: SIYL 'AT· sīl at "A horse that eats little *(qalīl al-i'tilāf)*." sīl

QUVL· qōl "Arm *('aḍud)*." 0 QUVL· qōl Name of "that part of the mountain which runs down from the summit and up from the bottom of the valley." :: 'UVB·RIY QUVRIL_IY[1] ōri qōli "Spur *('aḍud)* of the valley." 0 QUVL qōl "Ridge *(ṣafība)* of a sword or knife." It is a groove *(ṭarīqa)* that stretches [along the blade] and is sometimes plated with gold. :: QILJ QUVL_IY qilič qōli "Ridge *('aḍud)* of the sword." qōl

KUVL· kōl "Pool *(ḥawḍ)*." 0 KVL· kōl "Pond *(ɣadīr)*." 0 'SIK KUVL· isig kōl Name of the lake *(buḥayra)* of Barsɣān. Its dimensions are thirty farsakhs by ten. 0 KURNK körüŋ Name of a lake in YYZ tēz (?)[2] in the mountains of Kāšɣar. Its circumference is thirty farsakhs. 0 SIDINK KUVL· sidiŋ kōl Name of a similar lake near: QUJNKA'R· BA'ŠIY qočŋār bāši. 0 YULDUZ KUVL· yulduz kōl Name of a lake at the frontier between Kuča and Kiŋüt[3] and Uighur. 0 'ĀA'Y· KUVL· āy kōl Name of a place near Uč. 0 TARINK KUVL tāriŋ kōl Name of another lake, on the frontier of: 'IKY 'UKUVZ ekki ögüz. Each of these lakes has a circumference of forty or thirty farsakhs. There are many of this sort in the lands of the Turks, but I have mentioned only those that are within the lands of Islam, and the larger of these *(ummahātihā)*. kōl N

KUVL· kōl "The sea itself *(al-baḥr nafsuhu)*."

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Hence "sea foam *(zabab al-baḥr)*" is called: KUVL· KUBUKIY kōl köpüki and not: TANKIZ KUBUKIY *täŋiz köpüki.

TIYM· tīm "A wineskin *(ziqq)* that is full of wine." TAIYM·JIY tīmči "Wine dealer *(xammār)*." Some people call a wine merchant *(tājir al-xamr)*: TIYM· tīm but the first [i.e. tīmči] is more correct, since *jīm yā'* [i.e. -či] is the marker for occupations. 0 tīm

SYM SM·R'Q sīm simrāq Name of a dish. The head is cooked, then cut up into small pieces; these are placed in an earthen jar with spices. Over the whole is then poured sour curdled milk, and it is left to mature. Then it is eaten. Čigil dialect. 0 sīm D

QUVM· qōm "Pack saddle *(qatab)* of a camel." One takes the camel blanket and stuffs it with straw, then props it up level with the hump so that one may place things on top. It is called: TAWY QUVMIY tewe qōmi. 0 qōm

QUVM· qōm "Wave *(mawj al-mā')*." Verse:
KULUM QUVMIY QUB·SA' QALY TA'MIΓ 'ITA'R
KUR·SA' 'ANY BILKA' KIŠY SUVZK' BUTA'R V

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502 [1]Originally 'UVRIY QUVRIY (sic), altered by later hand (brown ink) to 'UVB·RIY QUVLIY (B· added in first word; R crossed out and LI added in second word).

[2]*ism buḥayra byyz*—last word not overlined, interpreted here as the Arabic preposition *bi-* plus 496 tēz N.

[3]MS. KYKT.

kölüm qōmi qopsa qali tāmiɣ itār
körsä ani bilgä kiši sözkä bütār 0

"When my pool is stirred up *(māja)* it strikes against the wall (of my castle as if to sweep it from its place) and push it away. Should a wise man see it he would believe my words." 0

NUVM· nōm "Religion *(milla, šarī'a)*." Thus :: TANKRIY NUVMIY täŋri nōmi "The religion *(šarī'a, dīn)* of God." Also, all religions *(milal)* are called: NUVM· nōm. Dialect of the Ṣīns. nōm D

N

TUVN· tōn "Garment *(ṭawb)*." 0 tōn

TUVN tūn "Tranquility *(ṭumānīna)*." Thus :: KUNKUL· TUVN BUL·DIY köŋül tūn boldi "The heart became tranquil *(iṭma'anna)*." 0 tūn

TUVN 'UΓUL tūn oɣul "First born *(bikr al-mar'a)*." It is the first child a woman bears, be it male or female. The female is called: TUVN QIYZ· tūn qïz meaning "First *(awwal)* daughter." A woman's first husband is called: TUVN· BAK tūn beg.

TIYN· KIŠIY tīn kiši "A man who is resting *(mujimm)*, one not occupied with work *(lā yata'annā bi-šuɣl)*." The same for an animal that rests *(istarāḥa, ajamma)* for some days. 0 tīn

TIYN· tīn "Rein *('inān)*." 0

JIYN· SUVZ· čīn sōz "True *(ṣidq)* words." 0 JIYN· KIŠY čīn kiši "One who is trustworthy and honest *(amīn ṣādiq)*." 0 čīn

XUVN 'IYŠ· xūn īš "Something ungraceful *(lā rifq fīhi)*." Thus :: XUVN· XARA' 'IŠ·LAMA' xūn xara išlämä xūn

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"Do not act clumsily *(lā ta'mal 'amalan fīhi xurq)*." 0

"A man who is compliant and good-natured *(layyin al-jānib, salīm al-qalb)*" is called: SUVN· KIŠIY sūn (?) kiši. 0 sūn ?

SUVN· 'ALTUVN· sūn altun "A draft *(suftaja)* on gold." It may be from a finger to a cubit in length. 0

SIYN sīn "Stature, height *(qadd, qāma)*." :: BUVDLUΓ SIYNLIΓ KIŠY bōdluɣ sīnliɣ kiši "A tall *(ṭawīl al-qāma)* man." Hence "the grave *(qabr)*" is called: SIYN· sīn since it [is made] according to one's height. 0 SIYN sīn "Grave." QA'TUVN SIYNIY qātūn sīni A city between Taŋut and Ṣīn. 0 sīn

SIYN sēn "You *(anta)*." Kāńčāk dialect. The Turks say: SAN· sän. Thus the speech of Kāńčāk is corrupt *(taraḍḍala)* since they always prefer *kasra* (I). The Čigil, Yaɣma, and Tuxsi, sēn D D

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as far as Upper Ṣīn, prefer *ḍamma* (U). The Oγuz, Qifčāq, and Suvārīn, as far as Rūm, prefer *fatḥa* (A). Thus the Turks call a camel: TA̲IWA̲Y[1] tewe with *kasr* of the *tā'*, and the Oγuz and those I mentioned with them say: TAVA' täväwith *naṣb* of the *tā'*. 0 The Turks say: BAR-DIM bardim—"I went"—with *kasr* of the *dāl*, which is the rule. The Oγuz et al. say: BAR-DAM bardam with *naṣb* of the *dāl*, which is not the rule. The people of Arγu say: BAR-DUM bardum and: KALDUM käldüm with *raf'* of the *dāl* in all preterite verbs, which is furthest from the rule. This is the kind of difference among these groups. 0

ŠYN· šīn "Couch *(sarīr)*." Čigil dialect. 0 — šīn D

QUVN· qōn "Sheep *(šāt)*." Arγu dialect. The *nūn* is an alternant of *yā'* [i.e. qōy]. This is according to rule, as I have explained above [26]. 0 — qōn D

QIYN· qīn "Sheath *(jafn)*" of a sword or knife. — qīn

KUVN· kōn "Skin *(jild)*," especially of a horse; :: 'A̲T· KUVNI̲Y at kōni. It may also be used for the skin of a man; :: 'NIK KUVNY QURIYDIY anig kōni qurīdi "His skin dried up"—meaning he died. And you may say: TAWY KUVNIY tewe kōni "camel skin," by extension. This word is used only [for skin] before tanning; afterward it is called: QW̲I̲Γ̲UVŠ̲ qoγūš. — kōn

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M

MUVN mūn "Illness, fault *(dā', 'ayb)*." :: MUVN· [sic] KIŠI̲Y mūnsiz kiši "A sound-hearted *(salīm al-qalb)* man." Proverb: YALINKUQ 'UΓ̲LIY MUVN̲· SUZ BULMA'S· yalnuq oγli mūnsiz bolmās 0 "No son of Adam is free from fault or illness." — mūn P

Doubly Weak *(maṯwī)*

B

BUVY· bōy "Fenugreek *(al-ḥulba allatī tu'kalu)*." Oγuz dialect. 0 — bōy D

BUVY bōy "A poisonous spider *(ṯaṯṯāt)*." A variant of: BUVK bōg [500]—the latter is more correct. — bōy D

BUVY· bōy—with *išbā'*—"Kin, subtribe, clan *(raht, qabīla, 'ašīra)*." Oγuz dialect. If two men meet who do not know each other, one greets the other and then says: BUVY KM bōy kim meaning "Who are your kinsmen, your clan, your people *(raht, 'ašīra, qawm)*?" He answers: SAL·Γ̲UR̲· salγur meaning "My kinsmen *(raht)* are the subtribe *(qabīla)* Salγur," or else he mentions one of the other branches *(buṭūn)* that I mentioned in the first part of the book [40-1 oγuz]. They are the proper names of the ancestors of the subtribes. After that they begin to converse, or else go off without further ado; for then each of them will know the party *(ḥizb)* of the other. 0 — bōy D

504 [1] First A (black) crossed out by later hand (brown).

TUVY· tōy "Military camp *(mu'askar)*." Thus :: XA'N· TUVY· xān tōy "Camp of the Khāqān." The Oγuz do not know this word. 0 — tōy D

TUVY· 'UTY tōy oti Name of a plant used as a medicine.

TUVY· tōy "Ceramic clay *(ṭīn al-xazaf)*." Hence "an earthen pot *(qidr al-xazaf)*" is called: TUVY 'A̲ŠIJ̲· tōy ešič. 0

TUVY· tōy "Bustard *(ḥubārā)*." This is a variant of *ḏāl* in the Čigil word: TUVD̲· tōḏ [495] according to the rule of those who change *ḏāl* to *yā'*. 0 — D

QUVY· qōy "Sheep *(γanam)*." 0 QUVY· YLY qōy yili Name of one of the twelve years in Turkic. 0 — qōy

QUVY· qōy "Bosom of a gown *(ḥajr al-qabā')*." Thus :: 'LIK QUVY·QA' SUQ älig qōyqa suq "Insert your hand into the bosom of the gown." 0

QUVY· qūy "Bottom of a valley *(qarār al-wādī)*." — qūy

Initial Weak

B

YA'B· YUVB· yāp yōp "Trickery, deceit *(makr, xadī'a)*." They do not use: YUVB· yōp alone, but only paired. However the Oγuz do say: 'UL 'ANIY YUVB·LA'DIY ol ani yōp-lādi meaning "He deceived *(xada'a)* him." — yōp D

T

YUVT yūt "A calamity *(jālīfa)* that kills animals and livestock with the cold in winter." — yūt

R

YA'R̲· yār "Water-bank or precipice *(jarf)*." 0 — yār

YIYR· yēr "Earth or land or ground *(arḍ)*." 0 YIYR· yēr One of the two surfaces of brocade — yēr

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or of *maγāfirī* (?)—its "warp *(sadā)*"; or "a color which is predominant *(akṯar)* and prior *(matbū')* to the other colors." :: YAŠIL YIYR·LI̲K BAR·JIN yašil yērlig barčin "A brocade that is predominantly *(aγlab)* green"—that is its root [ground color] and the other colors are branches [subordinate].

YIYR· yīr "Love poem, song *(γazal, γinā')*."[1] — yīr

506 [1] Altered by later hand (brown ink) to *γazāl, γunā'*.

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Z

YUVZ· yūz "Face *(wajh)*." Proverb [= 267 kör-]: YUVZK' KUVR·MA' 'AR·DAM TILA' yūzkä körmä ärdäm tilä "Do not look at (the beauty or ugliness of) the face, but look for good breeding (in a man)." This is like the saying of 'Iṣām: *innamā l-mar' bi-aṣ·ṣarayhi bi-qalbihi wa-lisānihi* ("A man is in his two smallest parts, his heart and his tongue"). 0 — yūz P

YIYZ· yēz "Santonin *(qayṣūm)*." It is a plant that is thinner and more fragile than reed, and it is used by the nomads to make curtains and screens [cf. 499 ēīγ]. — yēz

Š

:: YA'Š YUVŠ yāš yōš "Vegetables, greens *(baql, xuḍar)*," as a pleonasm. 0 — yōš

YIYŠ yīš "Downward slope *(habūṭ)*." Thus :: 'ĀR·T· YIYŠ ārt yīš "An incline and a decline *(ṣa'ūd wa-habṭa)*." — yīš

Γ

YUVΓ· yōγ Name for "the meal *(ṭa'ām)* that is made for people who have come back from burying the dead," up to three or seven days. — yōγ

Q

:: YA'Q· YUVQ yāq yūq "The residue of food in a bowl *(sulāta al-qaṣ'a)*." Hence they say: 'AYA'Q YUQIY ayāq yuqi for "the residue of food in a bowl." The "distant relatives *(al-abā'id min al-aqārib)*" are called: YA'Q YUVQ QADA'Š· yāq yūq qadāš. — yūq

YUVQ yōq A particle meaning "is not *(laysa)*." Thus :: 'UL MUN·DA' YUVQ· ol munda yōq "He is not here." — yōq

K

YUVK· yūg "Feather *(rīš)* of a bird." 0 — yūg

YIYK· yīk "Bit of the bridle *(fa's*[2] *al-lijām)*." Thus :: YKAVN· YIYKIY yügün yīki. 0 — yīk

YIYK yēg A particle meaning "better *(xayr)*." It is only used in comparisons. Thus :: BUV 'AT· 'ANDA' YIYK bu at anda yēg "This horse is better than that." — yēg

YIYK 'AT· yīg ät "Raw *(nī)* meat." Also, anything raw is called: YIYK· yīg. 0 — yīg

YIYK· yīk—with the hard *kāf*—"Spindle *(mi'γzal)*." This is a variant of: 'IYK· īk with *alif*, as one may say in Arabic *alma'ī* or *yalma'ī* ("wizard"), *alandad* or *yalandad* ("caviller"), alternately. — yīk D

506 [2]MS. *fāš*.

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L

YUVL· yōl "Road *(ṭarīq)*." 0 "A journey *(safar)*" is also called: YUVL yōl. Thus :: 'ANKAR· YUVL JIQ·TIY anar yōl čiqti "A journey came up for him"—this is only said when the journey comes up unexpectedly *('alā γirra)*. 0 — yōl

YUVL yūl "Spring of water *('ayn al-mā')*." 0 — yūl

YIYL· yēl "Breeze *(nasim)*." 0 YIYL yēl "Demon *(jinn)*." Hence :: 'AR· YAL·-PIN·DIY är yelpindi "The man was seized with a diabolic stroke *(aṣāba r-rajul sa'fa min al-jinn)*." — yēl

M

YIYM· yēm "Food *(ṭa'ām)*." Thus :: YIYM KALDUR· yēm käldür "Bring the food." — yēm

N

YUVN· QUŠ· yūn (?) quš "Peacock *(ṭāwūs)*." — yūn ?

YUVN 'ARIQ yūn ariq Name of a summer pasture near Balāsāγūn. — N

YAIYN· yēn "The human body *(badan al-insān)*." 0 — yēn

Chapter: *fa'al*, vowelled first and second radicals, of the medial *-vāv* type *(min ḏawāt al-vāv)*

B

TA'B· tāp "A scar *(nadab)* on the skin from a wound or a blow." :: 'UL 'ANY TA'B· TUVB· 'UR·DIY ol ani tāp tūp urdi "He struck him rapidly on all sides *(sarī'an min kull awb)*." 0 — tāp

SA'B· sāp "Handle *(niṣāb)*" of a sword or knife. 0 Proverb: 'UΓLA'N 'IYŠIY 'IYŠ BULMA'S· 'UΓLA'Q MUNK·ZIY SA'B· BUL·MA'S· oγlān īsī īš bolmās oγlāq münzi sāp bolmās 0 "A boy's job is not a job (to be taken into account, just as) a kid's horn is not (suitable for a good) handle." 0 — sāp P

SA'B· sāp "A turn *(nawba)*" in answering; also in grinding or watering. Thus :: 'UL SUVZ·K'LY [sic] SA'B· BIYR·MA'S· ol sözkä[1] sāp bērmās 0 "He does not allow [anyone] a turn to speak *(lā yuṭliqu n-nawba li-l-kalām)*." In grinding, and so on, they say: SANIK· SA'B· KAL·DIY sänig sāp käldi "Your turn has come."

:: 'UL 'ANIY ŠA'B ŠA'B· BUYUN·LADIY ol ani sāp šāp boyunladi "He slapped him with such a sound." :: 'UL QA'ΓUVNUΓ· ŠA'B ŠA'B YIYDIY ol qāγünuγ šāp šāp yēdi "He ate — sāp

507 [1]Thus Tercüme III, 145n. ED, 782 proposes sözlägäli.

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the melon smacking his lips *(bi-šīb wa-tamaṭṭuq)*." The same for eating anything watery, like a peach, etc. This word agrees with the Arabic, since *šīb* in Arabic is the sound of lips (*mašāfir* ["camel's lips"]). 0

QA'B· qāp "Wineskin *(ziqq)*." QA'B· qāp "Receptacle *(ẓarf)*." qāp

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"Any vessel or container *(wi'ā')*" is called: QA'B· qāp. This is similar to the Arabic word *al-fars*: its root-meaning is "breaking the neck"; then any sort of killing became: *fars*. 0

QA'B· qāp [Caul] "The membrane *(γirs)*[1] in which the foetus is enclosed in the womb." [If] the child is born thus [together with it] he is reckoned as blessed *(mubārak)*; such a one is called: QA'B·LIΓ 'UΓUL· qāpliγ oγul. 0 QA'B· qāp is "kinsman *(qarīb)*," by extension. :: 'UL MANIK BIRLA' 'UYA' QA'B· 'UL ol mänig birlä uya qāp ol ["He is nest and sac with me"]—this means that he is his kinsman, as though the two of them were born from a single receptacle.

T

JA'T· čāt "Well *(bi'r)*." Oγuz dialect. čāt D

QA'B· qāt "The berry of any thorny tree *(ḥaml al-'iḍāh ajma')*." :: 'FLΓV [sic] Q'TY awilqu qāti "Berry of the *qarm* tree." :: SINJΓ'N QA'TIY sinčγān qati "Berry of the acacia *('iḍāh)*." The former is squeezed and [the juice] mixed with curdled milk, then used as a gravy for Tutmāč. 0 Among the Yemāk, Qifčāq, Qāy, Tatār, and Čömül: QA'T qāt is the word for the fruit of any tree whatsoever. qāt D

J

SA'J· sāč "Frying pan *(miqlāt)*." sāč

Ḍ

Q'Ḍ qāḍ "A blizzard *(damaq)* that kills people." :: QA'Ḍ BUL·DIY qāḍ boldi "The blizzard arose."[2] It occurs in the mountains in summer or winter, in the steppes in winter only. qāḍ

Verse [= 378 kökrääš-]: V

KAL·DIY 'ASIN 'AS·NAYUV	käldi äsin äsnäyü
QA'Ḍ·QA' TUKAL 'S·NAYUV	qāḍqa tükäl ösnäyü
KIRDIY BUḌUN QAS·NAYUV	kirdi boḍun qasnayu
QAR' BULIT KUK·RŠUVR·	qara bulit kökräšür

"The breeze came blowing; it was like a blizzard *(damaq)* (in its coldness); the people [came in] shivering from it; the black cloud thundered."

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508 [1]MS. *'rs*.
[2]MS. *hayāju*, read *hāja*.

R

BA'R· bār A particle that informs as to the existence *(wujūd)* of a thing and its being in its place *(kawnihi ḥāḍir*[an] *fī maḥallihi)*. Thus :: SAN·DA' YARMA'Q BA'R·MUV sändä yarmāq bārmu "Have you a dirham with you *(ma'aka)*?" The answer is: BA'R· bār meaning "Yes, I have a dirham with me." It is the opposite of Arabic *laysa* ("is not"), Turkic: YUVQ· yōq. 0 bār

BA'R· YIKDA' bār yigdä "The large service tree *(γubayrā' kibār)*."

TA'R· tār "Narrow *(ḍayyiq)*," of anything. :: TA'R· 'AW· tār äw "A narrow house." The same for other things. tār

TA'R· tār "Raft *(ramṯ, γimd)*." Skins are inflated and their mouths tied, then D

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they are bound together and made like a flat roof-top *(saṭḥ)* above the water, and people sit on them and use them to cross. It can also be made from reeds or branches.[1] Dialect of Yabāqu and Tatār. 0

TA'R· tār "Dregs of butter *(ṯufāla as-samn)*." It is the clotted milk that remains at the bottom when the purified butter has been removed after melting.

TA'R· tār "Wages of a hired man *(ujra al-ajīr)*." The hired man[2] is called: TAR·JIY tārči. 0 tār

TAR·JIY [sic] tār "Sweat *('araq)*." 0

"Children *(darādiq*,[3] *aṭfāl)*" are called: JA'R· JAR·MAQ čār čarmaq. 0 čār

QA'R· qār "Snow *(ṯalj)*." qār

Z

BA'Z· bāz "Foreigner, stranger *(ajnabī, γarīb)*." Thus :: YA'T· BA'Z[4] YAḌIL·DIY yāt bāz yaḍildi "The foreigners *(ajānib)* have scattered." 0 bāz

TA'Z· tāz "Bald or scabby-headed *(aqra')*." 0 TA'Z· 'AT· tāz at "A speckled *(abraš)*[5] horse." 0 TA'Z· QUVY· tāz qōy "A hornless *(ajamm)* sheep." 0 TA'Z· YIYR tāz

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509 [1]MS. *aγḍān*, read *aγṣān*.
[2]MS. *asīr*, read *ajīr*.
[3]MS. *burādiq*.
[4]B has a second dot in brown ink (indicating Y).
[5]MS. *abras*.

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tāz yēr "Saline *(sabaxa)* land."[6] Proverb: TA'Z 'AT· TAFA'R-JY BULM'S· tāz at tawārčı bolmās 0 "The speckled [5] horse is not good for carrying merchandise," since it has bad nails. 0 P

QA'Z· qāz "Goose *(baṭṭ)*." 0

qāz

QA'Z qāz Name of the daughter of Afrāsiyāb. She is the one who built the city of Qazvīn. The root-form of this is: QAZ· 'UYNY qāz oyni meaning "Qaz's playground *(mul'ab)*" since she used to live there and play. For this reason some of the Turks reckon Qazvīn within the borders of the Turk lands. Also the city of Qum, since: QUM· qum in Turkic is "sand *(raml)*" and this daughter of Afrāsiyāb used to hunt there and frequent it. Others of them reckon [the borders] from Marv aš-Šāhijān since her father: TUNK' 'AL-B: 'AR· toŋa alp är—who is Afrāsiyāb—built the city of Marv, three hundred years after Ṭamhūraṯ built the citadel.[7] 0 Some of them reckon all of Transoxania as part of the Turk lands, and in the first place: YAN-KAN-D [sic] baykänd. This used to be [called]: DIZ RUVTYN [sic] *diz rū'īn* meaning [in Persian] "city or castle of brass *(madīna wa-qal'a min nuḥās)*" because of its strength. It is near the city of Bukhara. In it was killed the husband of this Qāz, Afrāsiyāb's daughter, who was called Siyāvuš. The Magians come here on a certain day each year to weep N

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over the place he was killed and to sacrifice their offerings, whose blood they pour on his blood—such is their custom!

Now proof that all of Transoxania, from: YAN-KAN-D baykänd eastward, is part of the Turk lands are the names: SAMIZ KAND sämiz känd for Samarqand, 0 TAŠ-KAND- taškänd for Šāš, 'UVZKAND- özkänd, TUN-KAND- tunkänd—the names of all these cities are Turkic. KAN·D· känd in Turkic is "city *(balda)*." They built these cities and gave them these names, and the names have remained as they were. But when the Persians began to multiply in them they became like Iranian cities *(bilād al-'ajam)*.

At the present time the boundaries of the Turk lands are reckoned from: 'UVZJAND- özjänd to Ṣīn and from Rūm to Ṣīn, with their extremities bounded by the sea which is called the Sea of Ābisgūn [the Caspian], which is five thousand farsakhs long by three thousand wide, making eight thousand farsakhs in all [sic]. 0

QA'Z· SUWY qāz suwi Name of a large river which flows into the river Ila. It was named this because the daughter of Afrāsiyāb built a castle on top of a promontory on its bank, and the river was named after it. N

S

QA'Z qāz/qās "The bark *(qiraf)*" of any tree. Hence they say in the proverb: QA'-ḌINK· QA'SINKA' qāḍiŋ qāsiŋa [see 179 sögüt, 502 sōl]. You only say[1] *sīn* because *zāy* preceded it and took its place in speech, so that when *sīn* followed it there was no place left for it qāz/qās P

509 [6]The definition reads: *al-arḍ as-sabaxa qalīlahu*, probably read *qalīlatu n-nabt* "with scanty vegetation."

[7]MS. *qahndar*, read *quhandiz*.

510 [1]*qulta*, altered by later hand to *qullibat*; also "followed" in the next phrase: *talat*, altered to *taliya*.

in speech (?). *Zāy* may alternate with *sīn*[2] [in Arabic], as in the word for "ship": *būzī, būṣī*; also *laziqa, laṣiqa* ("stick"); *buzāq, buṣāq* ("spittle").

Š

BA'Š bāš "Head *(ra's)*." 0

bāš

BA'Š- bāš "Wound *(jirāḥa)*." 0 Proverb: KUNY BARIR- KAYIK NIK KUVZIN-DA' 'AḌIN BA'ŠIY YUVQ köni barir käyiknig kōzindä aḍin bāši yoq 0 "The gazelle that goes straight on (running no risks) has no other wound than his eyes"—implying that the eye is not really a wound. This is coined to scold a person who runs risks and then falls P

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into them. 0

TA'Š tāš "Stone *(ḥajar)*."

tāš

TA'Š TUVN- tāš tōn "An outer *(ẓahāra)* garment." 0 TA'Š YIYR· tāš yēr "Open country; a foreign land *(al-faḍā' min al-arḍ wa-l-ɣurba)*." 0

SA'Š 'AT· sāš at "A shy *(ramūḥ,*[1] *nafūr)* horse." 0

sāš

QA'Š qāš "Eyebrow *(ḥājib al-'ayn)*." 0

qāš

QA'Š qāš ["Jade"] A clear stone *(ḥijāra ṣāfiya)*, white or black. The white one is set in a ring *(yaxtimu)* as a protection from thunderbolts, thirst, and lightning.

QA'Š 'UḴUVZ qāš ögüz Two rivers that flow along the two sides of the city of Khotan. One of them is called: 'URUNK QA'Š 'UḴUVZ üriŋ qāš ögüz; in it is found the clear white stone, and the river was named after it. The other is called: QARA' QA'Š 'UḴUVZ qara qāš ögüz; in it is found the clear black stone. This stone is not found anywhere in the world except in these two rivers. 0 N

QA'Š qāš "The edge or rim *(ḥarf, šafīr)*" of anything. Thus :: YA'R· QA'ŠIY yār qāši "The edge *(ḥarf)* of a precipice (or other)."

Γ

BA'Γ bāγ "Vineyard *(karm)*." 0

bāγ

BA'Γ bāγ "A bundle *(ḥuzma)*" of firewood, or other. :: 'UTUNK BA'ΓIY otuŋ bāγi "A bundle of firewood." 0

510 [2]Error for *ṣād*? In the examples, *būṣī* is the Arabized form of Persian *būzī*; *lasiqa* and *busāq* (with *sīn*) are also found in addition to the forms with *zāy* and *ṣād* given in the text.

511 [1]MS. *rūmū*.

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TA'Γ tāγ "Mountain *(jabal)*." Proverb [= 320 qawuš-]: TA'Γ TA'Γ·QA' QAWUŠ-MA'S· KIŠY KIŠYK' QAWUŠUVR· tāγ tāγqa qawušmās, kiši kišikä qawušūr "Two mountains never meet (since they are anchored to their place), but one man can meet another (though it may take a long time)." This is coined about one who sees his beloved after a long time. 0 tāγ P

DA'Γ· dāγ "Brand *(kayy)*," by which horses and others are marked *(yūsamu)*. The Persians took this word from the Turks. It should not be said that this is a word of the Persians since, compared with the Turks, they have no animals at all, let alone names for their brands *(simāt)*. Besides, I have heard this word as far as the frontiers of Islam. 0 dāγ

DA'Γ or ḌA'Γ dāγ/ḍāγ A particle meaning "is not *(laysa)*." Aryu dialect. :: 'UL 'ANDAΓ DA'Γ 'UL ol andaγ dāγ ol "He is not like that." The Oγuz took the word from them and changed their expression: ḌA'Γ 'UL ḍāγ ol into: TAKUL· tägül meaning "is not *(laysa)*." The Oγuz neighbor dāγ/ḍāγ D

[III. 114/153] 512

on the Aryu and there is some admixture in their speech. 0

SA'Γ sāγ "Intellect *('aql)*." Oγuz dialect. 0 SA'Γ sāγ "Understanding, cleverness *(fiṭna, ḏakā')*." Oγuz dialect. Thus :: SAN·DA' SA'Γ· YUVQ sändä sāγ yōq "You have no understanding." 0 SA'Γ sāγ "Health, soundness *(ṣiḥḥa, salāma)*." Thus :: YIYNIK SA'Γ·-MUV yēnig sāγmu "Is your body healthy *(ṣaḥīḥ)*?" 0 SA'Γ SUVW sāγ sūw "Clear, sweet *(qarāḥ, 'aḏb)* water." 0 SA'Γ 'ALIK sāγ älig "Right *(yumnā)* hand." All these are Oγuz dialect; the Turks do not know these words. sāγ D

SA'Γ sāγ Name for "the sticks used to comb wool *(quḍbān yunfašu bihā ṣ-ṣūf)*." 0 D

SA'Γ· YA'Γ· sāγ yāγ "Butter *(samn)*."

SA'Γ· KUNKUL· sāγ könül "A pure *(maxmūm, naqī)* heart."

W

SA'W sāw "Proverb *(maṯal)*." Thus :: SA'W·DA' MUNDAΓ· KALIR sāwda mundaγ kälir "It comes this way in the proverb." SA'W sāw "Story *(qiṣṣa)*." SA'W sāw "Report *(ḫikāya)*." 0 SA'W· sāw "Message *(risāla)*." 0 SA'W sāw "Speech *(kalām)*." 0 SA'W sāw "News *(anbā', aḫādīṯ)*." Hence they call "a prophet *(nabī)*": SA'WJY sāwči since he relates news, as well as stories, and conveys the message, and coins proverbs. 0 SA'WJY sāwči "The man who conveys messages *(yamšī . . . bi-r-rasā'il)* between the relatives of the bride and the groom," since he reports the words of one to the other and vice versa, as I have explained. Verse: sāw

BIL·KA' 'ARAN SAWLARIN· 'AL·Γ'IL· 'UKUT V
'AḎKUV SAWIΓ 'AḎ·LASA' 'UVZK' SINK'R
bilgä ärän sawlarin alγil ögüt
äḏgü sawiγ äḏläsä özkä siṇär 0

"Take the speech of wise men as admonition, because fine speech, when one nourishes it, takes root (as wisdom) in the heart." 0

ŠA'W· sāw A plant like potash *(ḫurḍ)*, in Uč, used to wash clothes. 0 sāw D?

QA'W qāw "The tinder *(ḫurrāqa)* used as kindling for a firestick." qāw

:: TUVN QA'W QUVW BULDIY tōn qāw qōw boldi "His garment wrinkled *(inqabaḍa, inzawā)*" because of being badly sewn. 0

LA'W lāw "Sealing wax *(al-mūm allaḏī yuxtamu bihi)*." lāw

Q

QA̲'Q qāq "A dried *(falīq)* plum, or other." 0 qāq

QA'Q SUVW qāq sūw "Pond *(γadīr)*."

K

BA'K· bēg "Emir *(amīr)*." 0 BA'K bēg "Husband *(zawj* bēg

513

[III. 116/155]

al-mar'a)." He is likened to an emir in his own house. 0

TA'K tāg A particle of resemblance. Thus :: 'UL 'ANDAΓ TA'K ol andaγ tāg "He is like that *(kaḏā yušbahu)*." 0 tāg

JA'K čāk A cotton frabric similar to the *burd* (striped cloth). It is used to make wraps *(duṯur)* and is worn by the Yēmāk. 0 čāk

NA'K· nāg "Crocodile *(timsāḥ)*." 0 NA'K YIL̲A'N· nāg yilān "Dragon *(ṯu'bān)*." NA'K YILIY nāg yili Name of one of the twelve years in Turkic. The year in which I wrote this book, '69, was such a year. nāg

L

BA'L bāl "Honey *('asal)*." Dialect of Suvārīn, Qifčāq, and Oγuz. The Turks call it: 'ARIY YAΓIY ari yaγi ["bee butter"]. Verse: bāl D V

BAR·DIY SANKA̲' YA'K 'UTRV TUTUB· BA'L·
BARJIN KAḌIBAN TALUV YUWΓA' BULUB· QA'L·
bardi sana yāk utru tutup bāl
barčin käḏibän telwā[1] bolup qāl 0

"The devil confronted you and gave you honey (meaning the sweetness of this world). You even put on his silk (so much were you enchanted by him, therefore) remain and live on in madness (since you have not recognized his scheme)." 0

513 [1]The meter requires two syllables, and telwā (214, *majnūn*) fits the translation *(fī junūn)*. Perhaps the copyist substituted the Oγuz variant tälü (548) and added the gloss yuwγa (458 "bastard"), or simply misread طلغا as طلو يغغا.

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TA'L tāl "A tender branch *(qaḍīb raṭb)*." Hence "a tall and slim *(mušaṭṭab al-qāma, γaḍḍ)* man" is called: TA'L BUVḌ·LUΓ tāl bōḍluγ likening him to a branch in suppleness *(līn)*; but this is usually used for a lithe *(sayfāna)* girl. 0 tāl

JA'L QUVY· čāl qōy "A sheep of mixed white and black color *(amlaḳ)*." čāl

SA'L sāl "Raft *(γimd)*."[2] It means the same as: TA'R· tār [508-9]. 0 sāl

SA'L sāl [Lacquer] "A paste *(luzūjāt yuttaxaḍu min γirā')* with which Ṣīnī bowls, or other, are smeared and painted on."

M

TA'M· tām "Wall *(jidār)*." 0 tām

"Medicine *('ilāj)*" is called: 'AM· SA'M· äm sām. SA'M sām is not used alone, but only paired. 0 sām

QA'M qām "Diviner *(kāhin)*." qām

N

TA'N tān "A cold wind *(rīḥ bārida)* that blows in the early morning and the early evening." 0 tān

XA'N xān Their greatest king *(al-malik al-a'ẓam minhum)*. This name is given to those who are descendants of Afrāsiyāb. He is the Khāqān. There is a long story behind the giving of this name. 0 xān N

SA'N sān "Number *('adad)*." sān

[III. 118/157] 514

:: QUVY· SA'NIY NAJA' qōy sāni näčä "What is the number *('adad, ḥisāb)* of sheep?" 0

QA'N· qān "Blood *(dam)*." Proverb [= 472 yu-]: QA'NIΓ QA'N BIR·LA' YUVMA'S· qāniγ qān birlä yūmās 0 "Blood cannot be washed with blood." 0 That is to say, civil disorder can be quieted only through peace. 0 qān P

MA'N QIŠ·LA'Γ mān qišlāγ A name [of a place] in the country of the Oγuz. 0 mān N

MA'N KND mān känd Name of a city which was near Käšγar; it is now in ruins. 0

MA'N YA'Š·LIΓ QUVY· mān yāšliγ qōy "A sheep that has passed four years *(jāwaza arba' sinīn)*." This is not used for any [animal] other than sheep.

513 [2]MS. *'amd*. See 508 tār.

Final Weak *(mu'tall al-'ajz)*

B

BA'Y· bāy "Rich *(γanī)*." 0 BA'Y· YIΓA'J bāy yiγāč Name of a place near Uč, between it and Kuča. bāy N

T

TA'Y· tāy "Colt *(muhr)*." Verse [= 112 atit·]: tāy V
TKUR MANIK SA'WIMY BLKA'LAKA' 'AY·
TINAR· QALY 'TIT·SA' QIS·RAQ SINIY TA'Y·
tägür mänig säwimi bilgälikä ay
tinar qali atitsa qisraq sani tāy 0
"Convey my words to the wise men and say to them: 'The mare rests when the colt is counted among the horses' "—since it is then mounted instead of the mother.

S

SA'Y· sāy[1] "Stony ground *(ḥarra)*." 0 sāy

SA'Y· YARIQ sāy yariq "Suit of armor *(jawšan)*." 0

QA'Y· qāy A tribe of the Turks. qāy N

Initial Weak

B

:: YA'B· YUVB· yāp yōp "Beguiling, deceiving *(xilāba, xidā')*." :: YA'B· YUVB· QIL·DIY yāp yōp qildi "He beguiled or deceived *(xada'a wa-xalaba)*." yāp

T

YA'T· KIŠY yāt kiši "Foreigner *(ajnabī)*." Thus :: YA'T· BA'Z· YAḌIL yāt bāz yaḍil "Let the foreigners *(ajānib)* disperse." 0 yāt

YA'T· yāt "Divination *(kahāna)* with stones to bring on rain and wind." 0

Z

YA'Z· yāz "Summer *(ṣayf)*." Proverb: YA'ZIN· QATIΓ·LAN·SA' QIYŠIN SAW· NUVR yāzin qatiγlansa qīšin säwnür 0 "Whoever works hard (and earns) in summer will be happy in winter." yāz P

514 [1]Note numbers above line: 520, 528 (black ink).

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S

YA'S· yās "Loss *(waḍī'a, xusrān)*." 0 Thus :: 'NIK TALIM YA'SIY[2] TAK·DIY anig tälim yāsi tägdi "He suffered much loss." 0 YA'S· yās "Death *(mawt, halāk)*." Oγuz dialect. Thus :: 'NIK 'UΓLY YA'S· BUL·DIY anig oγli yās boldi "A son of his died *(halaka . . . aw-māta)*." yās D

Š

YA'Š· yāš "Tear *('abra)*." Thus :: KUVZUM· YA'ŠIY 'AQ·DIY kōzüm yāši aqdi yāš

[III. 119/159] 515

"My tear flowed." 0 YA'Š yāš "Greens *(baql)*." Thus :: YA'Š· YYDIM· yāš yēdim "I ate the greens." 0 YA'Š· yāš "Fresh *(ṭarī)*," of anything. Thus :: YA'Š· 'AT· yāš āt "Fresh meat."

Γ

YA'Γ yāγ "Oil *(duhn)*." 0 SA'Γ YA'Γ sāγ yāγ "Butter *(samn)*." The Oγuz call "animal fat *(šaḥm)*": YA'Γ· yāγ. 0 yāγ D

Q

YA'Q YUVQ yāq yūq "The residue of food in a bowl *(sulāta al-qaṣ'a)*." Hence "a distant relative *(qarīb ba'īd)*" is called: YA'Q YUVQ QADAŠ yāq yūq qadaš meaning that he sticks to us as the residue of food sticks to a bowl. yāq

K

YA'K yāk "Devil *(šayṭān)*." Proverb: BILMIŠ YA'K BILMA'DUK KIŠYDĀ'[1] YIYK· bilmiš yāk bilmādük kišīdä yēg 0 "Better the devil you know than the man you don't." 0 This is coined to advise a person to respect acquaintances. yāk P

[L]

YA'L[2] yāl "Horse's mane *('urf al-faras)*; the place where the mane grows *(ma'rafa)*." In all dialects. :: 'AT· YA'LIY[2] at yāli "The mane-place *(ma'rafa)* of the horse"—it is the flesh on which the mane grows. yāl

M

YA'M· yām "A mote or speck *(qaḍā)*" in the eye, or other. yām

514 [2]S has traces of three dots above (indicating Š); erased?

515 [1]A: second A added by later hand (indicates nunnation, thus: kišīdän).
[2]L is corrected from K.

N

YA'N· yān "The tips of the hip-bones *(ru'ūs al-warikayn)*." "The hip-bone *(warik)*" is itself called: YA'N· yān. yan

Another Type

YA'Y· yāy "Spring *(rabī')*." Proverb [= 352-353 balgür·]: KUVZ KALIKY YA'YN BAL·KUVLUK kūz käligi yāyin ḫälgülüg 0 "The way autumn will come is apparent at the coming of spring." This is coined about something whose end result is known from the very beginning. yay P

Verse: V

YA'Y· KURKINK' 'INAN·MA'	yāy körkinä inanma
SUWLAR 'UZ' TYANM'	suwlar üzä tayanma
'ASIZ·LILIK· 'ANUN·MA'	esizlikig anunma
TILDA' JIQA'R· 'DKUV SUVZ	tilda čiqār ädgü sōz

"Do not depend on spring (or hope for good from its blossoms and bright colors); do not lean on water (for he who depends on taking pleasure from the good things of this world and from spring breezes is like one who leans on water); do not prepare yourself for evil; but bring from your tongue fine words (with which people will be pleased)."

Rule. We have called this and other chapters "defective *(manqūṣ)*" since the medial *līn* letter may drop from the word, rendering it biliteral in pronunciation, though not in writing; in its written form the letters remain sound. G

[III. 121/161] 516

Example: The "forearm *('aḍud)*" is called: QUVL· qōl. Then you say: 'NIK QULIY[1] 'L·DIY anig qolin aldi meaning "He grasped his arm." It has become like the word for "slave": QUL qul since the *wāv* has dropped out. Similarly: YIYL yēl "wind *(nasīm)*"; in the course of speech you say: 'NIK YALIY KUVJ·LUK anig yeli küčlüg "His wind *(rīḥ)* is strong," meaning that he has strength. It has become like the word for "year": YIL yil. This is the rule for all nouns and verbs in the "deficient" chapter. Notice how this agrees with Arabic. For example, the Arabic verbs: *zāna, yazīnu*, imperative: *zin* ("adorn"); *kāla, yakīlu, kil* ("measure"); the *līn* letter has dropped out in each case. But in this language [Turkic] there is a single rule for both nouns and verbs, due to its encompassing nature *(li-si'atihā)*, whereas in Arabic this rule holds good only for verbs, not for nouns. Learn it!

Those of the Pattern: *fa'al*, with radical *wāv*

[T]

QIZIL JUVUIT· qizil čüvit "Cinnabar *(sinjarf)*." 'AL· JUVUIT· al čüvit "Vermilion *(isrinj)*." 0 KUVK JUVIT kōk čüvit "Azure *(lāzward)*." 0 YA'ŠIL JUVIT yāšil čüvit "Verdigris *(zinjār)*." 0 SA'RIΓ JUVUIT· sāriγ čüvit "Arsenic *(zarnīj)*." There is a variant with the thin *wā'*: JUWT čüwit. Know that: JUVUIT· čüvit is a generic term for all of these colors, and they are distinguished by mentioning along with it the specific color name. 0 čüvit D

516 [1]Y altered to N by later hand.

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ǪQUV·T[2] qavut A variant of: QA'ΓUVT· qāγūt for the dish given to confined women. It is made by mixing millet gruel *(sawīq ad-duxn)* with butter and sugar, then it is eaten. qavut D

J

QUVǪJ·[3] qovuč "The trace of a demonic stroke *(aṯar kull sa'fa min al-jinn)*." One who is struck with it is treated by dashing cold water in his face, then saying: QUVǪJ·[3] QUVǪJ·[3] qovuč qovuč. Afterward he is fumigated with rue and aloes. I think it comes from their expression: QAJ QAJ qač qač meaning "Run, flee, O jinni *(uhrub wa-firra yā jinnī)*." qovuč

KUVJ· YUKUVN· küväč yügün "A Nayzakī[4] bridle." küväč

Z

QUVZ qovuz A variant of: QUVJ· qovuč. Oγuz dialect. Thus :: YIYL QUVZ· BITIKIY yēl qovuz bitigi "A charm against demonic stroke *('awḍa al-jinn wa-s-sa'fa)*." 0 qovuz D

[III. 122/164]

517

QUVZ· qovuz "A speck in wine *(al-qaḍā fi š-śarāb)*." Thus :: QUVZ SUJIK DAN· KATA'R· qovuz süčigdän ketär "Remove[1] the speck from the wine." qovuz

KǪVǪZ· kövüz "Carpet *(zarbiyya)*; and bedding or spread *(firāš, mihād)* woven from wool." kövüz

YUVǪΓ· yuvuγ A variant of: YǪWΓ yuwuγ meaning "a boulder that is rolled down by the torrent *(al-jalmūd allaḏī yudaḥrijuhu s-sayl)*." yuvuγ D

Q

SUVǪQ· suviq The word for any watery *(raqīq)* liquid, such as curdled milk or syrup when they are thinned. Thus :: SUVǪQ· YUΓRUT· suviq yoγrut "Watery yoghurt *(raṭiyya raqīqa)*." 0 suviq

SUVǪQ· QUḌRUQ· suviq quḍruq "A tail that is long and has little hair *(ṭawīl qalīl aš-šaʿr)*," such as that of a mule. Also of a tree, or other. Qifčāq dialect. 0 D

QUVUQ· qovuq Anything "hollow *(ajwaf)*." A variant of: QUWUQ qowuq. 0 qovuq D

QAVUQ· qavuq "Bladder *(maṯāna)*." A variant of: QAWUQ qawuq. 0 qavuq D

QAVIǪ qaviq "Millet bran *(nuxāla ad-duxn)*." qaviq

516 [2] Second U altered from A (?).
[3] First U altered from A.
[4] MS. *nyrky*. See 557:5; Dozy, II, 631.

517 [1] MS. *naḥḥā*, read *naḥḥi*.

The *vāv* in these words is an alternant of the thin *fā'* [w].

K

KUVUK MUVŠ küvük müš "He-cat *(ḏaywan)*." KUVUK· küvük is "straw *(tibn)*" in Oγuz dialect. küvük D

L

TUVǪIL·[2] tavil "The drum *(ṭabl)* that is beaten for the falcon *(bāzī)* during the hunt." I think that it is derived from the Arabic, with *ṭā'* changing to *tā'* because of the closeness of their points of articulation; as one says in Arabic: *γaliṭa, γalita* ("to make a mistake"); *qaṭṭara, qaṭṭara* ("to scent"); or as they changed Ṯābit and said Tūbūt.[3] However, I have heard the words spoken by genuine *(ṣamīm)* Turks in the farthest reaches of Islam. tavil

Those with *yā'*

R

QAYIR· qayır "Trampled *(dahās)* ground." Turk dialect. The Oγuz call "sand *(raml)*": QAYIR· qayir. qayır D

Š

TAVǪŠ· taviš "Sound and movement *(ḥiss wa-ḥaraka)*." A variant of: TAWIŠ tawiš. taviš D

Γ

TAYIΓ YIYR· tayiγ yēr "Slippery *(mazlaqa)* ground." 0 tayiγ

TUYAΓ· tuyaγ "Hoof *(ḥāfir)*." :: 'AT· TUYAΓIY at tuyaγi "A horse's hoof." tuyaγ

QUYUΓ· NA'NK qoyuγ nāṇ "Thick *(taxīn, yalīẓ)*," of liquids. Thus "syrup *(rubb)*" is called: QUYUΓ· SUJIK qoyuγ süčig meaning "Thick thin-wine *(šarāb raqīq yalīẓ)*." qoyuγ

QAYIΓ qayiγ A clan of Oγuz. qayiγ N

QUYUΓ· quyuγ "Well *(bi'r)*." A variant of: QUḌUΓ quḍuγ. 0 quyuγ D

QAYΓ YIYR qiyiγ yēr "Ground that slopes away *(munḥarifa)*"[4] from the main road, or other. qiyiγ

Q

BAYIQ· SUVZ· bayiq sōz "True *(ṣādiq)* words." Oγuz dialect. 0 bayiq D

517 [2] First U altered from A.
[3] MS. *ṭabuta* (?); see 179 tübüt, 55 aba.
[4] MS. *munjarifa*.

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TAYUQ 'AR· tayuq är "A man who is young, delicate, and fastidious *(šābb, ẓarīf, mutaqazziz)*."[5] 0 — tayuq

[III. 124/166] — 518

TAYAQ· tayaq "Staff *('aṣā)*." 0 :: KUḌ'KUV TAYAQ BIYR·DIY küḏägü tayaq bērdi "The groom gave a slavegirl or slaveboy for the bride to lean upon *(muttakiyan 'alayhi)* when dismounting." This is a custom of the well to do, and he becomes her personal property *(milk)*. Proverb: TAYAQ· BILA' TAY·MA'S· TANUQ SUVZUN BUT·MA'S· tayaq bilä taymäs tanuq sözün bütmäs 0 "The one who has a staff will not slip (in the mire); the words of a witness are not known (except when he bears witness)." 0 — tayaq — P

TUYUQ· KIŠIY tuyuq kiši "A stingy *(munqabiḍ)* man." 0 TUYUQ· KUVN· tuyuq kün "An overcast *(dajn wa-ḍabāb)* day." TUYUQ· QABUΓ tuyuq qapuγ "A locked *(muγlaq)* door." 0 — tuyuq

QAYAQ qayaq "The pellicle on milk *(dawāya)*." — qayaq

Verse: V

SAḌRAMIŠ 'LΓUN QUY'Q [sic] — säḏrämiš olγun (?) qonāq
SAR·MAMIŠ SUVΓAN·[1] QAY'Q· — särmämiš sūttän qayāq

"The yield[2] of [ripe?] grains from the coarse millet is sparse; the pellicle has been strained from the milk"—since they have to be cooked together in order to be eaten. 0

"Breach of promise *(xulf al-wa'd)*" is called: QIYIQ· qiyiq. It may be used as an adjective; thus :: QIYIQ· KIŠIY qiyiq kiši "One who breaks his promise *(mixlāf li-l-'ida)*." 0 — qiyiq

QIYIQ· NA'NK qiyiq nāṇ "Anything cut obliquely *(munḥarif)*," such as the tip of a stylus that is cut obliquely *(muḥarraf)*, etc. 0

MAYAQ mayaq "Dung *(ba'r)*," especially of camels. Then the meaning is extended; thus: QUVY· MAYAQIY qōy mayaqi "Sheep dung." But "horse dung *(rawṯ al-faras)*" is not called anything but: YUNDAQ· yundaq. Proverb: TAWY BADUK 'AR·SA' MAYAQIY BADUK 'ARMA'S· tewe bädük ärsä mayaqi bädük ärmäs 0 "Though the camel is big his dung is not big." 0 This is coined about one who thinks he is great though he is merely the servant *(šākirī)* of a great man, as if to say, "Greatness belongs to him whose servant *('abd)* you are." — mayaq — P

K

KAYIK· käyik "Wild *(waḥšī)*," of anything, in its root-meaning. But when this word is used specifically it is confined to Cervidae *(ẓibā', 'ufr, wu'ūl)*, or to any of these types that is edible. 0 KAYIK· KIŠY käyik kiši "A wild man *(nasnās)*." 0 KAYIK SUKUT· käyik sögüt "The wild willow." Similarly, for any type of domestic plant, its wild variety is: KAYIK· käyik. 0 — käyik

KAYUK käyük — käyük D

517 [5] MS. *mutaqazzir*.
518 [1] *Tašdīd* (~) by later hand.
[2] MS. *rab'*, read *ray'*; cf. 140 üdrä·; cf. proverb s.v. 193 qonaq.

K

KUYA' küyä "Moth worm *(sūs)*" that eats felt, etc. 0 — küyä

KĄIYA' -kiyä A diminutive particle that occurs with words that have *kāf* or *rikka* or *imāla*. Thus :: 'AR·KIYA' ärkiyä "Little man *(rujayl)*." YIYR·KIYA' yërkiyä "Little land." — -kiyä

N

YAN' yana A particle that indicates "returning *(raj'a)*." :: YANA' KAL·DIM yana käldim "I returned, I came a second time *(raja'tu, ji'tu ṯāniyan)*." — yana

Another type

[III. 128/170] — 520

YAYA' yaya "Buttocks *(alya)*," especially of humans. 0 — yaya

This type of noun is not defective, either in speech or in writing, since the second radical is vowelled; only those with unvowelled second radical are defective. 0 — G

End of the Chapters of Simple Words

Chapters of Augmented Words

Chapter: *fā'il*

N

TA'DUN tādun "A one year old calf *(at-tabī' min al-baqar)*." 0 — tādun

TUVḌUVN· tūḏūn "The distributor of water to villagers *(muwazzi' al-mā' fī ahl al-qurā min aš-širb)*." 0 — tūḏūn

TIYḌIYN tēḏīn A particle of time. Thus :: BUV TIYḌIN· KAL·DIY bu tēḏin käldi "He came at about this time *(fī miṯl haḏā l-waqt)*." 0 — tēḏīn

Chapter: *fa'āl*

T

BAYA'T bayāt The name of God *(allāh ta'ālā)*. Aryu dialect. 0 — bayāt D

BAYA'T· bayāt The name of a clan of Oγuz. — N

R

eğitim amaçlı çoğaltılmıştır

[III. 126/168] 519

"Felt cap *(lubbāda)*." Dialect of those who change *ḏāl* to *yā'*. 0

KUYUK NA'NK köyük nāṉ "Something burning *(muḥtariq)*." köyük

L

MAYL YMIŠ mayil yemiš The word for "any fruit that becomes soft after ripening and passing its prime *(lāna ba'da mā naḍija wa-jāwaza ḥaddahu)*," such as a peach or a large and overripe[1] melon. mayil

M

QIYM· qiyim (?) "Panic *(xawf, faza')* of the people of a country at the approach of an enemy." :: QURQUNUJ QYM BULDIY qorqunč qiyim boldi. qiyim ?

:: 'UL KYM KYM KUVN KJURDIY ol küyüm küyüm kün käčürdi "He spent the day carelessly but keeping busy *(fī ɣafla lā qaṭa'a šuɣlan wa-lā kāna fāriɣan)*." küyüm

N

BUYIN boyin "Neck *(raqba)*," of a man, or other. "The tang-pin *(ša'īra)* of a sword" is called: QILJ BUY·NY qilič boyni. Also: BIJA'K BUY·NY bičāk boyni "The tang-pin of a knife." 0 boyin

BUYUN boyun "People *(qawm)*." Dialect of those who change *ḏāl* to *yā'*. 0 boyun D

TUYIN 'AR· tuyin är "A stingy *(ḍanīn, munqabiḍ)* man." 0 tuyin

TUYIN toyin "Heathen priest *(al-'ilj min umma al-kufr)*." He is like the 'Alim or Mufti among us. He is always found with his idols and reading books and the superstitions of the unbelievers—we take refuge from him with God most high! Proverb: BYR· TUYIN BAŠIY 'AГRIYSA' QAMUГ TUYIN BAŠIY 'AГRIYMA'S· bir toyin baši aɣrīsa qamuɣ toyin baši aɣrīmās 0 "If one priest has a headache, not all priests have headaches." This is coined when someone refrains from eating something among his companions for a certain reason, and so they invite another person to eat it. toyin P

Doubly Weak *(maṯwī)*

QAYA' qaya "A hard bare mountain or cliff *(aṣ-ṣald min al-jabal)*." 0 qaya

QAIYA' -qiya A diminutive particle, for words with *išbā'* or *ɣayn* or *qāf*. Thus :: 'UГUL-QIYA' oɣulqiya "My little son *(bunayya)*." QIYZ-QIYA' qïzqiya "My little daughter." -qiya

519 [1]MS. *ɣāb* (?), read *ɣāy*; cf. 528 mayil-. *Kabīr* "large" is perhaps in error for *kaṯīr al-mā'* "with much water."

QUYA'R· quyār A word of abuse *(sabb)* for cattle or slaves. Thus :: BUV QUYA'RIY [sic] bu quyār qizi (?) "This is one whose daughter pours and spits *(hāḏā ṣābb wa-māj bintuhu)*." This derives from the expression: SUVF QUY·DIY sūw quydi meaning "He poured *(ṣabba)* the water (or other)." quyār

S

QAY'S· qayās Name of the country of Tuxsi and Čigil. It is three fortresses. The first is called: SA'B-LIГ QAYA'S· sāpliɣ qayās. The second is: 'URNK QAYA'S· ürüṉ qayās. The third is: QAR' QAYA'S· qara qayās. qayās N

[Š]

QUY'Š quyāš "The intense heat of summer; blazing sunlight *(ḥamāwa al-qayẓ, šidda waq' aš-šams)*." quyāš

Г

'AYA'Г· ayāɣ "Honorific title *(laqab)*." Verse: ayāɣ V

QUDГIL· MANK' 'AQIYLIQ· BULSUN MANKA' 'AYA'ГA'
'ID-ГIL MANY TUQIŠ·QA' YUW-KIL MANKA' 'ULA'ГA'
qoḏɣil maṉa aqīliq bolsun maṉa ayāɣa
iḏɣil māni toqišqa yöwgil maṉa ulāɣa 0

"Let me be generous and get a name for generosity *(fa-yakūnu laqabī jawādan)*, send me to battle and help me[1] by giving me a horse that will convey me to it."

N

MUYA'N muyān "Religious recompense *(ṯawāb)*." Hence "a watering station *(saqāya)* that is built on the road" is called: MUYA'N-LIQ muyānliq. 0 muyān

Chapter: *fa'lā*, in its various vocalizations

J

BUVJY QUBUZ bōči qopuz A type of lute *(al-arann min al-a'wād wahwa naw' min al-barābiṭ)*. bōči

D

QAY·DA' qayda A particle meaning "where *(ayna)*." Thus :: QAY·DA' SAN qayda sän "Where are you?" QAN-DA' qanda is a variant, with *nūn*. qayda D

[III. 130/173] 521

QAYUVDA' qayūda is another variant. 0

520 [1]MS. *a'nī*, read *a'innī*.

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KUY·DA' köydā "The furnace *(atūn)* in which gold and silver ores are smelted *(yuḏābu . . . fa-yustaxlaṣu)*." köydä

Q

QUY·QA' quyqa "Skin *(jild)*," in its root-meaning. And "fur *(farwa)*" may be called: QUY·QA' quyqa. Hence :: 'UL QUVY(N)UΓ QUY·QA'LADIY ol qōyuγ quyqāladi "He singed the fleece to reveal the skin *(aḥraqa š-šaʿr min al-jild ḥattā aẓhara l-jild)*" but did not flay it. This is called "scalding *(tasmīṭ)*." quyqa

M

QIY·MA' 'UKRA' qiyma ügrä Name of a type of noodles in which the dough is cut obliquely *(muḥrafan)*,[1] like "sparrows' tongue *(lisān al-ʿaṣāfīr* [vermicelli ?]*)*." It is called: QIY·MA' 'UK·RA' qiyma ügrä. 0 qiyma

QUY·MA' quyma Name of a type of buttered bread. The dough is thinned like *qaṭāʾif* dough, then poured *(yuṣabbu)* into a kettle of boiling butter so that it forms into thin loaves. Afterward it is removed and sprinkled with sugar, then eaten. 0 And "any tool that is manufactured by casting rather than forging the metal *(maṣnūʿa min filazz al-arḍ mafrūγa γayr maṭrūqa)*," such as a mortar, a lamp, or a hammer, is called: QUY·MA' quyma. quyma

Chapter: *faʿālū*, in its various vocalizations

Γ

TAY'ΓU̲V tayāγu "A piece of dried clay, a clod *(nubla, madara)*." tayāγu

TURIYΓA' torīγa "Lark *(qunbura)*," a bird. 0 torīγa

SUUYA'ΓUV soyāγu "Cock's spur *(šīšiya ad-dīk)*." soyāγu

K

BITIYKUV bitīgü "An ink-box *(dawāt)*," Turkic or otherwise. 0 bitīgü

KULIYKA' kölīgä "Deep shade *(ẓill ẓalīl)*." kölīgä

M

QALIYMA' qalīma "Upper chamber *(γurfa)*." 0 qalīma

'KA'MA' egāmä A type of lute *(naw' min al-mazāhir)*. egāmä

KUŠIYKA' köšīgä "Slight shade *(ẓill ṣayīr)*." köšīgä

521 [1] MS. *muḥrifan*

Initial Weak

YURIYΓA' 'AT· yorīγa at "Ambler (horse) *(faras himlāj)*." yorīγa

K

YULIYKUV yülīgü "Razor (*mūsā* [defined])." The Oγuz do not know this word; they call a razor: KARA'Y̲· kärāy. 0 yülīgü D

'AYA'KUV äyāgü "Rib *(ḍilʿ)*," of an animal, or other. äyāgü

Chapter: *faʿlān*

Γ

TAY·ΓA'N· tayγān "Hound (dog) *(al-aqabb al-aγḍaf min al-kilāb)*." Proverb [= 271 säw-]: TAY·ΓA'N YUK·RUKUN· TIYL̲·KUV SAW̲·MA'S̲· tayγān yügrükin tilkü säwmäs "The fox loves not the swift-running hound." tayγān P

[III. 132/175] 522

This is coined about two scholars of whom one vexes the other because of a certain superiority.

K

KAY·KA'N käygān The name of two rivers that flow from Qayās to the Ila Valley. One of them is called: KIJIK KAYKA'N kičig käygān and is the smaller; the other is called: 'ULUΓ KAYKA'N uluγ käygān and is the larger. käygān N

Chapter: *fayʿal*, in its various vocalizations

J

QIY·MAJ BUR·K qiymač börk A white cap of fine goats-hair worn by the Čigil. qiymač D?

Q

BAYNAQ baynaq "Dung *(fart)*." Oγuz dialect. baynaq D

BUYNAQ boynaq "A narrow mountain pass *(ṯaniyya fī jabal)*." 0 boynaq

BUY·NAQ boynaq "Lizard (animal) *(al-ʿaẓāya dābba)*." 0

QAY·ΓΨIQ· qayγuq "Small boat *(zawraq)*." 0 qayγuq

MAY·ΓAQ̲·[1] mayγaq "Crooked-footed *(aḥnaf)*," of a man; "short-haired *(ajrad)*,"[2] of hoofed animals. mayγaq

522 [1] Second A changed from U (?).
[2] Thus MTW and ED. DTS translates: "incapable of running fast." And note Muḥīṭ: *al-ajrad . . . qaḍīb ḏawāt al-ḥawāfir* ("the penis of hoofed animals").

eğitim amaçlı çoğaltılmıştır

K

KAY·LIK käylik "A wild man *(nasnās).*" A man who walks turning this way and that like one who is mad *(madhūš)* or wild *(waḥšī)* is likened to it and called: KAYLIK KIŠY käylik kiši. käylik

L

BUY·ML 'AT boymul at "A horse with white in the neck *(fī 'unuqihi bayāḍ).*" The same for sheep, etc. boymul

M

BAY·RAM bayram "Festival *('īd).*" Oγuz dialect. I think it is changed from the popular term *(qawl an-nās)*: BAḌ·RAM· badram meaning "pleasure *(surūr, nuzha),*" since a festival day is a day of pleasure. Before Islam *(fī l-jāhiliyya)* there were no festival days at all, that there should have been a word for them. If there had been, then all of the Turks should have know it [in this meaning], but the only ones who do are [those who] change *ḏāl* to *yā'*, according to their dialect. 0 bayram D

JAIYDAM čaydam Name of a thin felt *(libd raqīq)* used to make raincoats and to stuff bedclothes. čaydam

SAY·RAM sayram The name of White City *(al-madīna al-bayḍā')* which is called Isbījāb. 0 SAR·YAM· saryam is a variant. 0 sayram N saryam D

SAY·RAM· SUVW· sayram sūw "Shallow *(ḍaḥḍāḥ)* water."

Chapter: *fa'ālil*, in its various vocalizations

Q

BAQ'Y(N)AQ·[3] baqāyaq/baqānaq "The space between the two sides of a cloven hoof, or one of the two sides of a cloven hoof *(mā bayn ẓilfay kull dī ẓilf wa-aḥad šiqqay aẓ-ẓilf).*" BAQA'Y(N)UQ[3]. baqāyaq/baqānaq "The frog of a horse's hoof *(nusūr ḥawāfir al-xayl).*" baqāyaq/ (baqānaq)

TUQIYMAQ toqīmaq "Fuller's mallet *(bi'zar al-qaṣṣār).*" 0 toqīmaq

QAYA'JUQ qayāčuq A sweet-smelling mountain plant. qayāčuq

[III. 133/177] 523

I think it is *az-zarnab* ("saffron"?). 0

Initial Weak

522 [3] Dot over Y (indicating N) by later hand?

Q

:: 'AR· 'ATIN· YABIYTAQ MUN·DIY är atin yabītaq mündi "The man rode the horse bareback *(mu'rawrī),*" that is, without a saddle or saddlecloth *(lā sarj 'alayhi wa-lā libd).* yabītaq

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

Γ

QIYR·LIΓ YIYR· qayirliγ yēr "Trampled *(daḥsa)* ground." 0 qayirliγ

QUYAS·LIΓ 'AR· qayasliγ är "A man belonging to Qayās."[1] 0 qayasliγ

TUYAΓLIΓ YILQY tuyaγliγ yilqi "A hoofed *(ḏū ḥāfir)* animal." tuyaγliγ

Q

QUYUΓLQ qoyuγluq "Thickness *(taxāna),*" of liquids. qoyuγluq

Those with Unvowelled Second Radical

J

SANDUVA'J sanduvāc "Nightingale *('andalīb).*" Verse [= 264 sanduvāč] sanduvāč V

SANDĀ' QAJAR· SUNDILA'J sändä qačar sondilāč
MANDA' TINAR· QAR·ΓILA'J mändä tinar qarγilāč
TAT·LIΓ 'UTAR SAN·DUVA'J· tatliγ ötär sanduvāč
'AR·KAK TIŠIY 'UJRŠUVR ärkäk tiši üčrušür

Describing the quarrel of summer and winter; Summer says: "The bullfinch flees from you, the swallow rests in me (and other birds too), the nightingale warbles[2] melodiously, male and female couple"—in summer.

Q

BULΓAYUQ SUVW bulγayuq sūw "Muddy *(kadir)* water." 0 bulγayuq

SAR·QIY(N)Q sarqiyuq/sarqinuq "Third stomach of a ruminant *(faḫṭ).*" The form with *nūn* is a variant, as in Arabic: *mīzāb, minzāb* ("sewer"), *mīšār, minšār* ("saw"). 0 sarqiyuq (sarqinuq)D

QUDUVJAQ· [sic] quyurčaq (?) "Coccyx *('uṣ'uṣ).*" quyurčaq?

523 [1] MS. *quyāsī*, read *qayāsī*.
[2] MS. *yufarridu*, read *yuγarridu*.

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Another Type

BAY·BAYUQ **baybayuq** The *ṭunawwiṭ*. This is a bird that sings melodiously and makes a nest that hangs on the branches of a tree in the shape of a palm basket *(zanbīl)*. **baybayuq**

Sextiliterals

Q

BUYUN·DURUQ· **boyunduruq** "Yoke *(samīqān)*." It is a piece of wood that is placed on the necks *('unuqay)* of two oxen. 0 **boyunduruq**

MUYAN·JILIQ· **muyančiliq** "Mediation, conciliation *(tawassuṭ, ṣulḥ)*" between two men. 0 :: SAN MUYANJILIQ QIL **sän muyančiliq qil** "Mediate between us." Its root is: MUYA'N **muyān** meaning "religious recompense *(ṯawāb)*." 0 **muyančiliq**

End of the Book of Nouns of Defective Words 0

[III. 136/180] 524

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

J

:: 'AR· KYJTIY **är kēčti** "The man was slow *(abṭa'a)* in a certain matter." KYJA'R·KIYJ·M'K **kēčär kēčmäk**. **kēč-**

R

:: YIBA'R BUVR·DIY **yipär bürdi** "The musk-fragrance spread *(fāḥat)*." :: SUVW BUVR·DIY **sūw bürdi** "The steam rose up *(irtafa'a, baxxara)*." The same for any sharp fragrance which spreads *(afāḥa)* or forms vapors *(baxxara)*. BURA'R· BURMA'Q **burär burmäq**. **bür-**

:: 'UL MANK' YAR·MA'Q· BIYR·DIY **ol maŋa yarmäq bērdi** "He gave *(a'ṭā)* me the dirham (or other)." BIYRUR BIYR·MA'K **bērür bērmäk**. **bēr-**

:: BAK SUVSIN TA'R·DIY **beg sūsin tärdi** "The emir dispersed *(farraqa)* his troops." The same for anyone who disperses anything. TA'RA'R· TA'R·MA'Q **tärär tärmäq**. **tär-**

:: 'AR· YUQA'RUV TUVR·DIY **är yoqäru türdi** "The man (or other) stood up *(qāma)*." TUVRUR· TUVRMA'Q **türür türmäq**. **tür-**

TUVRUR **türur** A verb in the aorist *(mustaqbal)*. It has no preterite *(māḍī)* and no infinitive, like the Arabic words *yada'u* ("he lets") and *yaḍaru* ("he lets"). 0 It denotes the existence or position of a thing at the time it is mentioned *(yunbi'u 'an qarār aš-šay' wa-wujūdihi makānahu fī ḥāla ḏikrihi iyyāhu)*. Thus :: 'UL 'AWDA' TRUVR· **ol äwdä turür** "He is present *(ḥāḍir)* in the house." This does not imply "standing." :: 'AR· SUKAL· TRUVR **är sökäl turür** "[The man] is sick *(annahu marīḍ)*." This does not imply "standing." 0 (**türur**)

:: 'ĀT· TUVR·DIY **ät türdi** "The horse (or other) was emaciated *(hazala)*." TUVRA'R TUVR·MA'Q **türär türmäq**.

'UL TAW'R TIYRDY **ol tawär tērdi** "He gathered *(jama'a)* the property (or other)." TIYRA'R TYR·MA'K **tērär tērmäk**. **tēr-**

'UL 'ANY SA'R·DIY **ol ani särdi** "He rebuked him harshly *('annafa, xaššana . . . l-qawl)*." SARA'R· SAR·MA'K·Q **sarär sarmäq**. 0 **sär-**

:: KANJ SUVT· SUVRDY **känč süt sördi** "The baby[1] sucked *(maṣṣa)* the milk (or other)." :: 'AR· SUVZ· SUVR·DIY **är söz sördi** "The man asked the news *(istajarra . . . l-xabar)*." :: 'AR· YITUK SUVR·DIY **är yitük sördi** "The man searched for *(anšada)* the stray." SURA'R SUR·MA'Q· **sorär sormäq**. These last two are Oγuz usages. 0 **sör-** D

:: 'AR· SUWQA' QA'R·DIY **är suwqa qärdi** "The man choked *(šariqa)* on the water." 0 **qär-**

[III. 137/182] 525

:: SUVW· 'ARIQ·TIN· QA'R·DIY **sūw ariqtin qärdi** "The water overflowed *(fāḍa)* from the canal (in winter)." This is when snow and water freeze [in the canal] so that water coming down upon it overflows. QARA'R· QARMA'Q **qarär qarmäq**.

Z

:: 'AR TUMLUΓQA' TUVZ·DIY **är tumluγqa tözdi** "The man suffered cold and hunger *(xariṣa)* because of the cold." TUVZA'R· TUVZ·MA'K **tözär tözmäk**. Qifčāq dialect. 0 **töz-** D

:: YA'Γ SIYZDIY **yāγ sizdi** "The butter melted *(ḏāba)*." :: 'ULMA'ḌIN SUVW SIYZDIY **olmädin sūw sizdi** "The water oozed out *(sariba, tarašša ḥa)* from the jar (or other)." :: KUVN SIYZ·DIY **kün sizdi** "The sun became hot *(ḏābat)*."[1] This is when the first rays appear in the east. SIYZA'R· SIYZ·MA'Q· **sizär sizmäq**. **siz-**

Š

:: 'AR· YUVLḌAN· QAIYIŠ·DIY **är yöldan qišdi** (?) "The man deviated *(māla)* from the road." Also of the sun when it declines *(zālat)* from the zenith. QIYIŠA'R QIYIŠMA'Q **qišär qišmäq**. **qiš-** ?

524 [1]MS. *ẓifl*, read *ṭifl*.
525 [1]MS. *dābat*.

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:: TUVΓ TVΓ·DIY tōγ tōγdi "The dust rose up *(saṭa'a l-habā' al-munbaṯṯ)*." TVΓA'R TVΓM'Q tōγār tōγmāq. tōγ-

Verse:

'AΓ·DIY QZIL BAT(Y)RA'Q[2]	aγdi qizil batrāq	V
TUVΓ·DIY QAR' TUB·RA'Q·	tōγdi qara toprāq	
YAT·ŠUV KALIB· 'UΓRA'Q·	yetšü kälip oγrāq	
TUQŠIB 'ANIN KYJTIMZ	toqšip anin kēčtimiz	

"The red banner was raised (among the Muslim troops), the black dust rose up *(saṭa'a)*, the Oγraq (cavalry) reached us, they fought with us together and therefore we were slow (in returning)."

W

:: 'AR· 'IYW·DIY är ēwdi "The man hurried *('ajjala)*." 'IYWA'R 'IYWM'K ēwār ēwmāk. ēw-

:: 'AR· 'ATIN QUVW·DIY är atin qōwdi "The man drove *(sāqa, ṭarada)* his horse." the same for anything. qōw-

Q

:: TVN JIYQ·DIY tōn čīqdi "The garment became moist *(axaḍa . . . n-nadā)*." The same for anything that absorbs moisture *(axaḍa n-nuduwwa bi-nafsihi)* from the ground. JYQA'R· JYQM'Q čīqār čīqmāq. čīq-

:: 'AT· QUVQ·DY ät qōqdi "The smell of burning meat arose *(irtafa'a qutār al-laḥm)*." Or the smoke *(duxān)* of a lamp that is put out. :: SUVW QUVQDY sūw qōqdi "The water subsided *(γāḍa . . . 'ammā kāna wa-sakana)*." :: SIYŠ QUVQ·DIY sīš qōqdi "The swelling subsided *(sakana)*." QUVQA'R QUVQ·MA'Q· qōqār qōqmāq. qōq-

K

'AR TUVZ· TUVK·DIY är tūz tōgdi "The man crushed *(daqqa)* the salt (or other)." TVKA'R· TUVK·M'K tōgār tōgmāk. 0 tōg-

[III. 139/184] 526

:: 'UL 'ANY SUVK·DIY ol ani sōkdi "He insulted *(sabba)* him." SUVKA'R SUVK·MA'K sōkār sōkmāk. sōk-

N

'UL 'ALIM·NY TA'N·DIY ol alimni tāndi "He disclaimed *(jaḥada)* the debt (or other)." The same for anyone who disclaims something. TA'NAR TA'N·M'Q tānar tānmāq. 0 tān-

:: 'UL 'WINK' TUVN·DIY ol äwinä tōndi "He returned *(raja'a)* home." TVNA'R TUVN·M'K tōnār tōnmāk. Oγuz dialect. tōn- D

525 [2]Two dots below T (indicating Y) added by later hand.

:: 'UL SUVW DIN QA'N·DIY ol sūwdin qāndi "(The man) was filled *(baḍa'a, rawiya)* with water." QA'NAR QA'N·M'Q qānar qānmāq. 0 qān-

:: QUŠ· QUVN·DIY quš qōndi "The bird alighted *(waqa'a)* on something." :: BUḌVN QUVN·DIY boḍūn qōndi "The tribe settled after their migration *(nazalat ba'da ẓ-ẓa'n)*." QUVNA'R QVN·M'Q qōnār qōnmāq. qōn-

Initial Weak

:: 'AR· 'AŠIΓ YIYR·DIY är ašīγ yērdi "The man was disgusted at *('āfa)* the food." yēr-
:: 'UL 'ARIK YIYR·DIY ol ärig yērdi "He blamed *(ḏamma)* the man." YIYRA'R· YYR·MA'K yērār yērmāk. Oγuz dialect. D

:: 'URA'ΓUT 'UΓLIN BŠIKTIN YUVR·DIY urāγut oγlin bešiktin yōrdi "The woman untied *(ḥallat)* her child from the cradle." The same for anything that one loosens from its bond *(anšaṭa min 'iqālihi)*. YUVRA'R YVRMA'K yōrār yōrmāk. yōr-

L

'ĀŠ YIYL·DIY āš yēldi "The food (or other) was eaten *(ukila)*." YIYLUVR YYL·M'K yēlūr yēlmāk. yēl-

This chapter is not genuinely biliteral, nor is it triliteral. We have put it with the biliterals since that is shorter in pronunciation and more elegant. However it is written as a bisyllabic *('alā l-hijā'ayn)* in Arabic, and in Turkic [script] it is bound to the *līn* letters, as you see. 0 G

Chapter of Triliterals: *fa'aldī*, in its various vocalizations

R

:: 'UL 'ANKAR 'AY·LA' BUYUR·DIY ol aṇar ayla buyurdi "He ordered *(amara)* him thus." BUYURUR BUYUR·MA'Q buyurur buyurmāq. Oγuz dialect. 0 buyur- D

:: TAWY BA'QIR·DIY tewe bāqirdi "The camel bellowed *(ṣāḥa)*." Oγuz dialect. BA'QIRA'R· BA'QIRMA'Q bāqirār bāqirmāq. 0 bāqir- D

:: 'UL MANK' 'AŠ· TA'TUR·DIY ol maṇa aš tāturdi "He had me taste *(aḍāqa)* the food (or other)." TA'TURUR TA'TURMA'Q tāturur tāturmāq. 0 tātur-

:: 'UL 'ANDAΓ TIYTUR·DIY ol anday tētürdi "He caused it to be said *(kallafa ḥattā qīla)* thus." TIYTURUR TIYTURMA'K tētürür tētürmāk. 0 tētür-

:: TUVZ

[III. 140/186] 527

TUVZAR·DIY tōz tōzardi "The dust rose up *(saṭa'a)*." TUVZA'R· TUVZ·MA'Q [sic] tōzārur tōzarmāq. tōzar-

eğitim amaçlı çoğaltılmıştır

:: 'UL 'ANKAR QUVY· SA'TURDIY **ol aŋar qōy sāturdi** "He had him count *(a'adda)* the sheep (or other)." SA'TURUR SA'TURMA'Q **sāturur sāturmāq.** sātur-

:: 'UL 'UTUNK SIYTUR·DIY **ol otuŋ sīturdi** "He had the firewood (or other) broken up *(aksara)*." SIYTURUR SIYTURMA'Q **sīturur sīturmāq.** 0 sītur-

:: 'UL 'ANKAR QYJURDIY **ol aŋar qīčurdi** "He blamed him and took malicious pleasure at his misfortune *(lāmahu fī amr wa-aškmata 'alayhi wa-fariḥa bimā aṣābahu min al-hamm)*." QIYJUR'R QYJURMA'Q **qīčurār qīčurmāq.** 0 qīčur-

:: 'UL 'ANKAR QUVY· KUVṮUR·DIY[1] **ol aŋar qōy kūtürdi** "He had him tend *(ar'ā)* the sheep (or other)." KVṮURUR[2] KUVṮUR·MA'K[2] **kütürür kütürmāk.** kütür-

:: 'UL TA'ŠIΓ YUVL·DAN KIYTAR·DIY **ol tāšıγ yōldan kētärdi** "He removed *(naḥḥā)* the stone from the road." The same for removing *(izāla)* anything from its place. KIYTARUR KYTARMA'K **kētärür kētärmāk.** 0 kētär-

:: 'UL 'YŠIΓ KYJURDY **ol īšıγ kēčürdi** "He postponed *(abṭa'a)* the matter." KYJURUR KYJURMA'K **kēčürür kēčürmāk.** 0 kēčür-

:: 'AR· 'UTUNK KUY·TUR·DIY [sic] **är otuŋ köyürdi** "The man burned *(aḥraqa)* the firewood (or other)." KUY·RUR KYURMA'K **köyrür köyürmāk.** köyür-

Š

:: 'UL 'ANIK BIR·LA' TAYIŠ·DY **ol anig birlä tayišdi** "He vied with him in skating *(bārāhu fī t-tazalluq)*." TAYIŠUVR· TAYꞘIŠMA'Q **tayišür tayišmāq.** 0 tayiš-

:: 'UL MANK' TARIY SUYUŠ·DIY **ol maŋa tärı soyušdi** "He helped me flay *(a'ānanī fī salx)* the skin (of the sheep, or other)." The same for peeling *(qašr)* [the bark of] a tree or [the shell of] an egg. SUYUŠVR SUYUŠMA'Q **soyušür soyušmāq.** soyuš-

:: 'ULA'R· 'IĶY BYR· BYR·KA' QAYIŠ·DIY **olär ekki bir birkä qayišdi** "The two of them were kindly disposed *('aṭafa)* to one another." QAYIŠUVR QAYIŠ·MA'Q **qayišür qayišmāq.** qayiš-

Verse: V

NALUK 'ANKAR BILIŠ·TIM	**nälük aŋar bilištim**
QUJŠUB· TAQY QAWUŠ·TUM	**quǰšup taqi qawuštum**
TUZUN·LUKIN QAYIŠ·TIM	**tüzünlükin qayištim**
'AL·QTIY MANIK YA'YIMIY	**alqti mänig yāyimi** 0

Describing a man who has deceived him: "Why did I become acquanted with him? I embraced him and companioned him. I favored *('aṭaftu)* him with my kindness. Now he has ruined my summer (in idleness)." 0

:: 'ANKAR SUVW· QUYUS·DIY **aŋar sūw quyušdi** "He helped him pour *(ṣabb)* the water (or other)." QUYUŠUVR QUYUŠMA'Q **quyušür quyušmāq.** quyuš-

527 [1] *Tašdīd* (~) over the T by a later hand.
[2] *Tašdīd* and *ḍamma* added over the T by a later hand.

:: 'UL MANK' YIΓA'J· QIYIŠ·DY **ol maŋa yiγāč qiyišdi** "He helped me cut the wood obliquely *(qaṭ' . . . muḥrafan)*." Also qiyiš-

[III. 142/189] 528

for vying. QIYIŠUVR· QIYIŠMA'Q **qiyišür qiyišmāq.** 0

:: 'AR· YIYR·KA' MAYꞘIŠ·DIY **är yērkä mayišdi** "The man stuck *(laziqa)* to the ground (from stubbornness or laziness)." MAYIUŠVR· MAYIUŠM'Q **mayišür mayišmāq.** This is when he is ordered to do a job and refuses. 0 YAMAŠ·DIY **yamašdi** is a variant of: MAYIŠ·DIY **mayišdi** by metathesis. YAM'ŠUVR YAMAŠM'Q **yamāšür yamašmāq.** mayiš- (yamaš- D)

Q

:: 'AR· SUYUQ·TY **är soyuqti** "The man was stripped of his wealth *(ḥuriba māl)*." SUYUQA'R SUYUQ·M'Q **soyuqār soyuqmāq.** 0 soyuq-

:: YIYR· SAYIQ·TY **yēr sayiqti** "The ground became a stony tract *(ḥarra)*." SAYIQA'R SAYIQM'Q **sayiqār sayiqmāq.** sayiq-

L

:: BULT SUYUL·DY **bulit soyuldi** "The clouds dispersed *(taqaššaʿat)*." :: QUVY·TARIYSIY SUYUL·DY **qōy tärīsi soyuldi** "The sheep was stripped *(kušiṭat)* of its skin." :: 'AR·DIN TUVN SUYUL·DIY **ärdin tön soyuldi** "The garment was stripped *(nuziʿa)* from the man." SUYULUVR SUYULM'Q **soyulür soyulmāq.** soyul-

:: YUΓRT QUYUL·DIY **yoγrut qoyuldi** "The curdled milk thickened *(xaṯura)*." The same for any liquid that thickens *(γaluẓa)*. QUYULVR QUYULM'Q **qoyulür qoyulmāq.** qoyul-

:: KUVN QIYIL·DIY **kün qiyildi** "The sun declined *(zālat)*." :: 'UVḌ· QIYIL·DIY **öḏ qiyildi** "Time has passed *(maḍā d-dahr)*." :: YIΓA'J· QIYIL·DIY **yiγāč qiyildi** "The wood was cut obliquely *(quṭiʿa . . . muḥrafan)*." :: SUVZ· QIYIL·DY **sōz qiyildi** "The promise was broken *(uzlifa)*." QIYILUVR· QIYILM'Q **qiyilür qiyilmāq.** qiyil-

:: QA'ΓUVN MAYIL·DIY **qāγün mayildi** "The melon (having much water) became soft *(infasaxa)*." This is when it becomes overripe *(bāta wa-ṣāra γāyan)*." The same for any fruit. MAY·LVR MAYLM'Q **maylür mayilmāq.** mayil-

N

:: 'UL MANK' TAYAN·DIY **ol maŋa tayandi** "He leaned *(ittaka'a)* on me." The same for leaning on anything. TAYANUVR· TAYANM'Q **tayanür tayanmāq.** 0 tayan-

:: 'ŠIJ QAY·INADIY **ešič qayindi/qaynadi** "The kettle (or other) boiled *(γalat)*." QAY·NA'R QAY·NAM'Q **qaynār qaynamāq.** Proverb [= 196 **kāčig**]: QAY·NA'R 'UKUZ KJIK SIYZ BULMA'S· **qaynār ögüz käčigsiz bolmās** 0 "Even the river that is in flood *(yajīšu wa-yafūru)* is not without a crossing." This is said about a difficult impasse, as if to say, "There must be a way out!" 0 qayin-/qayna- P

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:: 'UL 'UVZNKA' SUVW QUYUN-DIY ol ŏziŋä sūw quyundi "He poured *(tawallā ṣabb)* quyun-

[III. 144/191] 529

water over himself." QUYUNVR QUYUN-M'Q quyunūr quyunmāq.

Initial Weak

Q

:: 'UVḌ- YAYIQ-TIY ŏḏ yayiqti "The season became spring *(rabī')*." YAYIQA'R yayiq-
YAYIQMA'Q yayiqār yayiqmāq.

L

:: YIL'J- YAYIL-DIY yiγāč yayildi "The tree swayed *(γāfat)*[1] (because of wind, or yayil-
the like)." The same for anything that sways of its own accord *(ihtazza wa-taḥarraka 'alā nafsihi bi-tamāyul)*.

YAYIL-DIY SUV- yayildi sü "The troops (or other) dispersed *(tafarraqa)*." A variant D
of *ḏāl* in the word: YAḎIL-DIY yaḎildi. YAYILUVR YAYILM'Q yayilūr yayilmāq. 0

The verbs in this section that have unvowelled middle radical are like quadriliterals G
in form though they are really triliterals. Example :: 'UL QUVY(N)UL BA'TURDIY ol
qōyuγ bāturdi "He had the sheep tied up *(arbaṭa)*." :: SA'TURDIY sāturdi "He had him count *(a'adda)*." And so on.

Chapter of Quadriliterals, on the pattern: *fa'laldī*, in its various vocalizations

[R]

:: 'UL 'ANY SUWQA' TAY-TURDIY ol ani sūwqa tayturdi "He made him slip *(azlaqa)* taytur-
on the water (or other)." TAY-ITUR TAY-ITMA'Q [sic] tayturur tayturmāq. 0

:: 'UL MANK' SUVZ- TUYTUR-DIY ol maŋa sōz tuyturdi "He made me aware tuytur-
(afṭana, 'arrafa) of the words." TUYTURUR TYTRMA'Q tuyturur tuyturmāq.

:: 'L 'ANKAR QAY-TURDIY ol aŋar qayturdi "He urged him to help and to be kind qaytur-
to *(i'āna, 'aṭf)* his brother." QAY-TURUR QAYTURMA'Q qayturur qayturmāq. 0

:: 'UL 'ATIL QAY-TAR-DIY ol atiγ qaytardi "He turned the horse around *(ṣarafa . . . qaytar-
'an wajh)*." QAYTARUR QAYTARMA'Q qaytarur qaytarmāq. Oγuz dialect. The Türks say: D
QTAR-DIY qatardi. 0

529 [1]MS. *'afat.*

:: 'UL MANIK- 'LKK' SUVW- QUY-TURDIY ol mānig äliǵkä sūw quyturdi "He quytur-
ordered water to be poured *(ṣabb)* over my hands." QUYTURUR QUYTURMA'Q quyturur quyturmāq.

:: 'UL 'ANKAR QAMIŠ QIY-TUR-DIY ol aŋar qamiš qiyturdi "He ordered the reed to qiytur-
be cut obliquely *(qaṭ' . . . muḥrafan)*." The same for other things. QIY-TURUR QIYTURM'Q qiyturur qiyturmāq. 0

:: 'UL 'ANIK TUVNIN KUY-TURDIY ol anig tōnin köytürdi "He ordered his garment köytür-
(or other) to be burned *(iḥrāq)*." KUYTURR KUY-TURMA'K köytürür köytürmāk. An inele- D
gant word *(luγa γayr faṣīḥa)* [cf. 527 köyür- ?].

:: YIYR- SAY-ŗIRDY yēr sayγirdi sayγir-

[III. 145/193] 530

"The ground nearly became a stony tract *(kādat . . . an taṣīra ḥarra)*." SAY-ŗIRA'R SAY-ŗIARMA'Q sayγirār sayγirmāq.

:: 'AR- QAYŗUR-DIY ār qayγurdi "The man was worried *(ihtamma)*." A variant of qayγur-
ḏāl [i.e. qaḏγur- 363]. QAY-ŗURA'R QAYŗURMA'Q qayγurār qayγurmāq. D

Š

:: 'YŠ QMUŗ BUY-MAŠ-DIY ïš qamuγ boymašdi "The matter (or other) was confused boymaš-
(ixtalaṭa)." BUY-MAŠUVR BUY-MAŠM'Q boymašūr boymašmāq. 0

:: 'ULA'R TALIM- SAY-RAŠ-DIY LA'R olār tälim sayrašdilār "They talked a great sayraš-
deal as though raving *(takallamū . . . ka-l-haḏayān)*." :: QUŠ L'R SAY-RAŠDY quślār sayrašdi "The birds warbled *(tarannamat)*." Verse:

YARUQ YULDUZ TUŗAR-DA' 'UḎNUV KALIB- BAQAR- MAN V
SA'TUVLAYUV SAY-RAŠIB- TATLIŗ 'UVNUN QUŠ 'UTA'R-
yaruq yulduz tuγarda oḏnu kälip baqar män
sātūlayu sayrašip tatliγ ünin quš ötär

"When the bright star rises I awaken from sleep and look (at the trees, and I listen to) the birds warbling with sweet melodies." SAY-RAŠUVR- SAY-RAŠMA'Q sayrašūr sayrašmāq. 0

:: 'ULA'R- 'IK̆Y BUYUVN QAYIRIŠ-DIY olār ekki boyūn qayrišdi "The two of them qayriš-
vied in twisting *(layy)* necks (or other)." QAYIRIŠUVR QYRŠM'Q qayrišūr qayrišmāq.

:: TA'Ŗ-DIN SUVW L'R QMUŗ QUYULUŠ-DIY tāγdin sūwlār qamuγ quylušdi "The quyluš-
waters came pouring down *(inṣabbat)* from the mountain." The same for other liquids. QUYULUŠVR QUYLUŠ-M'Q quylušūr quylušmāq.

:: SUVT L'R QUYULUŠDY sütlär qoylušdi "The milk (or any other liquid) all thick- qoyluš-
ened *(xaṯurat)*." QUYLUŠUVR QUYLUŠ-M'Q qoylušūr qoylušmāq.

:: 'ULA'R 'IK̆Y QAYIT⊀IŠ-DY olār ekki qaytišdi (qaytašdi ?) "The two of them qaytiš-
turned back *('āqaba)* upon one another." QAYIT⊀IŠUVR QAYITI⊀ŠM'Q qaytišūr qaytišmāq. (qaytaš-?)

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Q

:: 'AR· TUY·SUQ·DIY ăr tuysuqdi "The man realized that he was being deceived *(faṭuna . . . mā yumkaru ma'ahu wa-yukāyadu).*" TUY·SUQA'R TUYSUQM'Q tuysuqār tuysuqmāq. tuysuq-

L

:: 'IYŠ· KIYJIL·DY īš kēčildi "The matter was delayed *(ubṭi'a).*" KYJĄLUVR KIYJLM'K kēčilŭr kēčilmāk. 0 kēčil-

:: 'AR· TAR·KA' BIYLAL·DIY ăr tārkä bēläldi "The man was bathed *(γariqa)* in sweat." :: 'UΓLA'N BIYLAL·DIY oγlān bēläldi "The baby was fastened in the cradle *(šudda . . . fī mahdihi).*" BIYLALUVR BIYLAL·M'K bēlälŭr bēlälmāk. The former is intransitive, the latter is transitive [passive]. :: 'AT· QA'N·QA' BIYLAL·DY at qānqa bēläldi bēläl-

[III. 147/196] 531

"The horse was bathed *(γariqa)* in blood"—that is from the large number of slain men. The infinitive is the same.

N

:: 'AR· 'IYŠQA' KUYF(M)AN·DIY[1] ăr īšqa küymändi "The man was careless in the matter and did not do it properly *(aγfala, lam yubrim).*" KUYFANUVR KUYFANM'K [sic] küymänŭr küymänmāk. There is a variant: KUFYANDY [sic] kümyändi by metathesis. küymän-D kümyän-

Another Type

T[2]

YΓA'J QA'T·LANDIY yiγāč qātlandi "The tree bore fruit *(ṯamarat).*" Dialect of Qifčāq, Yemāk, and Oγrāq. QA'T·LANUVR QA'TLANM'Q qātlanŭr qātlanmāq. Among other [Turks] this word is used specifically for the acacia berry *(ṯamar al-'iḍāh)* [see 508 qāt]; for cultivated trees they say: YAMIŠ·LAN·DIY yemišländi. qātlan-D

R

:: 'AR·T QA'R·LAN·DIY art qārlandi "The pass was snowed in *(ṣāra . . . ḍāt ṯalj).*" QA'RLANUVR QA'R·LANM'Q qārlanŭr qārlanmāq. qārlan-

:: 'AR· TAW'RINKA' QUVR·LAN·DIY ăr tawāriṇa qōrlandi "The man regretted the loss of his property *(talahhafa . . . wa-taḥassara 'alā mālihi lammā ḍahaba).*" qōrlan-

531 [1] Sic; M indicated by later hand; also, in margin: KUVY·MA'N·DIY.
[2] MS. N.

:: QMIZ· QUVR·LAN·DY qimiz qōrlandi "The koumiss fermented *(ḥamuḍa . . . min xamīr kāna fīhi).*" The same for curdled milk when it thickens *(xaṯura).* QŲVR·LANVR QVR·LANM'Q qōrlanŭr qōrlanmāq. qōrlan-

Those with Radical [Medial-Weak Consonant][3]

:: 'AR· TAYAQ·LANDIY ăr tayaqlandi "The man became the owner of a staff *('aṣā).*" TAYAQLANVR TAYAQLANM'Q tayaqlanŭr tayaqlanmāq. tayaqlan-

:: YAKIT· TAYUQ·LAN·DY yigit tayuqlandi "The young man dressed up as a dandy *(tazayyā . . . bi-zayy aẓ-ẓurafā').*" TAYUQLANUVR TAYUQLANM'Q tayuqlanŭr tayuqlanmāq. 0 tayuqlan-

:: SUVT· QAYUQLANDY sŭt qayaqlandi "The pellicle appeared *('alat ad-dawāya)* on the milk." QAYUQLANUVR QAYUQLANM'Q qayaqlanŭr qayaqlanmāq. qayaqlan-

Rule. This type of verb is formed from the triliteral nouns in this book with various meanings: G

1) With the meaning that the thing became with him or accompanied him. Example:: 'AR· TAYAQLANDY ăr tayaqlandi "The man became the owner of a staff." :: SUVT QAYUQLANDY sŭt qayaqlandi "The pellicle appeared on the milk *(ṣārat al-laban ma'a d-duwāya).*"

2) With the meaning that one reckons the thing to belong to the category of the noun. Example:: 'AR· 'ATIΓ QIYZ·LAN·DIY ăr atiγ qīzlandi "The man reckoned the horse to be expensive *('adda . . . γāliyan).*" :: 'UL 'ANY QIYZLAN·DIY ol ani qīzlandi

[III. 148/198] 532

"He counted the girl as one of his daughters *('adda l-jāriya min jumla banātihi)*" [Lit. "He considered her as a daughter."].

3) As a verb whose agent is not named. Example:: TAWA'R JUVΓ·LAN·DIY tawār čūγlandi "The goods were tied up *(ruzima).*" :: BUVZ JIŲΓ·LANDY bŏz čiγlandi "The cloth (or other) was measured off in cubits *(ḏurā'a).*"

4) As a verb indicating similarity to the noun. Example:: 'AR· TAYUQLANDY ăr tayuqlandi "The man dressed up as a dandy," etc.

Two other categories may be mentioned here by analogy:

1) When the speaker means to say that [the subject] accompanies the noun or is its owner or master. Example:: TA'Γ· TIYT·LANDIY tāγ tītlandi "The mountain was covered with pines *(ṣāra . . . ma'a šajar aṣ-ṣanawbar).*" 0 :: 'AR· QA'B·LAN·DY ăr qāplandi "The man became owner or master of a wineskin *(ṣāḥib ziqq wa-mālikahu).*"

531 [3] MS. *mimmā jā'ala l-aṣl*, read with EP: *mimmā jā'a 'alā l-aṣl*; cf. 516:9.

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2) With the meaning that he reckons the thing to belong to the category of the noun. Example:: 'UL NA'NKNIY QIYZ·LAN·DY ol nāṇni qīzlandi "He reckoned the thing expensive" —and others of that sort that we have explained.

You will not go wrong if you form the remaining cases by analogy with these, and pronounce them in the meanings mentioned, since there is nothing to prevent any noun from being declined by adding the suffix in question. However, not every noun in all the dialects may be formed into a verb in this way. It is not permitted, for example, to say: 'AR· SA'W·LAN·DIY ār *sāwlandi to mean "The man coined a proverb *(ḍaraba . . . maṯalan)*"; or: 'AR JA'W·LAN·DIY ār *čāwlandi to mean "He became famous *(ṣāra lahu ṣīt)*." But all of these are permitted on the basis of analogy, so no one will blame you if you use them.

Another Type

B

:: 'UT· KURBA'LAN·DIY ot körpāländi "The plant sprouted late *(axrajat . . . xil-fatan)*." KURB'LANUVR· KURBA'LANM'K körpālänür körpālänmāk. 0 körpälän-

:: KIŠY KIR·BIYLAN·DIY kiši kirpīländi "The man scowled *(ta'abbasa, kalaḥa)* as though he were a hedgehog *(qunfuḏ)* in his meanness." KIR·BIYLANUVR· KIR·BIYLANM'K kirpīländi kirpīlänür kirpīlänmāk. kirpīlän-

T

:: 'AR· BRT·LANDY ār bärtüländi "The man put on a tunic *(labisa . . . l-qurṭuq)*." BARTLANUVR BARTLANM'K bärtülänür bärtülänmāk. 0 bärtülän-

:: BURK B(T)URTULAN·DIY börk burtalandi "The cap was gilt burtalan-

with gold leaf *(ruqāqāt aḏ-ḏahab)*." BRTLANVR BRTLNM'Q burtalanür burtalanmāq.

R

:: TFY BUΓRALAN·DIY tewe buγralandi "The camel became a stallion *(tafaḥḥala)*." BUΓ·RALANUVR BUΓRALAN·M'Q buγralanür buγralanmāq. buγralan-

Γ

:: 'UL MANK' TUZΓULAN·DY ol maṇa tuzγulandi "He gave me a gift *(hadiyya)* (of food, or other)." TUZΓULANUVR TUZΓULANM'Q tuzγulanür tuzγulanmāq. tuzγulan-

:: 'UL BUV 'IYŠQA' QAḎΓULAN·DY ol bu īšqa qaḏγulandi "He was worried *(ihtamma)* about this matter (or other)." QAḎ·ΓULANUVR QAḎΓULANM'Q qaḏγulanür qaḏγulanmāq. qaḏγulan-

:: 'AT· QUḎΓULAN·DY at quḏγulandi "The horse whisked away the flies *(ḏabba . . . ḏ-ḏubāb min nafsihi)*." QUḎΓULANVR QUḎΓULANM'Q quḏγulanür quḏγulanmāq. quḏγulan-

:: 'AR· QURΓULAN·DIY ār quryulandi "The man was light-witted *(ṭāša . . . wa-abdā min nafsihi n-nazaq)*."[1] QURΓULANUVR QURΓULANM'Q quryulanür quryulanmāq. quryulan-

Q

:: 'UZUM· TALQILANDY üzüm talqalandi "The grapes turned sour *(taḥaṣrama)*." TALQLANVR TALQLANM'Q talqalanür talqalanmāq. talqalan-

K

:: TAMUAR· BURKALAN·DY tamur/tamar bärgäländi "The man's veins filled up *(imtala'at)* (with blood, or other)." :: 'AR· BARKALAN·DY ār bärgäländi "The man was owner of a whip *(sawṭ)* (which he used to drive animals)." BAR·KALANUVR BARKLNM'K bärgälänür bärgälänmāk. bärgälän-

:: 'AR· BURKALAN·DY ār bürgäländi "The man jumped with rage *(waṯaba . . . min γaḍab)* as though he were a flea *(buryūṯ)*." BURKALANUVR BURKALANM'K bürgälänür bürgälänmāk. 0 bürgälän-

:: 'AR· BILIKALAN·DIY ār bilgäländi "The man feigned intelligence *(ta'āqala)*." BILKALANUVR BILKALANM'K bilgälänür bilgälänmāk. A better way of saying this is: BILIKM·SIN·DIY [sic] bilimsindi meaning "The man feigned intelligence." The same is true for other chapters: you add *sīn nūn mīm* [i.e. -imsin] to the imperative stem to mean that he pretended to be that but was not really so. 0 bilgälän-

G

:: 'AR· TILKUVLAN·DIY ār tilküländi "The man was flattering and cunning *(tamallaqa . . . fī rūγān)* as though he were a fox *(ta'lab)*." TILKUVLANVR TILKUVLANM'K tilkülänür tilkülänmāk. 0 tilkülän-

:: 'UΓLA'N· SIR·KALAN·DIY oγlān sirkäländi "The head of the baby (or other) became nitty *(ṣayyaba)*." SIR·KALANVR SIRKALANM'K sirkälänür sirkälänmāk. 0 sirkälän-

:: 'AR· TUK·MALAN·DY ār tügmäländi "The man fastened his shirt buttons *(šadda . . . azrār qamīṣihi)*." TUK·MALANUVR· TUK·MLANM'K tügmälänür tügmälänmāk. tügmälän-

:: QIYZ KAS·MALAN·DIY qīz käsmäländi "The girl did up her hair käsmälän-

with a forelock *(ittaxaḏat . . . li-nafsihā nāṣiya wa-ṭurra)*." KAS·MALANUVR· KAS·MALAN·MA'K· käsmälänür käsmälänmāk.

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533 [1]MS. *az-zaq*.

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Initial Weak

R

:: QUVY· YAQRILAN·DY qōy yaqrilandi "The sheep became fat *(kaṯura šaḥm, ṣāra ḏā šaḥm)*." YAQ·RILANVR YAQ·RILANMA'Q yaqrilanūr yaqrilanmāq. yaqrilan-

Γ

:: 'UΓL YUW·ΓALAN·DIY oγul yuwγalandi "The boy misbehaved *('aruma)*." YUW·-ΓALANUVR YUW·ΓALANM'Q yuwγalanūr yuwγalanmāq. yuwγalan-

Q

:: 'UL MANK' YUFQALAN·DIY ol maṇa yuwqalandi "He was flattering and deferential *(tamallaqa, xaḍa'a)* to me." YUFQALANUVR YUFQALANM'Q yuwqalanūr yuwqalanmāq. yuwqalan-

M

:: 'AR· YAΓMALAN·DIY är yaγmalandi "The man dressed and acted like the Yaγma." YAΓ·MALANUVR YAΓMALANM'Q yaγmalanūr yaγmalanmāq. This is as in the verse 0 *wa-qaysa 'aylāna*[1] *wa-man taqayyasā* ("And Qays 'Aylān, and those who have become Qaysites") 0 meaning those who dress as they do and resemble them; or as one says: *tama'dada r-rajul* meaning that [the man] pretended to be of the tribe of Ma'add. 0 yaγmalan-

This type of verb is formed from quadriliteral nouns. The final letter of the word [i.e. the mater lectionis] is left out, so the word is quinquiliteral in pronunciation though not in writing. Example:: QUVY· YAQ·RILAN·DIY qōy yaqrilandi. :: 'AR·YUFQALANDIY är yuwqalandi "The man flattered *(tamallaqa)*." The *yā'* has dropped from the word: YAQ·RIY yaqri meaning "fat" and the *alif* from the word: YUF·QA' yuwqa meaning "something thin." G

You may form verbs from the remaining nouns by analogy with these in the meanings that I have indicated.

Chapter of Sextiliterals

J

:: 'URA'ΓUT SARA'ΓUJ·LAN·DIY urāγut sarāγučlandi "The woman veiled herself *(taqanna'at . . . bi-l-miqna'a)*." SARA'ΓUJLNUVR SARA'ΓUJLANM'Q sarāγučlanūr sarāγučlanmāq. sarāγučlan-

K

534 [1]MS. *wa-qayyasa γaylānu* (erroneous vowel-marks by later hand); corrected in EP. Meter: Rajaz.

:: 'IŠ·LA'R· BILA'ZUK·LANDY ešlār bilāzükländi "The woman put on a bracelet *(siwār)*." BILA'ZUKLANVR BLA'ZK·LNM'K bilāzüklänūr bilāzüklänmāk. bilāzük-lān-

This type of verb is formed from quadriliteral nouns. If you formed one from a quinquiliteral or sextiliteral they are all permitted and used in all the Turkic dialects, as a general rule. Examples: G

:: 'AR· SAQAL·DURUQ·LAN·DY är saqalduruqlandi "The man fastened the thread of his cap *(xayṭ al-qalansuwa)*."

:: 'AR· 'ALA'JUVLAN·DIY är alāčūlandi "The man set up a large tent *(fāza)*."[2]

:: 'AR· XUM'RUVLAN·DIY är xumārūlandi

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"The man received a legacy *(ḍaxīra*[1] *min māl)* (from his friend, or other)."

:: 'AR· KARA'KUVLAN·DIY är kārākūländi "The man set up a tent *(xibā')* and entered it."

:: SUVW SAY·RAM·LAN·DIY sūw sayramlandi "The water was shallow *(ḍaḥḍāḥ)*." SAY·RAM·LANVR SAY·RAM·LANM'Q sayramlanūr sayramlanmāq. 0

:: 'URA'ΓUT· QA'TUVN·LAN·DIY urāγut qātünlandi "The woman dressed like a Khātūn." QA'TUVN·LANUVR QA'TVNLNM'Q qātünlanūr qātünlanmāq. 0

:: 'AR· QA'ΓUVN·LAN·DIY är qāγünlandi "The man was the owner of a melon *(baṭṭīx)*." QA'ΓUVN·LANVR QA'ΓUVN·LANM'Q qāγünlanūr qāγünlanmāq.

All of the rules have appeared in the Book of Sound Words [393] and may be found there. 0

End of the Book of Medial Weak Words

Praise be to God

534 [2]MS. *qāza.*
535 [1]MS. *daxīra.*

eğitim amaçlı çoğaltılmıştır

In the Name of God the Merciful the Compassionate

Book of Final Weak Words

Biliteral Nouns

B

B' bä Onomatopoeic for the bleating *(ṭu'āj)* of a sheep. :: QUVY· BA'LA'DIY qōy bālādi "The sheep bleated *(ṭa'aja)*." 0 bä

BUV bu "Steam *(buxār)*." Thus :: 'ŠIJ BUVSIY ešič būsi "The steam of a pot (or other)." 0 bu

BUV bu A particle meaning "this *(hāḏā)*." Thus :: BUV 'AR· bu är "This man."

BY be "Mare *(ramaka)*." Türk dialect, not Oγuz. 0 be D

BIY bi A variant of: BUVY· bōy [505] meaning "poisonous spider *(ṭaṭāt)*." Oγuz dialect. bi D

T

TUV tü "Hair *(ša'r)* of the body." Thus :: BYR· TUV SAJ· bïr tü sač "One little hair *(šu'ayra)*." 0 TUV tü "Color *(lawn)*." Hence :: TUVDAŠ· TUVNLA'R tüdäš tönlär "Clothes of one color *('alā lawn wāḥid)*." 0 TUV tü "Markings *(šiya)* of a horse." Hence :: 'ATINK· NA' TUVLK atiŋ nä tülüg "What are the markings of your horse?" 0 tü

TUV to—with *išbā'*—The name for flour cooked like *talbīna* (bran mixed with milk and honey), then poured over boiled wheat[2] and left to ferment, then drunk. to

J

JA' -ča/-čä A particle of comparison, like the comparative *kāf* in Arabic. Thus :: 'UL MANIK JA' ol mänigčä "He is like me *(ka-miṯlī)*."[3] :: BUV 'ANIK· JA' bu anigča "This is like that." 0 -ča/čä

JIY či "Moisture *(nadā)*." Thus :: JIY YIYR· či yēr "Moist *(nadiyya)* ground." 0 či

JUV -ču/-čü A particle -ču/čü

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suffixed to the imperative and the prohibitive (negative imperative) with an emphatic meaning. Thus :: KAL· JUV kälčü "Do come! *(la-ta'tiyanna)*." BARM' JUV barmaču "Don't go! *(lā taḏhabanna)*." This is only used in direct address.

535 [2]MS. *xaḏīhihi*, read *xaḏīma*; cf. 160 töp.
[3]MS. *ka-miṯl hāḏā*, in error.

S

SA' -sa A particle meaning "if only *(law)*." Thus :: 'UL 'AFKA' BAR·SA' ol äwkä barsa "If *(iḏā)* he goes, if only *(law)* he had gone [home]." :: SAN QAJ'N· BAR·SA' SAN sän qačān barsa sän "If only you went." It is only attached to verbs. 0 -sa

SĀ'[1] sa A particle meaning "you *(anta)*." Thus :: SA' 'AYUR MAN sa ayur män "I say to you *(aqūluka)*." The *alif* is an alternant of the *nūn* of SAN sän or else is the result of a crasis *(maḥḏūf)* from SANKA' saŋa. The *alif* alternates with *nūn* [in Arabic] as in the words of God, may He be exalted: *la-nasfa'an* (Q. 96:15 "We shall seize him"); also in the words of al-A'šā: *wa-llāha rabbaka fa-'budā* [see 78 D]. sa

SUV sü "Army or troops *(jund)*." Proverb: 'TA'ΓQA' 'UBKAΓLA'B· SUVK' SUVZ·LA'MA'DUK otāγqa öpkälāp sükä sözlämädük 0. "He was angry with (his companions in) the tent (and after that) did not speak with the army." This is coined about a person who is angry at a deed someone has done and so he sulks at his friends and does not speak with them. sü P

Verse: V

SUV KAL·DY YIYR· YABA'	sü käldi yēr yapa
QR'R QR ??'[2]	qazār qarlıγ tāγ tapa (?)
QAJTY 'ANKAR 'AL·B 'AYA'	qačti aŋar alp apa
'UFT BULUB 'UL YAŠA'R·	uwut bolup ol yašār

"The army came and covered the land's horizon; [digging (?)] at the snow-covered mountains with the horses' hooves; Alp Apa[3] (a man's name) fled from him; he is ashamed of defeat and hides out of shame." 0

SIY -si A particle for the possessive construct *(iḍāfa)* suffixed to nouns of which the final letter is unvowelled; when it is vowelled, then a *yā'* [i.e. -i] is sufficient. Example :: 'ATA' ata "Father"—the [final] *alif* is unvowelled, and so with the possessive ending it is: 'ANIK 'ATA'SIY anig atāsi "His father *(abūhu)*." :: 'ANA' ana "Mother." 'ANIK· 'ANA'SIY anig anāsi ["His mother..]—here too the [final] *alif* is unvowelled. One cannot say: 'ANIK 'ATA'YIY anig *atāyi with two *yā's*, since then there would come together -si G

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three *līn* letters. For this reason the medial one is replaced by a *sīn* so that the pronunciation is euphonious and the *līn* [letter] disappears. 0

Examples of the vowelled: 'UΓUL· oγul "Son *(ibn)*." :: 'ANIK 'UΓLIY anig oγli "His son *(ibnuhu)*." The *sīn* is not used here because the *lām* is vowelled in the construct. :: 'AT· at "Horse *(faras)*." :: 'ANIK 'ATIY anig ati "His horse *(farasuhu)*." The *tā'* is vowelled so one does not require the *sīn*.

This is the rule for all nouns in all of the dialects. The final letter of the word is examined as to whether it is vowelled or not and the construct is build thereon.

536 [1]Second A by later hand (indicates nunnation, thus: sän).
[2]Second line has a gap in MS.; transcription and translation are partially based on conjecture. Last word of line: ﻭ .
[3]MS. *ayā*.

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Š

ŠA' ša Name of a spotted *(ablaq)* bird resembling the heron *(mālik al-ḥazīn)*. It is nicknamed :: 'AR·DAM· SIZ· ŠA' ārdämsiz ša meaning "bird without merit" since it always flies close to the ground. 0 — ša

ŠUV -šu/-šü A particle used in place of: JUV ču. :: BARGIL ŠUV baryïl šu "Go! *(iḏhabanna)*." KAL· ŠUV kälšü "Come! *(la-ta'tiyanna)*." 0 — -šu/šü

ŠIY ši A particle used in greeting the kings of Ṣīn. It is similar to the Arabic: *abayta l-la'n* ("May you avert a curse!"). — ši

Γ

ΓUV -γu A particle attached to the imperative form of the verb [i.e., stem] making it a noun of place, time, or instrument. Thus :: BAR·ΓUV YIYR· baryu yēr "Time of going *(waqt aḏ-ḏahāb)*."[1] TURΓUV YIYR· turγu yēr "Place of standing *(makān al-iqāma)*." — -γu

Q

QA' qa "Vessel *(ẓarf)* or container *(wi'ā')*." However, it is used for containers of liquids *(aw'iya al-mā'iya)*." Thus: QA' QAJ' qa qača "Vessels and containers," pleonastically. — qa

QA' -qa An adverbial particle meaning "into *(fī)*" suffixed to nouns having *qāf, išbā'* or *γayn*.[2] Thus :: BA'Γ·QA' KIR· bāγqa kir "Enter *(udxul fī)* the vineyard." :: TA'Γ·QA' YUQ·LA' tāγqa yoqla "Ascend *(iṣ'ad fī)* the mountain." 0 — -qa

QA' -qa A particle meaning "to *(ilā)*"—Arγu dialect. Thus :: 'ATA'M·QA' BIYR·DIM YAR·MA'Q· atāmqa bērdim yarmāq "I gave the dirham to my father." 0 :: — D

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'ANA'M·QA' TAW'R· BIYR·DIM anāmqa tawār bērdim "I gave some goods to my mother." It can also be used in the meaning of the prepositional *lām (lām al-iḍāfa)*. Thus :: 'ATAMQA' SUWZ 'AY·DIM atamqa sōz aydim "I spoke to *(li-)* my father." 0

QIY qi Vocative particle corresponding to the vocative *yā'* [in Arabic]. Thus :: QIY BARUV KAL· qi barü käl "Hey you, come here! *(ta'ālā yā anta)*." It is pronounced long *(yumaddu)* between the *qāf* and the i-vowel *(jarr)*. 0 — qi

QIY -qi A particle of endearment attached to the end of words for relatives. Thus :: 'TA'QY atāqi "O my dear father *(yā ubayya)*." 'NA'QY anāqi "O my dear mother *(yā umayma)*." — -qi

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537 [1] The Turkic should be baryu uγur, or else the Arabic *waqt* should be *makān*.
[2] MS. *rakīka*, read *γayniyya* (?).

K

K' kä An adverbial particle meaning "to *(ilā)*." It is suffixed to nouns having *kāf, rikka*, or *ināla*. Thus :: 'UL 'AFKA' BAR·DIY ol äwkä bardi "He went to *(ilā)* the house." It can [also] have the meaning "into *(fī)*." Thus :: 'UL 'AFKA' KIR·DIY ol äwkä kirdi "He went into *(fī)* the house." It can [also] have the meaning of the prepositional *lām*. Thus :: 'UL TAR·KA' KIR·DIY ol tärkä kirdi "He entered paid employment *(daxala l-ujra)*." — -kä

KUV kü Reknown *(ṣīt)* among the people." Hence :: KUVLUK BIL·KA' külüg bilgä "A famous *(ḏū ṣīt)* scholar." — kü

L

LA' la A particle used by the Oγuz to indicate that an action has been verified *(taḥaqquq)* or completed *(tamām)*. It is attached to the end of verbs. Thus :: 'UL BAR·DIY LA' ol bardi la "He went and his going has been verified *(taḥaqqaqa)*." :: 'UL KAL·DIY LA' ol käldi la "He came and his coming has been verified." There is involved here a degree of denying what the person addressed has said, implying that he does not know about the actual occurrence of the event. The Türks do not use this. — la D

M

MA' -ma A negative *(nahy)* particle, suffixed to the imperative form of verbs. Thus :: QIL qil "Do!" QIL·MA' qilma "Don't do! *(lā taf'al)*:" This is the rule for negation of all verbal stems, whether simple or augmented. — -ma

MA' ma A particle meaning "Take it *(xuḏ)*." You say: MA' ma to mean "Here, take it! *(xuḏ wa-hāka)*." It may be pronounced with *hā'* in place of *alif*: MAH· mah as one says [in Arabic] *abriya, habriya* ("pellicle"), or *arāqa, harāqa* ("to pour"). 0 — ma

MA' ma Onomatopoeic for the voice of sheep and lambs. This agrees with the Arabic in the verse of

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Ḏū 'r-Rumma: *bismi 'l-mā'i mabγūmu* ("Bleated to with the word 'ma'."). 0

MUV -mu/-mü Interrogative particle, attached to the end of both nouns and verbs. Thus :: BUV 'AT·MUV bu at mu "Is *(a-)* this a horse?" :: BUV 'IT·MUV bu it mu "Is this a dog?" :: BAR·DINKMUV bardiŋ mu "Did you go?" KAL·DINKMUV käldiŋ mü "Did you come?" — -mu/mü

Some of the Oγuz differ from the Turks in the third person interrogative of the verb; they put a *kasra* on the *mīm* and make the *wāw* a *yā'* as in: 'UL BAR·DIYMIY ol bardi mi "Did he go?" They agree with the Turks in regard to nouns; thus :: BUV 'AT· SANIK· MUV bu at sänig mü "Is this horse yours?" Likewise: BUV 'UL·UL· SANIK MUV bu oγul sänig mü "Is this child yours?" — D

N

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NA' nä Particle meaning "What *(māḏā)*." Thus :: NA' TIYR· SAN nä tēr sän "What do you say?" 0 — nä

NA' nä A particle equivalent to the *mā* of wonder *(mā at-ta'ajjub)*. Thus :: NA' MA' 'AḎKV KIŠY 'L nä mä äḏgü kiši ol "How good *(mā aḥsana)* that person (or other) is!" NA' MA' YAWUZ· NA'NK· 'UL BUV nä mä yawuz nän ol bu "How bad *(mā aswa'a)* this thing is!" 0

NUV nü A particle used in place of nä meaning "What *(māḏā)*." Thus :: NUV TIYR· SAN nü tēr sän "What do you say?" Its root-form is: NA'KUV nägü and has been elided *(ḥuḏifa)*. — nü

Initial Weak

V

VA' va A particle of refusal *(inkār)* to a command of one giving a command in the second person *(āmir muxāṭib)*. Thus :: VA' NA' TIYR· SAN va nä tēr sän [lit. "Oh, what are you saying"] means "I refuse *(inkārᵃⁿ 'alayka)* what you say." It is also a particle expressing pain *(tawajju')* and suffering *(alam)*. — va

Y

YA' ya "Bow *(qaws)*." Proverb [cf. 108 ägil-, 63 uqruq]: QUR·MIŠ KIRIŠ TUKUL-M'S· 'UQ-RUQUN TA'Ṛ· 'AKIL·MA'S· qurmiš kiriš[1] tügülmäs, uqruqun tāγ ägilmäs "The bow-string that is strung does not knot, just as the (high) mountain cannot be bent by a lasso." This is coined to advise a person not to attach himself to an important matter with a weak bond. 0 — ya P

YA' ya A particle of refusal like the first [i.e., va]. 0

YUV yu A particle uttered by a woman when she is ashamed *(istiḥyā')* of something. 0 — yu

YIY yi "Seam *(darz)* of a garment." Hence :: YIYJIY yïči "Tailor *(xayyāṭ)*." — yi

YIY yi "A small mountain path *(šiʿb ṣaγïr fī l-jabal)*." 0

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:: YIY YIΓA'J· yi yïγāč "Trees that are dense *(iltaffa)*." Its root-form is: YIYKIY yïgi meaning "pressed together *(mutarāṣṣ)*," which has been elided. Hence "teeth that are close together *(mutarāṣṣ)*" are called: YIYKIY TIYŠ· yïgi tïš. 0

Chapter: *fa'al, fa'ul, fa'il*, middle radical vowelled, in its various vocalizations

B

539 [1]Error for ya.

TABA' tapa A particle meaning "Toward *(ilā)*." :: MANIK TABA' KAL·DIY mänig tapa käldi "He came to me *(ilayya)*." — tapa

TABA' tapa A particle meaning "Dislike *(raγm)*." Thus :: 'UL 'ANIK· TABA'SIY QIL·DIY ol anig tapāsi qildi "He did to him what he disliked *(mā yarγanuhu)*."

TABIY tapi "Satisfaction *(riḍā)*." Thus :: BUV 'IYŠ·TA' 'ANIK TABISI KARA'K bu ïšta anig tapisi kärāk "His satisfaction is necessary in this matter." 0 — tapi

:: BUVḌIY TABY 'AR· bōḍi tapi är "A man of medium height *(rab'a)*."

TUBUV töpü "Summit *(qulla)* of a mountain." Thus :: TA'Γ TUBUVSIY tāγ töpüsi. TUBUV töpü "Top of the head *(hāma)*" of a man. 0 — töpü

TUBIY tüpi "Strong wind *(rīḥ 'āṣif)*." Proverb [cf. 178 bulit]: QALIN· BULUTUΓ· TUBIY SURA'R· QARANK·QUV 'IYŠIΓ 'URUNJ 'AJA'R· qalin bulutuγ tüpi sürär, qaraŋqu ïšïγ urunč ačār 0 "(Only) the wind clears the dark clouds (from the sky; similarly) a bribe opens the dark affair (in royal courts)." This advises bribery to anyone who requires it. 0 — tüpi P

SUBIY subi "Long and pointed *(ṭawīl, muhaddad ar-ra's)*" of anything. "A man's head which is not round *(iḏā lam yakun mudawwar)*" is called: SUBY BA'Š· subi bäš. 0 — subi

QUBA' 'AT· quba at "Horse between [the colors of] chestnut *(aṣhab)* and yellow *(aṣfar)*." The same for any similar color. — quba

QAPA' qaba "Anything raised *(murtafa')*." Thus :: QABA' YUVK·LUK 'UQ qaba yüglüg oq "An arrow with raised feathers." — qaba

KUBA' küpä "Earring *(al-qurṭ)*." KUBA' YARIQ küpä yariq "Coat of mail *(ad-dir' min al-ḥadīd)*." 0 — küpä

KIBA' kibä "A small number *(nadra)* of days." Oγuz dialect. Thus :: KIBA' BULDIY kibä boldi "A short time *(burha)* has passed." 0 — kibä D

BITIY biti "One of the revealed books *(al-kitāb min al-kutub al-munzala min as-samā')*." — biti

T

BUTA' bütä Particle meaning "much or many *(kaṭïr)*." Thus :: MAN· 'ANKR — bütä

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BUTA' YARMA'Q BIYR·DIM män aŋar bütä yarmāq bērdim "I gave him [many dirhams]." :: BUV 'IYŠ·QA' BUTA' BUL·DIY bu ïšqa bütä boldi "A long time *(zaman min ad-dahr)* has passed for this [matter]." This is like the Oγuz phrase: KIBA' kibä meaning "A short time *(burha min ad-dahr)*." — D

BUTUQ [sic] botu "Young of a she-camel *(faṣïl an-nāqa)*." 0 — botu

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JATUQ [sic] **xutu** "The horn of a fish *(qarn samak)* imported from Ṣīn." They say that it is the root of a tree from which is made knife handles. It is used to test for poison in food, as follows: Soup, or the like, is stirred with it in a bowl. [If poison is present] the food boils without fire. Or else this horn sweats without steam when placed on a bowl. 0 — **xutu**

SATA' **sata** "Coral *(baṣṣad)*." — **sata**

ŠUTY **šuti**[1] (?) This is not an original word. 0 — **šuti ?**

QATA' **qata** A particle meaning "Once *(marrat^an)*." Thus :: BIYR· QATA' 'AY·DIM **bīr qata aydim** "I spoke once *(marrat^an)*." 0 — **qata**

QAYUV **qayu** A variant of: XAYUV·**xayu**. The *qāf* is an alternant of *xā'*. The Oγuz and Qifčāq sometimes change *qāf* to *xā'*. They are a section of the Khalaj.[2] They say: XIYZIM **xīzim** "My daughter *(bintī)*" while the Türks say: QYZIM **qīzim**. They [Oγuz and Qifčāq] say: XANDA' 'AR·DINK· **xanda ärdiŋ** "Where were you" while the Türks say: QANDA' 'AR·DINK· **qanda ärdiŋ**. — **qayu** **xayu** **D**

KUTUV **kütü** "Roof *(saṭḥ)*." — **kütü**

KATUV **kätü** "Paralyzed in the hand *(ašall)*." Qifčāq dialect. — **kätü D**

J

BUJIY **boči** "A type of lute *(al-kirān wahwa l-aranm min al-mazāhir)*." 0 — **boči**

SAJA' **säčä** "Sparrow *('uṣfūr)*." Oγuz dialect. 0 — **säčä D**

SAJUV **saču** "Fringe *(hudb)*" on a garment, a towel, or the like. 0 — **saču**

QUJUV **qočo** Name of a town in Uighur. There *(hunāka)*, the entire country may be given this name. 0 — **qočo N**

KAJA' **käčä** "Felt *(libd)*." Oγuz dialect. 0 — **käčä D**

KAJIY **käči** "Goat *(mi'zā)*." Oγuz dialect. — **käči D**

KẒAJA' **kečä** "Night *(layl)*." — **kečä**

Verse: **V**

KIJA' TUVRUB· YURIR· 'AR·DIM **kečä tūrup yorir ärdim**
QARA' QIZIL BURIY KUR·DUM· **qara qizil böri kördüm**
QATIΓ YA'NY QURA' KURDUM· **qatiγ yānı qura kördüm**
QAYA' KUVRUB· BAQUV 'AΓ·DIY **qaya kөrüp baqu aγdi** 0

"I arose to walk at night; I saw black and red wolves; I strung the strong and rigid bow; (the wolf) turned towards me and when he saw me climbed up (fleeing) on a hill." 0

KAJ' **käčä** "Basket *(šarīja)* for carrying melons and cucumbers and the like." 0 — **käčä**

541 [1]MS. has as definition الشيب . See ED, 867.
[2]Sic; see 624 on xalač < qal ač.

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NAJ' **näčä** A particle meaning "How many *(kam)*" in numbering. Thus :: NAJ' YAR·MA'Q· BIR·DINK **näčä yarmāq berdiŋ** "How many dirhams did you give?" It is also used as an interrogative *(istifhām)*. — **näčä**

TADUV **tadu** "A man's inborn nature *(ṭab', ṭabī'a)*." — **tadu**

TADA' **tada** "A piece of land extending as far as the eye reaches: about ten paces (**bīn** [defined])."[1] 0 — **tada**

DADA' **dädä** "Father *(ab)*." Oγuz dialect. — **dädä D**

QUḌIY **qoḍi** "The lower part *(asfal)*" of anything. Thus :: QUḌY 'IL·DIY **qoḍi ildi** "He went downwards *(nazala ilā asfal)*." 0 — **qoḍi**

BURIY **böri** "Wolf *(ḍi'b)*." Proverb: BURIY QUŠNIYSIN· YIYMA'S· **böri qošnīsin yēmās** 0 "The wolf does not eat his neighbor (out of respect for his being a neighbor)." This is coined to advise someone to show respect for his neighbors. 0 — **böri** **P**

BURIY **büri** "The ridge [of the arrowhead] where it enters the socket of the arrow *('ayr as-sahm fi madxal ar-ru'ẓ)*." Thus :: BAŠAQ· BURIYSIY **bašaq būrīsi**. 0 — **büri**

BURIY **büri** "Pieces of wood braced *(musnada)* in the openings of irrigation channels, and thrust and inserted into one another, so that the openings do not split." 0

TURIY NA'NK **turi nāŋ** "Anything having a bitter *('afiṣ)* taste" like the taste of gall nuts *('afṣ)*. 0 Hence "a man who is ill-natured *(šakis al-xuluq)*" is called: TURIY KIŠY **turi kiši**. 0 — **turi**

TURA' QAL·QAN· **tura qalqan** "Shield *(turs wa-daraqa)*, and anything with which a man shields himself *(tasattara)* from the enemy." 0 — **tura**

TURA' **törä** With *išmām* of the *tā'*. "The foremost part *(muqaddam)* of a house, the seat of honor *(ṣadr)*." Thus :: TURA' YUQ·LA'DIY **törä yoqlādi** "He took the seat of honor *(taṣaddara)* in the house." It is also called: TUVR· **tōr** [495]. 0 — **törä**

TURUV **törü** "Custom *(rasm)*." Proverb [= 276 qal·]: 'IYL QALIR· TURUV QAL·MA'S· **ēl qalir törü qalmās** 0 "The realm may be left behind but not custom." This is coined to advise a person to follow the custom of those who came before." 0 — **törü** **P**

TARIY **täri** "Skin *(jild)*." 0 — **täri**

SARUV **särü** "Shelf *(raff)* in a house on which goods are placed." 0 — **särü**

542 [1]MS. *al-bayn* ["corrected" from *al-bīn*] *wahwa qiṭ'a min al-arḍ qadr madd al-baṣar min 'ašra xaṭawāt*. Cf. Lane, I, p. 288: *bīn* ". . . a piece of land extending as far as the eye reaches . . . ."

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QARA' qara "Black *(aswad)*" of anything. It is used as a name for the Khāqānī kings; :: BUΓRA' QARA' XA'QA'N· buγra qara xāqān. There is a story behind this. 0 qara N

QARA' QUŠ qara quš "Eagle *('uqāb)*." QARA' QUŠ· qara quš "Jupiter *(al-muštarī)*." It rises at the break of dawn. It is also called:

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QAR' QUŠ YULDUZ qara quš yulduz. 0 QARA' QUŠ qara quš "The sides of a camel's hoof *(aṭrāf*[1] *xuff al-ba'īr)*." Oγuz dialect. D

QARA' 'URUN· qara orun "Tomb *(qabr)*." Verse:

BIR·MIŠ SANIK BIL YALNKUQ TABAR· QARIN·QA' V
QAL·MIŠ TAWAR· 'AḌIÑIK· KIR·SA' QARA' 'URUN·QA'
bermiš (yemiš) sänig bil yalnuq tapar qarinqa
qalmiš tawar aḍinnig kirsä qara orunqa

"What you give away (or eat)—know that it is yours, for man serves his belly. What wealth he leaves upon entering the tomb becomes (the wealth) of others." The root-meaning of: QARA' 'URUN· qara orun is "Dark *(muẓlim)* place."

QARA' BA'Š qara bāš A word that refers to "slave *(mamlūk)*," used for both male and female. Its meaning is "black head."

QARA' 'UT· qara ot "Aconite *(bīš)*." A kind of vegetable poison. 0

QARA' YA'Γ qara yāγ "Naphtha *(naft)*." 0

QARA' SANKIR qara sängir Name of a place near Barsγān. N

QARA' 'IT·M'K qara ätmāk Name of a kind of bread. It is made by cooking meat until it shreds, then adding flour, butter, and sugar and boiling it until it thickens. Then it is taken out and eaten. 0

Pleonastically, one says: QARA' QURA' qara qura.

QARIY qari Anything "old *(musinn)*." Thus :: QARIAL [sic ?] 'AR· qari är "Old man *(šayx)*." 0 QARIY 'AT qari at "Full grown *(muḍakkī)*[2] horse (or other)." 0 qari

QARIY qari "Forearm *(ḏirā' al-yad)*." 0 QARIY qari "Cubit *(ḏirā')* with which cloth is measured." It derives from the former. This work agrees with Arabic in meaning since the word for "forearm" and "cubit" is the same in both languages. 0 qari

QURY QURY quri quri [Call] for a foal *(falūw)* that is left behind by the mare. One may make the *yā'* a *hā'* and say: QURH QURH qurih qurih. 0 quri quri

543 [1]MS. *aẓrāf*.
[2]MS. *muḍakkā*.

QURV qoru "Prickly hedge *(ḥasak)*." Qifčāq dialect. 0 qoru D

NARUV naru A particle meaning "direction *(jiha)*." Thus :: NARUV BA'R· naru bar "Go that way *(ilā tilka l-jiha)*." naru

Z

BZY buzi "The black *(sawād)* that appears on the surface of bread from being burnt." Thus :: 'AT·M'K BZY BUL·DIY ätmāk buzi boldi "The surface of the bread was burnt *(iḥtaraqa)*." buzi

QAZIY qazi "Fat rolls *('ukan)*" of a man's belly; and the "plumpness *(siman)*" of a horse's belly. Thus :: YUND· QAZIYSIY YA'Γ yond qazīsi yāγ "The plumpness *(siman)*[3] of the horse's belly is butter *(samn)*." This is the favorite qazi (P)

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meat of the Turks. 0

QUZIY qozi "Lamb *(ḥamal)*." 0 qozi

S

BASA' basa A particle meaning "after *(ba'da)*." Thus :: MAN 'AND' BASA' KAL·DIM· mān anda basa käldim "I came after him." basa

BASUV basu "Iron rod *(mirzabba)*." A variant. basu D

TUSUV tusu "Benefit, cure *(manfa'a, šifā')*." Thus :: 'UL 'UT· MANKA' TUSUV QIL·DIY ol ot manga tusu qildi "That medicine benefited *(nafa'a)* me." 0 tusu

QASIY qasi "A wooden enclosure *(ḥaẓīra min xašab)* for sheep and the like." Thus :: QASIY BA'DIM· qasi bādim "I tied together an enclosure." qasi

QASIY qasi The name of a place belonging to us. N

Š

TUŠUV TUŠUV tušu tušu Said to make a donkey stop *(īqāf)*. Between the *tā'* and *šīn* is put a *rā'* [i.e. turšu] which cannot be written; in a certain way of speaking (? *fī 'ibāra mā*). 0 tušu

TIŠIY tiši "Female *(unṯā)*," of anything at all. tiši

KIŠIY kiši "Human *(insān)*." Used for singular or plural, masculine or feminine. 0 KIŠIY kiši "Wife *(zawja)*"; I heard the Yaγma say: 'UL KŠIY 'AL·DIYMUV ol kiši aldi mu meaning "Did he marry *(tazawwaja)*?" kiši D

543 [3]MS. *samn*.

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Γ

BUΓA' buγa A drug imported from India. You say: SA'RIΓ BUΓA' sāriγ buγa or: BUVZ· BUΓA' bōz buγa since it occurs as yellow or brown. 0 buγa

TUΓA' tuγa "Illness, difficulty of breathing *(dā', ṯiqal an-nafas)*."[1] Thus :: 'IYK TUΓA' ïg tuγa "Illness and difficulty of breathing."[1] 0 tuγa

JUΓIY čoγi "Clamor *(jalaba)*." In Aγu dialect the *jīm* has *fatḥa* [i.e. čaγi]; 0 the rest of the Turks have *ḍamma*. čoγi čaγi D

QUΓUV quγu "Swan *(ḥawāṣil)*." quγu

SAΓUV saγu "A grain measure *(mikyāl)*." saγu

W

TAWAY tewe "Camel *(ibil)*"—singular or collective. With *fā'* between the two points of articulartion. The Oγuz say: DAVA' dävä. 0 tewe D

JAWA' čawa A name for young men *(min asmā' al-fityān)*. čawa

JUWY čowi The title given to one who is below the Khāqān by two degrees according to the order of precedence of Khotan. The Turks have a similar order of precedence. čowi N

JWIY čiwi Name of a party *(ḥizb)* of jinn. The Turks maintain that when two groups do battle, the jinn who dwell in their respective lands fight each other beforehand, out of loyalty to the human rulers of their two lands. Whichever of them is victorious, victory comes to the ruler of that one's land on the morrow; but whichever of them is defeated during the night, defeat comes to čiwi

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the king in whose country that party of the jinn dwell. The armies of the Turks shield themselves on the eve of battle and keep to their tents, to protect themselves from the arrows of the jinn. This is a well-known belief among them. 0

QUWY YIΓA'J· qowi yiγāč "Hollow tree *(al-quffa wahwa š-šajar al-bālī)*." You may also say: QUVIY qovi with *vāv*. 0 qowi D

QUWY 'AR· qowi är "An unlucky *(mudbir)* man." Aγu dialect. Proverb [cf. 230 qutsuz]: QUWY 'AR· QUDUΓQA' KIR·SA' YIL 'ALIYR· qowi är quduγqa kirsä yel alïr 0 "When the unlucky man enters a well, the wind takes him out of it (so that he suffers hardship)." D P

Q

544 [1] MS. *nafs*; cf. 380 tunčuq·.

BAQA' baqa "Frog *(ḍifḍa')*." Thus "Turtle *(sulḥafāt)*" is called: MUNKUZ BAQA' müŋüz baqa [lit. "horn frog"]. BAQA'JUQ baqāčuq is the diminutive of: BAQA' baqa and means "the muscle of the arm *(farīṣa aḏ-ḏirā')*." 0 baqa (baqāčuq)

BAQUV baqu "Hill *(quff)*." 0 baqu

BUQA' buqu "Bull *(faḥl al-baqara)*." 0 buqa

TAQIY taqi A particle meaning "Also *(ayḍan)*." Thus :: TQY YARMA'Q· BIYR· taqi yarmāq bēr "Give another *(āxar)* dirham!" It may have the meaning "With *(ma'a)*" in Oγuz dialect. Thus :: 'UL TAQIAY ANDA' ol taqi anda "He is also there together *(ayḍan ... ma'an)*." taqi D

TUQUV toqu "Belt buckle *(ibzīm al-minṭaqa)*." 0 toqu

SAQA' saqa "Foot of a mountain *(safḥ al-jabal)*." 0 saqa

SUQUV soqu "Mortar *(minḥāz)*." Its root-form is with a double *qāf* [i.e. soqqu] which is lightened, as in: BAQUV baqu "Hill *(quff)*"—originally with double *qāf*; or in: YAQUV yaqu "Raincoat *(mimṭar)*" whose root-form is: YA'ΓQUV yāγqu. This is similar to the words of the Most High: *fa-ẓaltum tafakkahūn* (Q. 56:65 "And you would remain bitterly jesting.") The root form is: *fa-ẓaliltum* which has been lightened. The same for this. 0 soqu G

:: 'URIY QIQIY ori qiqi "Clamor and shouting *(jalaba wa-ṣiyāḥ)*." qiqi

K

BUKA' bökä "Large dragon *(ṭu'bān 'aẓīm)*." Proverb: YITY BAŠLIΓ YIL· BUKA' yetti bašlïγ yel bökä 0 "A dragon with seven heads." This word is used as a name for warriors; for example, one of the Yabaqu chiefs was called: BUK' BUD·RAJ· bökä budrač. God Most High put them to rout the day when Ghazi Arslān Tegīn fell upon them with 40,000 Muslims, while the infidels under Bökä Budrač were 700,000 strong. bökä P N

Maḥmūd [al-Kāšγarī] says "I asked one who witnessed this battle, How is it that defeat fell

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upon the unbelievers, despite their numerous troops?" He said: "We also were amazed at this, and we asked the unbelievers how they were put to flight despite their great host. They said: 'When the drums began to beat and the trumpets began to blow, we saw just ahead a green mountain blocking the horizon, and in it there were gates too numerous to count, each of them wide open and shooting at us sparks from fires. We were dumbfounded, and so you conquered us'." I said: This is one of the miracles of the Prophet (God bless him and grant him peace) which persist among all Muslims. 0

BAKIY bäki A man's name. 0 bäki N

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BUKUV bügü "Wise man *('ālim, ḥakīm, 'āqil).*" Thus :: BUKUV BIL·KA' bügü bilgä as a paired expression. bügü

Verse:

BLIKNY 'IR·DADIM [sic]	biligni eḏärdim	V
BUKUVNIY 'UḎUR·DUM	bügüni üḏürdüm	
'UZUM·NY 'AḎIR·DIM	özümni aḏirdim	
YAL·ǰIL· 'ATIM YAZ·LINUVR	yalyil atim yazlinur	

"I sought wisdom and learning; I chose the wise *('āqil, ḥakīm)*; I distinguished myself among the people; (for that reason) my white-maned horse is released (for this work)." 0

TKA' täkä "Male antelope *(faḥl aẓ-ẓibā').*" It is the one from whose horns are made bows. 0 TAKA' täkä "Billy goat *(tays).*" Hence "a man with a sparse beard *(kawsaj)*" is called: TAKA' SAQA'L· täkä saqāl likening his beard to the beard of a billy goat. 0 täkä

TUKA' tügä "A calf *(walad al-baqara)* that has reached the second year." The female is [also] called: TUKA' tügä. tügä

:: BIYR· TIKUV 'AT· bïr tikü ät "A slice *(filḍa)* of meat." Its root-form has a double *kāf* [i.e. tikkü] which was lightened, and it joined its cognates.[1] tikü

:: JKY YY jigi yi "A seam that is tightly sewn *(mu'akkad al-xiyaṭa).*" The *jīm* is an alternant of *yā'* in the phrase: YAJIKIY TIK·TY yigi tikti meaning "He sewed tightly *(xiyāṭatan mu'akkadatan).*" This is as we mentioned at the beginning of the book [26], that *jīm* is an alternant of *yā'* in Qifčāq and other dialects. For example: JIN·JUV jinčü "Pearl *(durr).*" The root-form has *yā'* [i.e., yinčü]. 0 jigi D

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TUKUV TUKUV tükü tükü A call for a puppy. 0 tükü

TUKIY tügi "Seeds of millet *(lubb duxn)* after the bran has been peeled away." Oγuz dialect. tügi D

TIKIY tiki (tegi ?) "A rustling noise *(dawī)* heard during the night." The Turks claim that the spirits of the dead gather one night each year, go into the settlements *(amṣār)* where they had passed their lives, and visit their families *(tazūru ahālīhā).* Whoever chances upon this noise at night dies. This is a well-known belief among the Turks. The word has kasra (I) on the *tā'*, but in my opinion *naṣb* (A [thus tägi ?]) would be better, since you say of a woman who comes to visit her family after she has been given to her husband: TAK·DIY KAL·DIY tägdi käldi meaning "She came visiting *(jā'at zā'iratan).*" 0 tiki (tegi?)

SAKUV säkü "Bench *(dikka).*" säkü

:: 'AR· SUKA' 'ULTUR·DIY är sökä olturdi "The man knelt down *(jaṭā . . . 'alā rukbatihi).*" sökä

Verse:

546 [1] *wa-ulḥiqa bi-axawātihi.* This refers to the other words in this chapter (i.e., of the pattern *fa'al*, etc.).

'ARAN 'YḎIB SUKA' TURDIY	ärän ïḏip sökä turdi	V
BAŠIY BUYNIN SUKA' TURDIY	baši boynin sökä turdi	
'UFT BṺVLB· BUKA' TURDIY	uwut bölup bükä turdi	
'UḎUV QAM' TBN ?AΓDIY	uḏu qama[1] tebän yïγdi	

Describing one who was routed: "He sent men who sat kneeling near me *(jalasū juṭiyyan 'indī)* (referring to the chief of the people); he continually reviled his head and neck (for what he did); he was ashamed and skulked and hid from the people; he held me back saying 'You must not follow me' (so I stopped)." 0

KUKUV kükü "Mother's sister *(xāla).*" Also: KUKUVY· kükü̇y which is more correct. Thus :: KUKUVYUM KAL·DIY kükü̇yüm käldi "My mother's sister came." kükü (kükü̇y)

L

BALA' bala "Young *(farx)* of a bird." Also for the young *(walad)* of a wild animal, or other; as long as it is young *(ṣaγīr)* this word may be used for it by extension. 0 Hence [proverb?] :: QUŠ· BALA'SIY QUSIN·JIΓ 'IT· BALA'SIY 'UXŠAN·JIΓ· quš balāsi qusinčiγ, it balāsi oxšančiγ 0 "The young bird (before it is fledged) is like something revolting to anyone who sees it; the young dog is like a doll (in appearance—then, when they mature, they are the opposite)." 0 bala (P)

BALUV balu Name of a small town in Arγu. 0 balu N

BALṺV BALṺV balu balu A particle used by a woman to put her baby to sleep in the cradle.

BALA'[2] bala bala

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"A man's assistants *(a'wān)* in his affairs." Usually used in connection with agriculture. 0

TALUV tälü "Stupid *(aḥmaq).*" Oγuz dialect. 0 tälü D

TALUV NA'NK talu näŋ "A choice *(muxtār)* thing." 0 talu

TULUV 'IḎIŠ· tolu iḏiš "A full *(mal'ān)* vessel." The same for anything overflowing *(ṭāfiḥ).* 0 tolu

TULIY toli "Hail *(barad)* that falls from the sky." 0 toli

TILY tili "Thong *(raṣāfa)* of an arrow." 0 tili

JILA'R·[1] čila "Fresh horse dung *(rawṯ)* in a stable." 0 čila

547 [1] Read uḏūlama?, uḏu barma?
[2] First A in red ink.

548 [1] The R is a dittograph from the first letter of the definition *(rawṯ . . .).*

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SALY sili "Mason's trowel *(miṭyan)*." 0 sili

SULY suli Name for a slave. It seems to be an abbreviation of Sulaymān. 0 suli N

QULA' 'AT· qola at "Russet-colored *(xalūqī al-lawn)* horse." 0 qola

QALIY qali An article meaning "How *(kayfa)*, if only *(law)*, or when *(iḏā)*." Verse: qali
KAL·SA' QALIY QATIΓ'LIQ 'AR·TAR·_ TAYUV SARIN·KIL·_ V
'UḎLK 'YŠIN BILB· TUR 'ANJA' 'ANKAR· TIRAN·KIL·_
kälsä qali qatiγliq ärtär teyü säringil
öḏläg īsin bilip tur anča aṇar tirängil
"When trial and hardship come to you, be patient and say that it will pass. Be knowledgeable in the affairs of Time; and do not let yourself go after every misfortune out of anxiety [lit. and then brace yourself against it]." 0 :: BUV [sic] SAN BUV 'YŠIΓ QALIY QILDINK sän bu īsiγ qali qildiṇ "How did you do this affair?" :: SAN QALY BAR·SA' SAN sän qali barsa sän "If only you had come!"

KULY küli "Peaches [and] apricots which have dried with their pits but not split *(mā yujaffafu min al-xawx al-mišmiš ma'a nuwātihā wa-lā yuflaqu)*." küli

.M

TAMUV tamu The name for "Hell *(jahannam)*." Proverb: TAMUV QABUΓIN tamu
'AJA'R TAWA'R· tamu qapγin ačär tawär 0 "A bribe opens the gate of Hell *(nār)*"—then P
how much more other gates! This is to advise bribery for someone who wishes to succeed. 0

TUM' BUXSUN toma buxsun "The part of millet beer which rises to the top of the toma
vat *(mā yataṣā'adu 'alā ra's ad-dann)*." 0

:: JUΓ'Y JAMY QILDIY čoγi čami qildi "He raised a clamor *(jalaba wa-ṣaxaba)*." JMY čami
čami is [only] used paired. 0

SUMA' suma The name for "sprouted wheat *(ḥinṭa munabbata)*" which is dried and suma
ground, then made into gruel or bread; also for "sprouted barley" which is used to make the
leaven of beer. 0

KAMIY kämi—with *fatḥ* of the *kāf*—"Boat *(safīna)*." Oγuz and Qifčāq dialect. kämi D

KUMY TL'S kümi talās Name of a frontier of Uighur. kümi N

KIMY kemi "Boat *(safīna)*" kemi

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—with *kasr* of the *kāf* among the Turks. Verse: D
KIMIY 'IJ·RA' 'ULDURUVB· kemi ičrä oldurūp V
'ILA' SUWIN· KAJ·TIMYZ ila suwin käčtimīz

'UY·ΓUR TABA' BAŠ·LANIB· uyγur tapa bašlanip
MINK·LAQ 'IYLIN 'AJ·TIMYZ miṇlaq ēlin ačtimīz
0 "We boarded the boat, and crossed the Ila (a large river); then we headed towards Uighur, and conquered Miṇlāq." 0

MAMA' māmā "The ox in the middle of the oxen trampling wheat, around which they mämä
turn *(rākis* [defined])."

MAMUV mamu Name for a woman sent with the bride on the wedding night. Not mamu
an original word. 0

NAMA' nämä A particle meaning "I don't know *(lā adrī)*." Thus :: NAM' NA' QIL·- nämä
DIY nämä nä qildi "I don't know what he did."

N

TANA' tana "A grain of coriander *(juljulān)*." Uč and Aγyu dialect. 0 tana D

TN(Y)V T(Y)MU tanu, yamu Two particles meaning "and it will happen *(ḥattā* tanu
yaṣīra)." Thus :: MAN BARΓA'Y· MAN YAMUV män baryāy män yamu "I shall go, you'll see
(ḥattā tubṣira)." 0

SUNY suni "Beam *(jā'iza)* of a house." suni

QAṆ(Y)UV[1] qanu A particle meaning "which *(ayyu)*." Thus :: QAṆ(Y)UV[1] KIŠY qanu
qanu kiši "Which of the people?" Aγyu dialect. The *nūn* is an alternant of *yā'* [i.e. qayu]. D

QA'NIY QANIY qāni, qani A particle meaning "where *(ayna)*." ::'UΓLUM QANIY qani
oγlum qani "Where is my son?" 0

KUNIY NA'NK köni nāṇ "A straight *(mustawī)* thing." And "a trustworthy *(amīn)* köni
man" is called: KUNY 'AR· köni är.

KUNIY küni "Fellow wife *(ḍarra)*." Proverb: KUNY NIK KULIYNA' TAKUV küni
YAΓIY küninig küliṇä tägü yayi "The fellow wife is an enemy until her ashes (are scattered in P
the sight of her fellow because of enmity between them)." 0

MUNUV[2] munu A particle meaning "There he is *(huwa ḏā)*." This is the answer to munu
the question: QA'NIY qāni "Where is he?"—one answers with this word. 0

D

DAVA' dava "The tamarisk berry *(ḥaml ṭarfā')*" used by dyers. 0 dava

549 [1] Dot over Y (indicating N) is crossed out, or changed to U.
[2] First U changed from A (?).

eğitim amaçlı çoğaltılmıştır

DAVA' dava "A skein *('amīta)* of wool twisted into the form of a ring, then put on the forearm and spun." 0

QUVA' qova "Bucket *(dalw)*." Oγuz dialect. qova D

QUVA' qova "The spout (? *ṣanbūr*) which is on the Turkic bridle standing upright over the nose of the horse." 0

[III. 179/237] 550

Chapter: *fā'īl*, in its various vocalizations

T

LYTUV lītu "Noodles *(aṭriyya)* chilled with water, snow, or ice." Condiments are thrown in, then it is eaten as a cooling dish. lītu

J

QA'JA' qāča "Container *(wi'ā')*." Thus :: Q' QA'JA' qa qāča. It may be shortened to: QAJA' qača. 0 qāča

QUVJUV qōčo Name for the country of Uighur. 0 qōčo N

JUVJUV čūču Name of a Turkic poet. čūču N

QIYJY qīči "Mustard *(xardal)*." qīči

N

:: 'UVNUV ōnu "That one *(ḏāka)*." ōnu

MUVNUV mūnu "This one *(hāḏā)*." Used to point out something specific *('ayn min al-a'yān)*. mūnu

SUVNUV sūnu "Coriander seed *(sūnīz)*." sūnu

QA'NIY qāni A particle meaning "Where *(ayna)*." 0 qāni

[Doubly Weak]

LIYUV līyu "Mud *(ṭīn)* that turns into hard clay *(ṣalṣāl)* when it dries." līyu

'UVHIY ūhi "Owl *(būm)*." Most of the Turks say: 'VKIY ūgi, with *kāf*. ūhi D

Chapter: *fa'āl*, in its various vocalizations

T

XITA'Y· xitāy Name of Upper Ṣīn. xitāy N

Γ

TAΓA'Y taγāy "Mother's brother *(xāl)*." 0 taγāy

JIΓA'Y· čiγāy "Poor *(faqīr)*." Verse: čiγāy
KUNKUL· KMNIK BUL·SA' QALIY YUVQ· JIΓA'Y· V
QIL·SA' KJUN BULMAS· 'ANY TUQ· BA'Y·
kōŋül kimnig bolsa qali yōq čiγāy
qilsa küčün bolmas ani toq bāy
0 "One who is created poor in heart cannot be made rich."

Chapter: *fa'lā*, in its various vocalizations

R

TUR·NA' turna "Crane *(kurkī)*." 0 turna

QARVY YA' qarvi ya "A bow with a raised string *(fajwā')*." :: QARVY QAŠLIΓ KIŠY qarvi qašliγ kiši "A person with arched *(azajj)* eyebrows." This corresponds to Arabic, since *qarwā'* is the word for anything curved *(muqwis)*; as Ru'ba says, speaking of his camel: 0 *qarwā'a min jābⁱⁿ funuq* ("curved, a bulky one, plump"). 0 qarvi

Chapter: *fa'lāl*, in its various vocalizations

B

ŠAN·BUVY· šanbūy "Name for a feast *(ḍiyāfa)* given at night for drinkers coming from another party." Känčäk dialect. šanbūy D

BUXTA'Y· boxtāy "A bag *('ayba)* for clothes." BUXTUVY boxtūy is a variant. boxtāy D

LUX·TA'Y· loxtāy "A red Ṣīnī brocade with yellow spangles *(fulūs ṣufr)*." loxtāy

J

QUN·JUVY· qunčūy "A noble woman or princess *(sayyida)*," one degree below a Khātūn. Thus :: QA'TUVN QUN·JUVY· qātūn qunčūy. qunčūy

D

[III. 181/240] 551

BUΓ·DA'Y· buγdāy "Wheat *(ḥinṭa)*." Proverb: BUΓDA'Y· QATINDA' SAR·FJ SUW'LUVR buγdāy qutinda sarqič suwālūr "By the good fortune and blessing of wheat, the gum succory finds water." This is coined about someone who gets something good by associating with someone else. buγdāy P

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The people of Barsγān cannot say: BUΓDA'Y buγdāy but say: BUDΓA'Y· budγāy. budγāy D
This word can be used to test someone who says that he is not from there. 0

JIL·RA'Y· [sic] čildāy "A sore *(qarḥ)* that appears on the upper chest of a horse." čildāy
It is cauterized to make it heal. 0

SAM·DUVY· samdūy The word for "any food that is temperate *(mu'tadil)*, between samdūy
hot and cold, according with its nature."

QUR·D'Y· qordāy "Swan *(ḥawāṣil)*." 0 Verse: qordāy
QUR·DAY· QUΓUV 'ANDA' 'UJUB YUM·ΓIN 'UTA'R· V
QUZ·ΓUN YNK'N [sic] SAY·RAB 'ANIN 'UVNY BUTA'R·
qorday quγu anda učup yomγin ötār
quzγun tanān sayrap anin ūni bütār
Describing the pleasant view of a place: "The swans and other birds fly around the waters and call out together with various melodies; the raven and white-headed crow[1] twitter until their voice almost dies out."

Š

QUMŠUVY· qumšūy "A tick *(al-ḥalama min al-qirdān)* that fills up with blood." qumšūy
This is used proverbially about the man who suffers retention of urine and cannot urinate. (P)

Γ

BURΓUVY· boryūy "The trumpet *(šabbūr)* which is blown." 0 boryūy

JIR·ΓUVY· čirγūy "The ridge of an arrowhead *('ayr naṣl as-sahm)*." 0 JIR·ΓUVY· čirγūy
čirγūy "The loop *('urwa)* into which a belt enters on the flanks of a robe." 0

JAL·ΓA'Y· čalγāy "Forefeathers *(qawādim rīš)* of a bird." 0 čalγāy

QIAR·QUVY· [sic] qarγūy, qirγūy "Sparrow hawk *(bāšik)*." JBAK QIARΓUVY· qarγūy,
čipäk qarγūy "Hawk *(yu'yu')*." 0 qirγūy

QAR·ΓUVY· qarγūy "Something built in the shape of a minaret or light-tower *(manāra)* qarγūy
on a mountain or high spot." A fire is lit on it to warn of the approach of the enemy so the people may take precautions. 0

MIN·ΓUVY minγūy Name of "a dough paste *('ajīn)*" with which paper is glued; the minγūy
dough is flattened and then boiled to make it stickier.

Q

JUL·QUVY· 'ATUK· čolqūy ätük "A boot of which the heel is torn *(inxaraqa)* čolqūy

---

551 [1] See 608 tanān; *a'ṣam* ("white-footed" = 236 čumγuq) is here in error for *aṣqa'*.

[III. 183/242] 552

on the side." From this, "one who has a clumsy *(axraq)* hand" is called: JUL·QUVY· 'ALIK·
[sic] čolqūy äliglig.

Chapter of Quinquiliterals

J

TARIΓJY tariγči "Farmer *(fallāḥ)*." 0 tariγči

SURŲΓJIY soruγči "One who seeks a stray *(nāšid aḍ-ḍālla)*." 0 soruγči

QURŲΓ·JIY qoriγči "Guardian of a reserve *(ḥāmī l-ḥimā)*." 0 qoriγči

QURN·JIY qurunči "Felt that is blackened from smoke *(iswadda min ad-duxān)*" qurunči
in a tent, or other.

S

BUQUR·SIY boqursi "Ploughshare *(mān)*." boqursi

Sextiliterals

Γ

JNJRΓ' čipčirγa "Sparrow *('uṣfūr)*." čipčirγa

J

SUK·LUN·JV söglüncü "Grilled meat *(šiwā')*." 0 söglüncü

QAMLAN·JV qamlanču Name of a small city near: 'IKIY 'ŲKUVZ· ekki ögüz. 0 qamlanču
N

KIZLAN·JUV kizlänčü "Hidden *(xabiyya)*." Proverb: KIZ·LAN·JUV KALIN·DA' kizlänčü
kizlänčü kälindä "What is hidden can only be found with the young wife (because she may hide P
novel things *[ṭarā'if]* for her husband)." 0

KAS·LIN·JUV käslinčü "Large lizard *(wazaγa)*." käslinčü

Chapter: *fa'ūlalī*

JUQUVBARIY čoqūbari "Clay of a crucible *(ṭīn al-būṭaqa)*." čoqūbari

Γ

QARA'ΓUNY qarāγuni Name of a children's game which they play in the evening. qarāγuni

eğitim amaçlı çoğaltılmıştır

Chapter: *fa'allāl*[1]

T

TURUM·TA'Y· **turumtāy** Name of a bird of prey; a hunting *(ṣayūd)* bird. A man may be given the name: TURUM·TA'Y **turumtāy** as an honorific. **turumtāy** N

End of the Book of Final Weak Nouns

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

T

:: 'AR TAY·DIY **ār taydi** "The man slipped *(zalaqa)*." Also of an animal when its foot slips in rain or mud. TAYA'R TAY·M'Q **tayār taymāq.** **tay-**

:: 'AR· 'IYŠIN TUY·DIY **ār īšin tuydi** "The man sensed what was hidden *(aḥassa . . . bi-mā xafiya 'alayhi . . . wa-šaʿara)* of the matter." TUYA'R· TUY·M'Q **tuyār tuymāq.** **tuy-**

:: 'UL 'ANY TIY·DY **ol ani tiydi** "He restrained *(manaʿa)* him." Its root-form is: TIḎ·TIY **tiḏti** with *ḏāl* which is lightened. TIYA'R· TIY·M'Q **tiyār tiymāq.** **tiy-** **(tiḏ-)**

:: QARIN· TUY·DIY **qarin toydi** "The belly was satiated *(šabiʿa)*." Its root-form is: TUḎ·TIY **toḏti**—the *ḏāl* is changed to *yā'* as we mentioned; colloquial (? *luʿya al-qawm*). TUYA'R· TUYM'Q **toyār toymāq.** **toy-** **(toḏ-)** D

S

:: 'AR QUVN(Y)UΓ SUY·DIY **ār qōyuγ soydi** "The man skinned *(salaxa . . . jild)* the sheep (or other)." SUYA'R· **soy-**

[III. 185/244] 553

SUY·MA'Q **soyār soymāq.** Proverb: BIYR· TILKUV TARIYSIN 'IKIYLA' SUY·MA'S· **bir tilkü tārīsin ekilā soymās** 0 "One does not strip *(yunzaʿu)* the skin off one fox two times." This is coined for someone who obtains a favor from someone and asks him for another. P

Q

:: QADA'ŠINKA' QAY·DIY **qadāšıŋa qaydi** "He showed respect to *('atafa 'alā)* his kinsman." The same for others. Proverb [= 203 **qaḍin**]: QAḌAŠ TIYMŠ· QAYMA'DUQ **qay-**

552 [1]MS. *faʿlalāl.*

QAḌIN TIYMŠ· QAY·MIŠ **qaḍaš tēmiš qaymāduq qaḍin tēmiš qaymiš** 0 "They said 'kinsman' and he paid no heed; they said 'in-law' and he paid heed." This is coined to advise someone to have regard and respect for in-laws. P

Verse: V

BAR·DINK NALK 'AY·MADINK	**bardiŋ nälük aymadiŋ**
KIYRUV KURUB· QAY·MADINK	**kērü körüp qaymadiŋ**
KNKL BRV YAY·MADINK	**köŋül bärü yaymadiŋ**
BULDUNK 'ARIN·J· BULMAΓUV	**bolduŋ ärinč bolmaγu**

"You went away, why did you not report your going? Why did you not pay heed and turn back *('atafta wa-ltafatta xalfaka)*? Why did you not incline[1] your heart towards us? Now you have become that which you should not have become." 0

:: KIYRUV QAY·DIY **kērü qaydi** "He turned back *(iltafata xalfan)*." QAYA'R QAYM'Q **qayār qaymāq.**

:: 'AR KUBK' SUVW QUYDY **ār küpkä sūw quydi** "The man poured *(ṣabba, qallaba)* the water into the jug." The same for any liquid, or other. QUYA'R· QUYM'Q **quyār quymāq.** 0 **quy-**

:: 'AT· QUY·DIY **at quydi** "The horse (or other) bolted *(nafara)*." QUYA'R· QUY·M'Q **quyār quymāq.**

:: 'AR· SUVZIN QIY·DIY **ār sōzin qiydi** "The man went back *(xālafa)* on his word and his promise." :: 'UL YΓA'J QIY·DIY **ol yiγāč qiydi** "He cut the wood obliquely *(qaṭaʿa muḥrifan)*." QIYA'R QYM'Q **qiyār qiymāq.** **qiy-**

K

:: 'UTUNK KUY·DIY **otuŋ köydi** "The firewood (or other) burnt *(iḥtaraqa)*." KUYA'R KUY·M'K **köyār köymāk.** **köy-**

Another Type

:: 'UL SUVW·DA' TUVNUΓ YAY·DY **ol sūwda tōnuγ yaydi** "He stirred *(ḥarraka)* the garment in the water." :: 'UL MANNK KUNKUL YAY·DIY **ol mānin köŋül yaydi** "He moved *(mayyala)* my heart (or other). :: YIYL· YΓIA'JΓ YAY·DIY **yēl yiγāčiγ yaydi** "The wind shook *(ḥarrakat)* the tree." YAYA'R YAYM'Q **yayār yaymāq.** **yay-**

Another Type

:: 'L 'TIΓ BA'DIY **ol atiγ bādi** "He tied *(ṣadda)* the horse (or other). **ba-**

[III. 187/247] 554

Also of anything that one ties *('aqada 'alā)* with a rope, or fastens *(awṯaqa)*. BA'R· BA'MA'Q **bār bāmāq.** 0

553 [1]MS. *tamīla*, read *tumayyilu.*

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:: 'UL 'AΓ·ZIN TṶVDIY **ol aγzin tūdi** "He shut *(kaẓama)* his mouth." Also of any hole that one covers up *(sadda)*. TUVR· TUVMA'Q· **tūr tūmāq**. 0 **tu-**

:: 'UL MANKA' 'ANDAΓ TIYDIY **ol maŋa andaγ tēdi** "He spoke *(qāla)* thus to me." TIYR· TIYMA'K· **tēr tēmāk**. 0 **te-**

:: 'AR· QUVN(Y)UΓ· SA'DIY **är qōyuγ sādi** "The man counted *('adda)* the sheep (or other)." SA'R· SA'MA'Q **sār sāmāq**. **sa-**

Verse: **V**

QARA' TUVNUK· KAJURṶSA'DIM — **qara tünüg kačürsādim**
'AΓIR· 'UVNIY 'UJURṶSA'DIM[1] — **aγïr üni učursādim**
YATIYK'NIK· QAJ·RṶSA'DIM — **yätïgānig qačursādim**
SAQIŠ 'IJRA' KNUM TUΓ·DIY — **saqiš ičrä künüm tuγdi**

"I wished the dark night to pass; I wished heavy sleep to fly away; I counted the revolution of Ursa Major several times [lit. 'I wished Ursa Major to flee' ?]; while I was in that counting the sun of my day arose." 0

:: 'UL 'ANKAR BUYṶVN· SUV·DIY **ol aŋar boyūn sūdi** "He submitted *(inqāda, xaḍa'a)* [lit. 'offered his neck'] to him." :: 'UL MANK' YUVNK· SUVDIY **ol maŋa yūŋ sūdi** "He sent *(arsala)* me hanks of wool to spin." SUVR· SUVMA'Q **sūr sūmāq**. 0 **su-**

:: 'UL 'UTUNK· SIYDIY **ol otuŋ sīdi** "He broke up *(kasara)* the wood (or other)." :: 'UL SUVNIY SIYDIY **ol sūni sīdi** "He routed *(hazama)*[2] the troops." SIYR· SIYM'Q **sīr sīmāq**. **si-**

Q

:: 'UL 'ŠIJ·KA' 'UTUNK· Q'DIY **ol ešičkä otuŋ qādi** "He put firewood around *(aḥaffa)* the cooking pot." Also :: 'UL TUVNUΓ QA'DIY **ol tōnuγ qādi** "He packed the garment in a case *('abbā . . . fī ṣiwān)*." QA'R· QA'MA'Q· **qār qāmāq**. Yaγma dialect. The more elegant form is: QA'LA'DIY **qālādi**. **qa-** **D**

Another Type

:: 'UL TUVN· YUVDIY **ol tōn yūdi** "He washed *(γasala)* the garment (or other)." YUVR· YUVMA'Q **yūr yūmāq**. 0 **yu-**

:: 'UL 'AŠ· YIYDIY **ol aš yēdi** "He ate *(akala)* the food (or other)." And in Yabāqu[3] dialect: BAK KŠIYNIY YAY·DIY **beg kišīni yēdi** "The emir devoured the man's property *(ahlaka . . . māl, atlafa)*." YIYR· YYM'K **yēr yēmāk**. **ye-** **D**

We have called this type of verb "final weak" (lit. "having four") *(ḏawāt al-arba'a)* because the first person has four letters [i.e. consonantal graphemes]. Example :: 'AT· BA'DIM **at bādim** "I tied *(rabaṭtu)* the horse"; :: QUVY· SA'DIM· **qōy sādim** **G**

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554 [1] Third U altered from *sukūn* (·).
[2] Altered to *hazzama* by later hand (*tašdīd* added over *z*).
[3] Spelled: YABA'QUV' with otiose *alif*.

[III. 189/250] **555**

"I counted *('adadtu)* the sheep." This is similar to Arabic *da'awtu* ("I called") and *γadawtu* ("I left in the morning"), each having four letters, and so it was named thus because of the resemblance between the two.

Chapter: Triliterals, of the pattern *fa'aldī*, medial vowelled, in its various vocalizations

[Vowel-Initial]

B

:: 'UL 'ANY KIŠYDAN· 'ABIYDIY **ol ani kišīdän opīdi** "He hid *(satara)* it from the people." Also of anything that one conceals *(wārā)* from another person. 'ABIYR· 'ABIYM'Q **opīr opīmāq**. **opi-**

T

:: 'UL 'ANKAR 'ĀT 'ATA'DIY **ol aŋar āt atādi** "He gave him an honorific title *(laqqaba bi-laqab)*." Also when he gives him a name *(sammā bi-sm)*. 'ATA'R· 'ATA'M'Q **atār atāmāq**. 0 **ata-**

:: 'UL TARIΓ 'UTA'DIY **ol tariγ otādi** "He trimmed *(šarnafa)*[1] the crop"—that is, he cut the superfluous leaves *(širnāf)* in order not to let it spoil. This may also be used in tilling when the ears are cut *(fī l-ḥarṯ iḏā ḫuṣidat ar-ru'ūs)*. 'UTA'R· 'UTA'MA'Q **otār otāmāq**. 0 **ota-**

:: 'UL 'ANIK 'ALIMIN 'UTA'DIY **ol anig almin ötādi** "He paid *(qaḍā)* his debt." 'UTA'R· 'UTA'MA'K **ötār ötāmāk**. **ötä-**

Verse: **V**

BULSA' KIMNIK 'AL·TUN KUMŠ 'R·LA' [sic] 'ITA'R
'ANDA' BULUB· TANKRBKRUV' TABΓIN 'UTA'R
bolsa kimnig altun kümüš ayla[2] etār
anda bolup tängrïkärü tapγïn ötār

"He who has gold and silver, thus he puts his house in order; and when he is secure in his place, then he performs *(yaqḍī)*[3] his duty to God Most High." 0

:: 'UL TUVNUΓ 'UTIYDIY **ol tonuγ ütīdi** "He ironed the nap of the garment with an iron and smoothed it *(aḥraqa za'īr . . . bi-ḥadīda wa-mallasa)*." 'UTIYR 'UTYM'K **ütīr ütīmāk**. 0 **üti-**

:: 'UL 'UTUNK 'UTA'DIY **ol otuŋ otādi** "He warmed himself *(iṣṭalā)* by the fire and kindled *(aḥraqa)* the firewood." This is a refined word; however, it belongs to Yaγma and Yemāk. **ota-** **D**

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555 [1] MS. *šarnaqa* and in the next line *širnāq* (*q* changed from *f* in both cases?); cf. 106 otal-.
[2] Clauson (ED, 229) suggests ergü "dwelling place"; MTW, Terc., DTS: ärlä; possibly read ävlä.
[3] MS. *taqḍī*.

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:: 'AM·JY 'ANKAR 'UT· 'UTA'DIY ämči anar ot otādi "The doctor treated him with medicine *('ālajahu bi-d-dawā')*." 'UTA'R· 'UTA'MA'Q otār otāmāq. Oγuz dialect. D

J

:: SIR·KA' 'AJIYDIY sirkä ačïdi "The vinegar (or other) was sour *(ḥamuḍa)*." Also for the pain of a wound when it hurts *(amaḍḍa)*. 'AJIYR 'AJIYM'Q ačïr ačïmāq. ači-

R

:: 'ARIYDIY NA'NK arïdi nän "The thing was clean *(naẓufa)*." 'ARIYR· 'RIYM'Q arïr arïmāq. ari-

:: YA'Γ 'ARUVDIY yāγ ärüdi "The butter (or other) melted *(ḏāba)*." 'ARUVR· 'ARUVMA'K ärür ärümāk. 0 ärü-

:: YΓΓ'J· 'ΨIRIYDIY yiγāč irïdi "The tree (or other) rotted *(baliya)* (from old age)." The same when bones rot. 'ΨIRIYR· 'UIRIYM'K irïr irïmāk. iri-

N

:: KUB 'AZIYDIY küp üzïdi üzi-

[III. 190/253] 556

"The vat sweated *(rašaḥa)*." The same for any earthenware vessel when it sweats. :: QULA'Q 'AZIY·DIY qulāq üzïdi "The ear was almost deafened *(tataṣāmma)* (from the clamor)." 'AZIYR· 'AZIYMA'Q [sic] üzïr üzïmāk.

S

:: MUVN 'AISIYDY mün isïdi "The soup (or other) was warm *(saxuna)*." :: TAMUR 'ISIYDY tämür isïdi "The iron (or other) was hot *(ḥamiya)*." 'ISIYR 'SIYMA'K isïr isïmāk. isi-

[Š]

:: 'AR· 'AŠ 'AŠA'DIY är aš ašādi "The man ate *(akala)* the food." The Khāqāniyya use this word for nobles; the other Turks use it without distinction, and this is according to rule. 'AŠA'R 'AŠA'MA'Q ašār ašāmāq. aša- D

:: 'UL YYRIK 'UŠA'DIY ol yërig üšädi "He searched the ground carefully *(baḥaṯa . . . yaṯlubu šay')*." 'UŠA'R 'UŠA'MA'K üšär üšämāk. üšä-

:: 'UL 'NK'R[1] YUΓURQA'N 'AŠUVDIY ol anar yoγurqān äšüdi "He covered *(daṯara)* him with a blanket." Also for anything that one covers *(satara 'alayhi wa-γaṭṭāhu)*. 'AŠUVR· 'AŠUVMA'K äšür ašümāk. 0 äšü-

556 [1] Added in margin.

:: 'AR· 'UŠIYDIY är üšïdi "The man was overcome by the cold *(ḥaṣara . . . min al-bard)*." 'UŠIYR 'UŠIYMA'K üšïr üšïmāk. üši-

Q

:: 'UL MANIY 'UQIYDIY ol mäni oqïdi "He called *(da'a)* me." :: 'AR· BITIK 'UQIY-DIY ar bitig oqïdi "The man read *(qara'a)* the book." 'UQIYR· 'UQYM'Q oqïr oqïmāq. 0 oqi-

:: 'AR· 'UQIYDIY är oqïdi (ogïdi ?) "The man vomited *(taqayya'a)*." This [has] *rikka* of the *kāf* [sic].[2] 'UQIYR 'UQYM'Q oqïr oqïmāq. (ogi-?)

K

:: 'AR· BUΓDA'Y· 'UKIYDIY är buγdāy ögïdi "The man ground *(ṭaḥana)* the wheat (or other)." 'UKIYR 'UKYM'K ögïr ögïmāk. ögi-

:: 'UL BIJA'K 'IKA'DIY ol bičāk egädi "He sharpened *(saḥala)* the knife (or other)." :: BUΓ·RA' TIYŠIN 'IKA'DIY buγra tïšïn egädi "The [camel] stallion gnashed *(qaṣafa)* his canines." 'IKA'R· 'IKA'MA'K egär egämāk. 0 egä-

:: 'UL 'ANKAR 'IKA'DIY ol anar igädi "He was stubborn and disobedient *(ḥaruna, 'atā)* to him." 'IKA'R· 'KA'MA'K igär igämāk. igä-

L

:: 'UL YARMA'Q 'ULA'DIY ol yarmāq ülädi "He divided *(farraqa)* the dirhams (or other)." 'ULA'R· 'ULA'MA'K ülär ülämāk. 0 ülä-

:: 'UL YIB· 'ULA'DIY ol yip ulädi "He joined *(waṣala)* the string (or other)." :: 'UL YAΓUVQ· 'ULA'DIY ol yaγūq ulädi "He cemented his kinship bonds *(waṣala r-raḥim)*." 'ULA'R 'ULA'MA'Q ulär ulämāq. 0 ula-

:: BURIY 'ULIYDIY böri ulïdi "The wolf howled *('awā)*." Also of a dog that barks terribly at night *(nabaḥa laylan nubāḥan hā'ilan)*. uli-

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Also of a man when he suffers intense pain and cries out *(ṣāḥa)* like a wolf howling. 'ULIYR· 'ULIYMA'Q ulïr ulïmāq. Proverb: YAZIYDA' BURIY 'ULIYSA' 'AWDA' 'IT· BAΓ·RIY TAR·TIŠUVR· yazïda böri ulïsa äwdä it baγri tartïšūr 0 "When the wolf howls on the steppe, the dog at home feels pain in the liver (from sympathy)." This is coined regarding the sympathy of kinsmen for each other. 0 P

556 [2] See ED, 79. Possibly this goes with the following entry under the heading K and is misplaced here.

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:: TUVN 'ULIYDIY tōn ölīdi "The garment (or other) was wet *(ibtalla)*." 'ULIYR·'ULIYMA'K ölīr ölīmāk. Proverb: KAḌUK·LUK 'ULIYMA'S· KUFAJ·LIK KURIYMA'S· käḏüklüg ölīmäs, küwäčlig kürīmäs 0 "One who has a felt cap does not get wet (from the rain but is protected by it); when the bit is curbed *(nayzakī)* (the horse) does not bolt." This is coined [to advise] preparedness. öli- P

N

:: 'ANUVDIY NA'NK anūdi nāṇ "The thing was ready *(u'idda)*." This is an intransitive form which would correspond to *in'adda*[1] except that this is not used in Arabic. 'ANUVR·'ANVMA'Q anūr anūmāq. anu-

:: 'UL BUV 'YŠIΓ 'UNA'DIY ol bu īšıγ unādi "He was satisfied *(raḍiya)* with this matter." :: SAN· 'UN'DINK· MUV sän unādiṇ mu "Did you accept *(qabilta)* and were you satisfied?" 'UN'R· 'UN'MA'Q unār unāmāq. una-

:: 'UL QUVYN 'INA'DIY ol qōyin enädi "He earmarked *(a'lama . . . bi-qaṭ' aṭrāf al-āḏān)* his sheep." 'INA'R 'INA'MA'K enär enämäk. enä-

[Sound Initial]

B[2]

:: 'AT· UQD·RUQIY SABIYDIY at qudruqi sapīdi "The tail of the horse (or other) swished *(taḥarraka)*." SABIYR· SABIYMA'Q sapīr sapīmāq. 0 sapi-

:: SUBIYDIY NA'NK subīdi nāṇ "The thing was long and pointed *(ṭāla, ta'allala ṭarf)*." SUBIYR·SUBYM'Q subīr subīmāq. subi-

:: TUVN KABIYDIY tōn käpīdi "The surface of the garment dried somewhat *(jaffa . . . ba'ḍ al-jafāf)* (from moisture, or other)." KABIYR· KABIYMA'K käpīr käpīmäk. käpi-

:: 'UL TUVN KUBIYDIY ol tōn küpīdi "He quilted *(ḍarraba . . . taḍrīb[an])* the garment." KUBIYR· KUBIYM'K küpīr küpīmäk. küpi-

T

:: 'AŠ· 'AΓIZDA' TATIYDIY aš aγizda tatīdi "The food in the mouth was tasty *(wujida ṭa'm, talaḏḏaḏa)*." TATIYR· TATIYMA'Q tatīr tatīmāq. Proverb: KIŠIY 'ATY TIRIK·LA' TATIYR· kiši äti tiriglä tatīr "A man's flesh is tasty *(yūjadu ṭa'm)* only while he is alive"—meaning that he earns tati- P

557 [1]MS. *ana'uddu*.
[2]MS. T.

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wealth from which he derives tasty delights and becomes as though he were tasty thereby, for example (? *fa-ju'ila ka-annahu talaḏḏaḏa bihi maṭal[an]*).

J

SUJIY·DIY NA'NK süčīdi nāṇ "The thing was sweet *(iḥlawlā, ṭāba)*." SUJIYR SUJY·M'K süčīr süčīmāk. süči-

:: 'AT· SUJIYDY at sučīdi "The horse (or other) reared *(waṭaba, qafaza)*." SUJIYR·SUJIYM'Q sučīr sučīmāq. 0 sučі-

:: 'UL 'ANIK TAWA'RIN KUJA'DIY ol anig tawārin küčädi "He took his property by force *(ẓalama)*." KUJA'R KUJA'MA'K küčär küčämäk. :: 'UΓLA'NIΓ KUJ'DIY oγlāniγ küčädi "He sexually abused *(fajara . . . ẓulm[an])* the slave boy (or girl)." 0 küčä-

Verse: V

'UḎIK MANY KUJA'YUR·	üḏig mäni küčäyür
TUN KUN TURB· YIΓ·LAYUV	tün kün turup yiγlayu
KURDIY KUZUM TAWRAQIN	kördi közüm tawraqin
YURTY QALB 'AΓ·LAYUV	yurti qalip aγlayu

"Desire forces *(yaẓlimu)* me to weep day and night, since my eye saw the emptiness of his abandoned camp and his hasty departure from his ruined dwelling." 0

:: 'ATIM KIJIYDIY atim kičīdi "My flesh itched *(iḥtakka)*." Also of an animal. KIJIYR KJIYM'K kičīr kičīmāk. kičі-

D

:: 'UΓLA'N BADUVDIY oγlān bädūdi "The baby (or other) grew up *(kabura)*." Also of anything that grows after being small. BADUVR· BADUVMA'K bädūr bädümäk. 0 bädü-

:: QYZ BUḎIYDIY qïz bödīdi "The girl (or other) danced *(raqasat)*." BUḎIYR· BUDY·MA'K bödīr bödīmäk. Proverb: QURT·ΓA' BUḎIYK· BILMA'S· YIYRIM TA'R TIYR· qurtγa böḏïg bilmäs yērim tär tēr 0 "The old woman does not know how to dance and she says, 'My room is too narrow'." This is coined about a person who brags about something but when he is asked to prove it and is unable to, he gives a false excuse. bödi- P

Ḏ

:: 'AR 'UḎIY·DIY är uḏīdi "The man (or other) slept *(nāma)*." 'UḎIYR· 'UḎIYMA'Q· uḏīr uḏīmāq. 0 uḏi-

:: 'UL TUVNUΓ BUḎUVDIY ol tōnuγ boḏūdi "He dyed *(ṣabaγa)* the garment (or other)." :: 'UL 'UQIN 'UR·DIY KAYIK·NIY YIΓA'J·QA' BUḎUVDIY ol oqïn urdi käyikni yiγäčqa boḏūdi "He shot the game and fastened *(alzaqa)* it to a tree (or other)." BUḎUVR·BUḎUVRMA'Q [sic] boḏūr boḏūmāq. 0 boḏu-

:: 'UL TUVNUΓ QAḎUVDIY ol tōnuγ qaḏūdi "He stitched *(šamraja)* the needlework or seam [i.e., of the garment]." QAḎUVR· QAḎUVMA'Q· qaḏūr qaḏūmāq. qaḏu-

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R[1]

::

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YIḌIYDIY NA'NK yiḏīdi nāṇ "The thing stank *(natina)*." A bad word *(luγa radiyya)*. 0 yiḏi- D

:: QIYZ SAJIN TARA'DIY qīz saćin tarādi "The girl combed *(imtašaṭat)* her hair." :: 'ANIK SUVSIN TARA'DIY anig sūsin tarādi "He dispersed *(farraqa)* his troops." Its root-form is: TAR·DIY tardi meaning "to disperse *(tafrīq)*" a thing [524 tār-]. Notice that they are identical in the aorist; thus :: TAR·DIY tardi "He dispersed," TARA'R· tarār and TARA'DIY TARA'R· tarādi, tarār. This rule is not consistent for all verbs; however the aorist is identical in [some] biliteral and triliteral [verbs] but the preterite differs.[1] Example :: 'AR· 'AR·T 'AŠ·DIY ār art ašdi "The man crossed the mountain pass"; :: 'UL 'AŠ 'AŠA'DIY ol aš ašādi "He ate the food"; the aorist of both is: 'ASA'R· ašār—the identical form. :: 'UL SUWQA' QAN·DIY ol suwqa qandi "He had his fill of the water"—this is the perfect; then: QANA'R· qanār "He is satisfied"; QAN·M'Q qanmāq. :: 'UL 'ATIN· QANA'DIY ol atin qanādi "He opened the vein of his horse"; then: QANA'R· qanār—the same form as above; QANAMA'MA'Q [sic] qanāmāq. They agree in the aorist but differ in the preterite and infinitive. 0 tara- G

:: 'AW· TARUVDIY āw tarūdi "The house (or place of honor, or other) was too narrow *(ḍāqa)*." :: 'AR· BUŠ·DIY TARUVDIY ār bušdi tarūdi "The man was annoyed and depressed *(ḍajira wa-taḍayyaqa)*." TARUVR· TARUVMA'Q tarūr tarūmāq. 0 taru-

:: YALINKUQ TURUVDIY yalṇuq törūdi "Man came into being *(inxalaqa)*." This is an intransitive verb, meaning *xuliqa* ("He was created."). TURUVR· TURUVMA'K· törūr törūmāk. törü-

:: 'UL TARIΓ TARIYDIY ol tariγ tarīdi "He tilled *(ḥaraṭa)* the field (or other)." TARIYR TARIYM'Q tarīr tarīmāq. 0 tari-

:: 'UL QABUΓ TIRA'DIY ol qapuγ tirādi "He propped up *('ammada)* the door." The same for propping up anything. TIRA'R TIRA'M'K tirār tirāmāk. 0 tirä-

:: 'IT· SAIRIYDIY[2] it sirīdi (sarīdi ?) "The dog defecated *(saliḥa)*." :: 'UL KIḌIZ· SAIRIYDY[2] ol kiḏiz sirīdi "He sewed the felt securely *(xāṭa . . . xiyāṭa mu'akkada)* in the manner of the Turkmān"—from this is made tent curtains and coverings for the migration. SAIRIYR·[2] SAIRYMA'Q[2] sirīr sirīmāq. siri- (sari- ?)

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:: 'UL SUVLUQ SARUVDIY ol suvluq sarūdi "He wound *(kāra)* the turban around his head." The same when one wraps *(laffa)* something around something. SARUVMA'Q sarūmāq. saru-

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558 [1] Out of place, belongs after the following entry.

559 [1] MS. *yaftariqāq*, read *yaftariqān*. Presumably Kāšγarī wishes to point out that tara- in the meaning "disperse" is a back-formation based on the aorist of tar-.

[2] A crossed out by later hand, who also wrote the marginal gloss: *ya'nī* SIY·DIY.

:: 'AR· QARIYDIY ār qarīdi "The man (or other) grew old *(šāxa)*." QARIYR QRY-M'Q qarīr qarīmāq. Proverb: 'AR·SLA'N QARIYSA' SIJ·ΓA'N 'UTIN· KUḌA'ZUVR· arslān qarīsa siḉγān ütin kögāzūr 0 "When the lion grows old, he watches the burrow of the mouse (in order to capture him)." This is coined for an old man who cannot do something important so is satisfied with something insignificant. qari- P

:: QURIYDIY TUVN qurīdı tōn "The garment (or other) dried *(jaffa)*." QURIYR· QURIYMA'Q· qurīr qurīmāq. quri-

:: 'UTIΓ QURIYDIY otıγ qorīdi "He guarded *(ḥamā)* the pasture (or other)." QURIYR QURIYMA'Q qorīr qorīmāq. qori-

:: QUL KURA'DIY qul kürādi "The slave (or other) ran away *(abaqa)*." KURA'R KURA'MA'K kürār kürāmāk. kürä-

:: 'AT· KURIYDIY at kürīdi "The horse dug up *(ḥafara)* the ground with its hooves." :: 'UL QA'RIΓ KURIYDIY ol qārīγ kürīdi "He swept away *(kasiḥa, jarafa)* the snow." KURIYR· KURIYMA'K· kürīr kürīmāk.[1] küri-

Z

:: 'UL 'UWIN[2] BAZA'DIY ol äwin bäzādı "He painted *(naqaša)* his house (or other)." BAZA'R BAZA'MA'K bäzār bäzāmāk. 0 bäzä-

:: 'UL 'AT· TUZA'DIY ol āt tuzādı "He put salt *(mallaḥa)* on the meat." This is used in place of: TUZ·LA'DIY tuzlādi [572]. tuza-

:: 'UL YIYRIK QAZIYDIY ol yērig qazīdi "He excavated *(ḥafara . . . wa-baḥaṭa)* the ground." The same when one scrapes off *(anka'a)* a scab and the like. QAZIYR· QAZIYMA'Q· qazīr qazīmāq. qazi-

:: 'ANIK BUΓZIY 'AŠ·QA' QURIYDIY [sic] anig boγzı ašqa quzīdi "His throat was dry *(jaffa)* with the food." This is used; but the more correct form is with undotted *rā'* [i.e. quri-]. This is an irregular form, as in: SUVT· 'AMUZDIY sūt āmüzdi "She gave suck *(arḍa'at)*."[3] QURIYR· QURIYMA'Q quzīr quzīmāq. 0 quzi- G

:: TAWA'R· QIZUVDIY tawār qizūdi "The merchandise rose in price *(γalat as'ār)*." QIZUVR· QIZUVRMA'Q[4] qizūr qizūmāq. qizu-

:: 'UL QIYZIΓ QIZA'DIY ol qīziγ qizādi "He deflowered *(iqtaḍḍa)* the virgin." QIZA'R QIZA'MA'Q qizār qizāmāq. qiza-

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560 [1] Aorist and infinitive come before the translation of the last example.

[2] U changed from A (?).

[3] MS. *arḍa'ahu*.

[4] R added by later hand.

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:: 'UL 'UVT· KUZA'DIY **ol ōt közādi** "He poked the fire with a poker *(ḥaraṭa . . . bi-l-miḥrāṭ)*." KUZA'R· közā-

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KUZA'MA'K **közār közāmāk**. :: 'UL 'UZUM·NY KUZA'DIY **ol üzümni közādi** "He plucked *(natafa, iltaqaṭa)* single grapes from the bunch." 0

:: 'UL YAY·LA'Γ·DA' KUZA'DIY **ol yaylāγda küzādi** "He spent the fall *(aqāma l-xarīf)* in the summer pasture (or other)." KUZ'R· KUZU̱'MA'K **küzār küzāmāk**. küzā-

S

:: SASIDIY NA'NK **sasidi nāṉ** "The thing stank *(natuna)*." SASIYR· SASIYM'Q **sasīr sasīmāq**. sasi-

:: 'UL 'ANY KURMA'KIN KUSA'DIY **ol ani körmākin küsādi** "He desired *(tamannā)* to meet him." The same for anything that you desire. KUSA'R KUSA'MA'K **küsār küsāmāk**. küsā-

Š

:: 'UL YIΓA'JIΓ BAŠA'DIY **ol yiγāčiγ basādi** "He put notches *(ittaxaḍa . . . ḥuzūz)* in the wood." The same for anything else that one notches *(ḥazza)*. Also when boards are placed supporting *(musannada)* one another. BAŠ'R BAŠ'MA'Q **bašār bašāmāq**. baša-

:: 'ANIK 'UVZIY BUŠUVDIY **anig ōzi bošūdi** "He moved his bowels *(istaṭlaqat ṭabī'atuhu)*." :: TUKUVN BUŠUVDIY **tügün bošūdi** "The knot weakened *(wahana)*." :: 'AT· BUŠUVDIY **at bošūdi** "The horse was released *(inḥalla)* from its tether." :: XA'N· YALA'· VAJIΓ· BUŠUVDIY **xān yalāvačiγ bošūdi** "The king permitted the messenger to return *(aḍina bi-rujū')* to the one who sent him." :: 'AR· 'URA'ΓUTIN BUŠUVDIY **är urāγutin bošūdi** "The man divorced *(ṭallaqa)* his wife"—Arγu dialect. This word is both intransitive and transitive. BUŠUVR BUŠUVMA'Q **bošūr bošūmāq**. bošu- D

:: 'UL 'AFK' YARMA'Q TAŠUVDIY **ol äwkä yarmāq tašūdi** "He conveyed *(naqala)* the dirham (or other) to his house." TAŠUVR TAŠUVMA'Q **tašūr tašūmāq**. 0 tašu-

:: 'UL TUVŠ· TUŠA'DIY **ol tüš tüšādi** "He saw a dream *(ra'ā ru'yā)*." Also for a wet dream *(iḥtalama)*. TUŠ'R TUŠ'MA'K **tüšār tüšāmāk**. tüšā-

:: TUŠA'K TUŠA'DIY **tösāk tösādi** "He spread *(faraša)* the bedding." The same [as above—i.e. **tösār tösāmāk**]. tösā-

:: TAKIRMA'N TIŠA'DIY **tägirmān tišādi** "He sharpened the cogs *(ḥaddada asnān)* of the millstone." In this expression the second part of the construct is dropped and the first part stands for it, since the word: TAKIRMA'N **tägirmān** is the noun for the entire mill *(ṭāḥūn)* and only the cogs of the millstone *(al-asnān li-r-raḥā)* are sharpened. :: 'UL 'UR·ΓA'Q TIŠA'DIY **ol oryāq tišādi** "He sharpened the teeth *(ḥaddada asnān)* of the scythe." TIŠA'R· TIŠA'MA'K **tišār tišāmāk**. 0 tišā-

:: 'UΓLA'N·

[III. 200/267] 562

JISA'DIY **oγlān čišādi** "The baby urinated and defecated *(bāla wa-taγawwaṭa)*." This is only used of children. čišā-

:: TUKUVN SAŠUVDIY **tügün sāšūdi** "The knot weakened and nearly came loose *(wahanat . . . ḥattā kādat al-inḥilāl)*." SAŠUVR· SAŠUVMA'K **sāšūr sāšūmāk**. 0 sāšu-

:: 'UL MANIY QAŠIYDY **ol māni qašīdi** "He scratched *(ḥakka)* my flesh." QAŠIYR· QAŠIYMA'Q **qašīr qašīmāq**. Proverb [= 220 **sičγān**]: 'UL·DAJY SIJ·Γ'A'N MUVŠ· TAŠAQIN QAŠIYR· **öldäči sičγān mūš tašaqin qašīr** 0 "The mouse whose death is near will scratch at the cat's testicles." This is coined about a person who is caught in a situation which can only bring his ruin. qašiP

:: TA'M· KUVNUK· KUŠIYDIY **tām künüg köšīdi** "The wall obstructed *(wārā, satara)* the sun." Also of anything that hides *(satara)* the light. KUŠIYR KUŠIYMA'K **köšīr köšīmāk**. 0 köši-

:: 'UL 'ATIΓ KIŠA'DIY **ol atiγ kišādi** "He hobbled *(šakkala)* the horse." :: 'AR· QUVLIN· KIŠA'DIY **är qūlin kišādi** "The man bound *(qayyada)* his slave." KIŠA'R KIŠA'MA'K **kišār kišāmāk**. kišā-

Γ

:: SUVW SUΓIYDIY **sūw soγīdi** "The water (or other) was cold *(barada)*." SUΓIYR SUΓIYM'Q **soγīr soγīmāq**. soγi-

Q

:: 'UL QBUΓ TUQIYDIY **ol qapuγ toqīdi** "He knocked *(qara'a)* on the door." :: 'UL QULIN TUQIYDIY **ol qulin toqīdi** "He struck *(ḍaraba)* his slave"—Oγuz dialect; the Turks use it paired and say: 'UR·DY TUQIYDIY **urdi toqīdi** to mean "He struck." :: TAMURJY QILJ TUQIYDIY **tämürči qilič toqīdi** "The smith fashioned *(ṭaba'a)* the sword (or knife, or other)." :: 'AR· BUVZ· TUQIYDIY **är bōz toqīdi** "The man wove *(nasaja)* the cotton cloth (or other)." :: 'ANY SUW· TUQIYDIY **ani suw toqīdi** "The (flowing) water drowned him and carried him off *(γarraqahu . . . wa-ḍahaba bihi)*." :: 'AR·NIY YIYL TUQIYDIY **ärni yēl toqīdi** "The man suffered a demonic stroke *(sa'fa min al-jinn)*." TUQIYR TUQYM'Q **toqīr toqīmāq**. toqi- D

:: 'UL MANIK KVZU̱MA' SAQIYDIY **ol mänig kōzümä saqīdi** "He appeared dimly *(taxayyala)* before my eyes." Thus. :: SA'QIΓ SAQIYDIY **sāqiγ saqīdi** "The mirage appeared like water *(taxayyala . . . annahu mā')*." SAQIYR· SAQYM'Q **saqīr saqīmāq**. saqi-

:: 'UL 'ANY SUQIYDIY **ol ani suqīdi** "He poked him with his finger *(nada'yahu bi-iṣba'ihi)*." SUQYR SUQYM'Q **suqīr suqīmāq**. 0 suqi-

:: 'UL 'ANIK BAŠIN·

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563

SIQA'DIY ol anig bašin siqādi "He caressed *(amarra yad . . . ta'aṭṭufan)* his head." Also when one feels *(jassa)* a thing by passing *(imrār)* one's hand over it. SIQA'R SIQA'MA'Q siqār siqāmāq. 0 — siqa-

:: 'UL 'AN-DIN QAQIYDIY ol andin qaqīdi "He was angry and annoyed *(ɣaḍiba, ḍajira)* with him and what he did." QAQIYR· QAQIYMA'Q qaqīr qaqīmāq. In Aryu dialect [they say]: QAQIYUVR· qaqiyūr—they form all aorists in this chapter with *ḍamma* (U) even though there is no basis *(? matbū')* for this *ḍamma*; it is irregular. This is a slurring in the language. — qaqi- D

K

:: TUKUVN BAKUVDIY tügün bākūdi "The knot was tight *(istaḥkamat)*." Also for a matter that is fixed *(istaḥkama)*. BAKUVR BAKUVMA'K bakūr bākūmāk. 0 — bākü-

:: 'IYŠ· TUKA'DIY īš tūkādi "The deed was over and done with *(tamma wa-mā baqiya)*." :: BUV 'AŠ· QAMUΓ·QA' TUKA'DIY bu aš qamuɣqa tūkādi "This food was enough *(waṣala, balaɣa)* for everyone." This word has two opposite meanings. — tükä-

L

:: QUVY· BALA'DIY qōy bālādi "The sheep bleated *(ṭa'aja)*." BALA'R· BAL'MA'K bālār balāmāk. — bälä-

:: QUZIY BULA'DIY qozi bulādi "He cooked *(ṭabaxa)* the lamb." Thus.[1] BULA'R BULA'MA'Q bulār bulāmāq. — bula-

:: 'UL BIJA'K BILA'DIY ol bīčāk bilādi "He whetted the knife on a whetstone *(amhā wa-asanna . . . 'alā l-musann)*." :: 'UL TIYŠ BILA'DIY ol tīš bilādi "He sharpened *(aḥadda)* his teeth." BILA'R· BILA'MA'K bilār bilāmāk. 0 — bilä-

:: 'UL KAN-JIN- BILA'DIY ol känčin belādi "He laid his baby in the cradle and fastened him in it *(aḍja'a, awṭaqa)*." :: 'UL 'ANY QA'NIKA' BIYLA'DIY ol ani qāniga bēlādi "He laid *(aḍja'a)* him in his blood." BILA'R BYLA'MA'K belār belāmāk. — belä-

:: 'AT· TULA'DIY at tülādi "The horse (or other) shed its winter coat and the young hair grew (*a'aqqa* [defined])." TULA'R TULA'MA'K tülār tülāmāk. Its root-form is: TUVLA'DIY tūlādi and the *vāv* was dropped. — tülä-

:: QUVY· TULA'DIY qōy tōlādi "The ewe gave birth *(natijat)*." Oɣuz dialect. TULA'R· TULA'MA'K tōlār tōlāmāk. — tölä- D

563 [1] MS. *kaḍālika*; error for *wa-ɣayrahu* "or other" (?).

:: 'UL 'ANY TILA'DIY ol ani tilādi "He sought *(ṭalaba, faqqada)* him." :: TANKRIY 'ANDAΓ TILA'DIY täŋri andaɣ tilādi "Thus willed *(arāda)* God Most High." TILA'R· TILA'MA'K tilār tilāmāk. — tilä-

:: TUVNUΓ JILA'DIY tōnuɣ čilādi "He moistened *(naddā)* the garment (or other)." JILA'R· JILA'MA'K čilār čilāmāk. Its root-form is: JIYLA'DIY čilādi and [the *yā'*] was dropped. — čilä-

:: BAK YAΓIYQA' SULA'DIY beg yaɣīqa sülādi "The emir raided *(ɣazā)* — sülä-

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his enemy." Its root-form is: SUV-LA'DIY sülādi and the *vāv* was dropped. SUVLA'R SUVLA'MA'K sülār sülāmāk. Verse: V

YAΓINK TABA' TIT·RUV BAQIB· BUK·DANK· BILA'
'UΓRAB· QALY[1] KAL·SA' SANK' QARŠUV SULA'
yaɣiŋ ṭapa tetrü baqip bögdäŋ bilä
uɣrap qali kälsä saŋa qaršu sülä

"Look intently at your enemy and whet *(waqqi')* the dagger on a whetstone; when he comes toward you, fight against him *(fa-ɣzu ilayhi mukāfaḥat[an])*."

:: 'AT· QALIYDIY at qalīdi "The horse reared and bolted *(waṭaba, jamaḥa)*." QALIYR· QALYMA'Q qalīr qalīmāq. — qali-

:: 'ULK KULIYDIY ölüg kölīdi "He buried *(dafana)* the corpse (or other)." KULIYR KULIYMA'K kölīr kölīmāk. — köli-

M

:: KUVZ QAM'DIY kōz qamādi "His eye was dazzled *(ismadarrat)* by the rays of the sun." QAM'R QAM'MA'Q qamār qamāmāq. Also :: 'ANIK TIYŠIY QAMA'DIY anig tīši qamādi "His teeth were set on edge *(kalla)* from eating something sour." Proverb [= 421 qamat-]: 'TA'SY 'NA'SY 'AJIΓ 'ALIM·LA' YIYSA' 'UΓLY QYZIY TIYŠIY QA'MA'R· atāsi anāsi ačiɣ almila yēsā oɣli qīzi tīši qāmār 0 "When the father or mother eats a sour apple, the teeth of the child are set on edge." This is coined about a matter which the mother and father commit but the children are punished for. 0 — qama- P

:: 'AR· 'AWINK' QUMIYDIY är äwiŋä qomīdi "The man was roused with longing *(našaṭa, irtāḥa šawq[an])* for his home." The same for anyone who longs *(ištāqa, hāja qalb)* for something. QUMIYR QUMIYMA'Q qomīr qomīmāq. — qomi-

N

:: 'UL MANKA' SUVZ· TANUVDIY ol maŋa sōz tanūdi "He enjoined me *(aw'aza*[2] *ilayya)* with words." The same for commending *(awṣā)*. TANVR TANVMA'Q tanūr tanūmāq. 0 — tanu-

564 [1] Below line: QJ'N qačān.
[2] MS. *awɣaza*.

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:: 'UL MUNDA' TUNA'DIY ol mändä tünädi "He spent the night *(bäta . . . laylat^an)* with me." TUNA'R· TUN'MA'K tünär tünämäk. tünä-

:: 'UL 'ANY SINA'DY ol ani sinädi "He tested *(jarraba)* him in something." SINA'R· SINA'MA'Q sinär sinämäq. 0 sina-

:: 'UL 'ATIN QANA'DIY ol atin qanädi "He cut his horse's vein and bled it *(wadaja, faṣada)*." QANA'R· QANA'MA'Q qanär qanämäq. 0 qana-

:: BAK 'ANY QINA'DIY beg ani qinädi "The emir punished *('aḏḏaba)* him." :: TANK·RIY 'ANIY QINA'DIY täŋri ani qinädi "God Most High punished *('āqaba)* him." :: 'UL BIJA'KIN QINA'DIY ol bičäkin qinädi "He put a sheath *(jafn)* on his knife." QINA'R QINA'MA'Q qinär qinämäq. 0 qina-

:: BURUVN· QANADIY burün qanidi "The nose bled *(ra'afa)*." qani-

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Also for any part of the body that bleeds *(damiya)*. Its root-form is: QA'NIYDIY qānīdi and [the *yā'*] was dropped. QANIYR QANYMA'Q qanïr qanïmäq.

:: 'UL TUVNUŁ MUNA'DIY ol tōnuγ münädi "He cut the ends of the garment to correct an unevenness *(qaṭa'a aṭrāf . . . li-yuṣliḥa min al-inḥirāf)*[1] (or other)." MUNA'R· MUNA'MA'K münär münämäk. münä-

:: 'UL QUVYN SANA'DIY ol qōyin sanädi "He counted *('adda)* his sheep." SANA'R SANA'MA'Q sanär sanämäq. Its root-form is: SA'NA'DIY sänädi and [the first *alif*] was dropped. sana-

Another Type

R[2]

:: 'AR· BAYUVDIY är bayūdi "The man (or other) was rich *(γaniya)*." BAYUVR BAYUVMA'Q bayūr bayūmäq. bayu-

:: 'L 'NY TAYA'DIY ol ani tayädi "He propped him up *('ammadahu ḥattā naḥaḍa 'alayhi)*." TAYA'R· TAY'MA'Q tayär tayämäq. taya-

End of the Triliteral Chapters

565 [1] Corrected from *inḥirāq*.
[2] Sic; out of place here.

Quadriliteral Chapters 0

Chapter: *fa'laldī*, medial radical unvowelled, in its various vocalizations

B

:: 'AR· 'IYŠIŁ BUR-BA'DY är ïšïγ borbädi "The man put off the matter without settling it *(sawwafa . . . wa-lam yubrim)*." BURBA'R BURBA'M'Q borbär borbämäq. borba-

:: 'AR· YIŁA'J TUR-BIYDIY är yïγač törpïdi "The man planed *(safana)* the wood (or other)." TURBIYR· TURBYMA'K törpïr törpïmäk. törpi-

T

:: 'UŁLA'N SIŁ·TA'DIY oγlān sïγtädi "The baby (or other) cried *(bakā)*." SIŁ·TA'R SIŁ·TA'MA'Q sïγtär sïγtämäq. There is a variant with *xā'* [i.e. sixta-]. This is like Arabic *γumār, xumār* ("crowd") and *γaddār, xattār* ("disloyal"). This is permitted [in Turkic] with verbs but not with nouns; thus it is not permitted to say: SIXIT *sixit for "crying *(bukā')*" instead of *γayn* [i.e. 179 sïγït]. sïγta- D G

J

:: 'AR· 'IYŠ· TUR-JIYDIY är ïš törčïdi "[The man] began *(bada'a)* the job." TURJIYR· TURJYM'K törčïr törčïmäk. 0 törči-

:: 'UL TUVNUŁ TAW·JIYDIY ol tōnuγ täwčïdi "He sewed the garment loosely (*šamraja* [defined])." TAWJYR TAWJYM'K täwčïr täwčïmäk. 0 täwči-

:: 'AT· TIN-JIYDIY ät tinčïdi "The meat was putrid *(aṣalla)*." TIN-JIYR· TNJYM'Q tinčïr tinčïmäq. tinči-

:: YUMŠA'Q NA'NK QAR·JA'DIY yumšāq nāŋ qurčādi "The soft thing hardened *(ṣaluba)*." QAR·JA'R QURJA'MA'Q qurčär qurčämäq. qurča-

:: 'UL 'UQ· 'AMA'J·QA' QIRJA'DIY (ol) oq amāčqa qirčädi "The arrow struck the side of the target and kept going *(ḍaraba . . . jānib . . . wa-maḍā)*." This is as with a glancing *(zālij)* arrow. QIRJA'R QIRJA'MA'Q qirčär qirčämäq. qirča-

:: 'AĀRIY KŠIYK' QAW·JIYDIY āri kïšïkä qawčïdi "The hornet attacked the man to sting him *(ḥamala 'alā . . . li-ya'aḍḍa)*." qawči-

[III. 206/276] 566

Also of a man when he is furious *(γaḍiba, inhamaka)* with another person. QAW·JIYR QAWJIYMA'Q qawčïr qawčïmäq.

D

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:: 'L 'ANIK· 'AḌA'QIN· BAΓ·DA'DIY **ol anig aḍāqın baγdādi** "He tripped *(šaγzaba)* his foot (in wrestling)." BAΓ·DA'R BAΓDA'MA'Q **baγdār baγdāmāq.** **baγda-**

:: 'UL QILIJ QUN·DIYDIY **ol qilič qondīdi** "He polished the sword with a polishing stone *(jalā . . . bi-l-midwas)*." QUN·DIYR QUNDIYM'Q **qondīr qondīmāq.** **qondi-**

R

:: TAB·RA'DIY NA'NK **täprādi nāṇ** "The thing moved *(taḥarraka)*." TAB·RA'R TAB·RA'MA'K **täprār täprāmāk.** 0 **täprā-**

:: 'UT TUBRA'DIY **ot toprādi** "The plant became dry stalks *(ṣāra . . . hašīm)*." TUBRA'R· TUB·RA'MA'Q **toprār toprāmāq.** 0 **topra-**

:: TAWIY TAB·RIYDY **tewe taprīdi** "The camel jumped *(waṭaba)*." This is only used for the jumping of a camel. TAB·RAIYR TBRYM'Q **taprīr taprīmāq.** **tapri-**

:: KŠIY SAḌ·RADIY **kiši säḍrādi** "The people were sparse *(xaffat zaḥma)*." :: TUVN SAḌ·RADIY **tōn säḍrādi** "The garment was threadbare *(tahalhala, injarana)*."[1] SAḌ·RA'R· SAḌ·RA'MA'K **säḍrār säḍrāmāk.** **säḍrä-**

:: 'UL YΓIA'JIΓ BUΓRA'DIY **ol yiγāčiγ buγrādi** "He notched *(ḥazza)* the wood (or other)." BUΓRA'R BUΓRA'MA'Q **buγrār buγrāmāq.** **buγra-**

:: 'AR· TIΓRA'DIY **är tiγrādi** "The man was hardy *(jaluda)*." TIΓ·RA'R· TIΓRA'MA'Q **tiγrār tiγrāmāq.** **tiγra-**

:: 'AT· TUΓRA'DIY **ät toγrādi** "He cut up *(xardala)* the meat (for Tutmāč, or other)." TUΓRA'R TUΓRA'MA'Q **toγrār toγrāmāq.** **toγra-**

:: 'AR· YAW·RA'DIY **är tawrādi**—the same as: TΓR'DIY **tiγrādi.** YAWR'R YAWR'MA'Q **tawrār tawrāmāq.** **tawra-**

Verse: **D**

QIŠ YA'YΓRV SUWLNVR [sic] — **qiš yāyγaru sawlayūr**
'AR· 'AT· MNN YAWRYUVR — **är at mānin tawrayūr**
'IK·LAR YMA' SAWRYUVR — **iglär yemä säwräyür**
'AT· YIN· TAQY ?KRŠVR — **ät yen taqi bäkrišür** **V**

Describing the debate between Summer and Winter: "[Winter speaks to summer:] '(The flesh of) men and horses becomes hard *(yaštaddu)* during me; sickness decreases (in winter); and the bodies and flesh of men become firm (in winter)'."

:: 'UŠA'Q NA'NK TUW·RA'DIY **ušāq nāṇ tuwrādi** "The small things became big *(kaburat)*"—such as small sheep that grow big. TUWRA'R TUWRA'MA'K-Q **tuwrār tuwrāmāq.** This is derived from: TUWUZ YUNJUV[2] **tuwuz (?) yinčü** meaning "large *(kibār)* pearls." **tuwra-**

566 [1] Corrected from *injarāna.*
[2] Apparently corrected from TUWUR TNJUV (?).

:: 'AT SUJYDIY BUQ·RIYDIY [sic] **at sučīdi buqrādi** "The horse reared and bolted *(waṭaba, jamaḥa)*." This is used paired and not alone. BUQRA'R BUQRA'M'Q **buqrār buqrāmāq.** **buqra-**

:: 'AT· 'ḌA'QY TIK·RA'DIY **at aḍāqi tikrādi** "The horse's hoof clattered *(dawiya)*." **tikrä-**

::

[III. 208/280] **567**

'UΓ·LA'N TIK·RA'DIY **oγlān tikrādi** "The baby crawled *(tara'ra'a)*." TIKRA'R· TIKRA'MA'K **tikrār tikrāmāk.**

:: YIYR· JIΓ·RUVDIY **yēr čiγrūdi** "The ground was trampled and hardened *(talabbadat, ṣalubat)* (from so much stamping and walking on it)." Also of anything soft that then becomes hard *(ṣaluba)*. JIΓ·RUVR· JIΓRIUMA'Q **čiγrūr čiγrūmāq.** 0 **čiγru-**

:: 'AŠIJ· JUQ·RA'DIY **ešič čoqrādi** "The pot boiled with something thick *('γalat min šay' taxīn)*"—such as stew or porridge. When it boils with something thin one does not say: JUQ·RA'DIY **čoqrādi** but rather: QAY·NADIY **qaynadi** [528]. :: MINKAR JUQ·RA'DIY **minar čoqrādi** "The spring overflowed *(fāra)*"—its water became like the boiling of a pot. JUQ·RA'R JUQ·RAMA'Q **čoqrār čoqramāq.** **čoqra-**

:: TIYŠ JIQ·RA'DIY **tīš čiqrādi** "The teeth grated *(ṣarra)*." :: QABUΓ JIQ·RA'DIY **qapuγ čiqrādi** "The door creaked *(ṣarra)*." Also when a man shouts *(ṣāḥa)* in an argument, or the like, this is applied to him. JIQRA'R· JIQ·RA'MA'Q **čiqrār čiqrāmāq.** **čiqra-**

:: 'AT·M'K·TA' TA'Š JIK·RA'DIY **ätmāktä täš čikrādi** "The teeth grated *(ṣarrat)* on the gravel that is in bread." JIK·RA'R· JIK·RA'MA'K **čikrār čikrāmāk.** 0 **čikrä-**

:: 'UQ· KIYŠ·TA' JAL·RA'DIY **oq kēštä čalrādi** "The arrows rattled *(taqalqala)* in the quiver." Also for any similar sound. JILRA'R· JLIRA'MA'Q **čalrār čalrāmāq.** **čalra-**

:: 'YŠ SAFRA'DIY **īš säwrādi** "The deed was completed *(israfraγa)*." Also when the person doing it completes it *(faraγa 'anhu)*. SAWRA'R SAF·RA'MAK-Q[1] **säwrār säwrāmāk.** :: SUKAL· 'IYK·DIN SAF·RA'DIY **sökāl īgdin säwrādi** "The sick man recovered [from the sickness] *(indamala, insalla minhu)*." **säwrä-**

:: 'AR· SUW·QA' SAKRIYDIY **är suwqa sekrīdi** "The man jumped *(waṭaba)* into the water (or other)." SAK·RIYR· SAK·RYMA'K **sekrīr sekrīmāk.** **sekri-**

:: QUVY· SAM·RIYDIY **qōy sämrīdi** "The sheep (or other) became fat *(samina)*." SAM·RIYR SAM·RIYMA'K **sämrīr sämrīmāk.** **sämri-**

:: 'AS·RUK· SAN·RIYDIY **äsrük sanrīdi** "The drunken man raved *(haḍā)*." Its root-form is: SAN·DIRΔIYDIY **sandrīdi.** SANRIYDY SANRIYR SANRIYMA'Q **sanrīdi sanrīr sanrīmāq.** **sanri-**

567 [1] Q is written above the K.

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:: 'NIK BAŠY TAN·RIYDY anig baši tänrīdi (?)[2] "His head was overcome with something like dizziness *(axaḍa ra'sahu ka-d-duwār)*." This is when he is overcome with sleep but is prevented from it and so something occurs in his head like the creeping[3] of ants from loss of sleep. TAN·RIYR TANRIYMA'K tänrīr tänrīmāk. tänri-?

:: 'ANIK· KUVJIY KUW·RA'DIY anig küči käwrādi käwrä-

[III. 210/282] 568

"His strength weakened *(wahanat)*." Also of anything hard whose strength weakens. KAW·RA'R· KAWR'MA'K· käwrār käwrāmāk. 0

:: 'AR·S·LA'N KUK·RA'DIY arslän kökrādi "The lion roared *(za'ara)*." :: BUΓ·RA' KUK·RA'DIY buγra kökrādi "The camel stallion brayed *(hadara)*."[1] :: BULIT· KUK·RA'DIY bulit kökrädi "The sky thundered *(ra'adat)*." And this can be used metaphorically for the shouting *(ṣayāḥ)* of warriors on the battlefield. Proverb: TAKIR·MAINDA' TUΓ·MIŠ SIJ·ΓA'N· KUVK· KUK·RAKINKA' QURUQ·M'S· tägirmändä tuγmiš sičγän kök kökräginä qorqmäs 0 "The mouse born in the mill does not fear the thunder *(ra'd)*." This is coined about a person who has suffered many hardships and then is frightened by one of them. KUKRA'R· KUK·RA'MA'K kökrār kökrāmāk. 0 kökrä- P

:: TA'Š QUDUΓDA' KULRA'DIY täš quduγda külrādi "The stone made such a sound in the well." KUL·RA'R KUL·RA'MA'K külrār külrāmāk. külrä-

Z

:: 'UL 'ANY TAB·ZA'DIY ol ani täpzādi "He envied *(ḥasada)* him." TABZA'R· TABZA'MA'K täpzār täpzāmāk. 0 täpzä-

:: 'L TIYŠ SIΓ·ZA'DIY ol tiš siγzādi "He picked his teeth with a toothpick *(xallala . . . bi-l-xilāl)*." :: 'UL 'AITIK ʔIYSIN [sic] SIΓ·ZA'DIY ol ätük yïpin siγzādi "He pulled *(jarrara)* the thong through the boot." Also of anything that is inserted between two things with pressure *(udxila bi-taḍyīq)*. SIΓ·ZA'R· SIΓZA'MA'Q siγzār siγzāmāq. siγza-

:: 'UL QUBUZ QUB·ZA'DIY ol qopuz qopzādi "He played *(ḍaraba)* the lute." QUB·ZA'R QUB·ZA'MA'Q qopzār qopzāmāq. qopza-

S

:: 'UL 'ANY TAB·SA'DIY ol ani täpsādi "He envied *(ḥasada)* him." A variant of the form with *zāy* [i.e. täpzä-]. TAB·SA'R TAB·SA'MA'K täpsār täpsāmāk. 0 täpsä- D

:: BA'Š· BUTSA'DIY bāš bütsādi "The wound was nearly healed *(qaruba . . . min al-indimāl)*." BUTUSA'R BUTUSA'MA'K bütsār bütsāmāk. bütsä-

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567 [2] Initial t- is out of order here; perhaps sänri-? Clauson (ED, 524) suggests täwri-.
[3] MS. *ḍabīb*, read *dabīb*.
568 [1] MS. *haḍara*.

:: 'UL 'ANKAR BUX·SA'DIY ol anar boxsādi "He refused to obey the order and to do the deed out of disgust *(abā qabūl amrihi wa-fi'l al-fi'l kārih^an)*." BUX·SA'R BUX·SA'MA'Q boxsār boxsāmāq. 0 boxsa-

:: 'UL SUWDA' JAB·SA'DY ol suwda čapsādi "He wished to swim *(ya'ūma)* in the water." JAB·ISA'R JAB·ISA'MA'K·Q čapsār čapsāmāq. čapsa-

:: 'UL 'ATIN SATISA'DY ol atin satsādi "He wanted to sell *(bay')* his horse (or other)." SATISA'R SATISA'MA'Q satsār satsāmāq. satsa-

:: 'UL 'ATIΓ SURISA'DIY ol atiγ sürsādi "He wanted to drive *(sawq)* the horse (or other)." SURISA'R SURISA'MA'K sürsār sürsāmāk. 0 sürsä-

::

[III. 211/284] 569

'AR· SUW·SA'DIY är suwsādi "The man (or other) became thirsty *('aṭiša)*." SUW·SA'R SUWSA'MA'Q suwsār suwsāmāq. The root-meaning of this also goes back to wanting. suwsa-

:: SIR·K' SUW·SIDIY sirkä suwsidi "The vinegar took on the taste of water *(mā')* which cut the strength of the vinegar." SUWSIR· SUWSIYM'Q suwsir suwsīmāq. suwsi-

:: 'ANIK TAKRA' KIŠY QAB·SA'DIY anig tägrä kiši qapsādi "The people surrounded him *(ḥaffa . . . ḥawlahu)*." QAB·SA'R QAB·SA'MA'Q qapsār qapsāmāq. :: 'UL 'ANIK TAW'RIN QAB·SA'DIY ol anig tawārin qapsādi "He wanted to seize *(yasluba)* his property." qapsa-

:: 'UL YUQA'RUV QUBUSA'DIY ol yoqāru qopsādi "He wanted to rise *(nuhūḍ)*." QUBUSA'R QUBUSA'MA'Q qopsār qopsāmāq. qopsa-

:: MAN 'ANY KURUSA'DIM män ani körsädim "I wanted to meet *(liqā')* him." Its root-form is: KURUK·SA'DIM körügsädim. This is the rule regarding liquid letters, that in order to express the meaning of "wanting *(tamannī)* something," one suffixes to the verbal stem *kāf, sīn*, and *alif*. KURUSA'R· MAN KURUSA'MA'K körsär män, körsämāk. körsä- G

:: MAN SANK' KALIK·SA'DIM· män sana käligsädim "I wanted to come *(ātiya)* to you." KLISA'DIM kälsädim is a variant. KALISA'R· MAN KALISA'MA'K kälsär män kälsämāk. kälsä- D

:: 'AT· QAQ·SIDY ät qaqsidi "The meat was cut into strips and dried *(taqaddada)*, or almost was." QAQ·SIYR QAQ·SIYMA'Q qaqsïr qaqsïmāq. qaqsi-

Š

:: 'ANIK TARIY TUWŠADY anig täri tüwšädi "His sweat covered him in beads *(taḥabbaba)* (from work)." TUWŠA'R TUWŠA'MA'K tüwšär tüwšämāk. 0 tüwšä-

:: YIB· QMUΓ TAW·ŠA'DIY yip qamuγ täwšädi "The yarn tangled *(tašawwaša, ixtalaṭa ba'ḍuhu bi-ba'ḍ)* and its end could not be found." TAW·ŠA'R TAW·ŠA'MA'K täwšär täwšämāk. 0 täwši-

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:: TA'S· JAX·ŠA'DIY tāš čaxsādi "The pebbles rattled *(ṣawwata r-raḍrāḍ)*." Also for the clinking *(waswās)* of ornaments, or other sounds. JAX·ŠA'R JAX·ŠA'MA'Q čaxšār čaxšāmāq. čaxša-

:: JAΓIR JUWŠA'DIY čaγir čiwšādi "The juice fermented and threw up a foam *(γalā wa-qaḍafa bi-z-zabad)*." Also :: QARIN· JUW·ŠA'DIY qarin čiwšādi "The food burnt and soured *(laḍa'a, ḥammaḍa)* the stomach." JUW·ŠA'R· JUWŠA'MA'K-Q čiwšār čiwšāmāq (čiwšāmāk). 0 čiwša-

:: 'UL QULA'QA' SUF·ŠA'DIY ol qulāqqa suwšādi "He whispered *(takallama . . . bi-kalām xafī)* into his ear." SUF·ŠA'R· SUF·ŠA'MA'Q suwšār suwšāmāq. 0 :: SUKALKA' SUF·ŠA'DIY sökälkä suwšādi suwša-

[III. 213/286]

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"He uttered spells *(raqqā)* to the sick person." There is a variant with *šīn*[1] [i.e. šuwša-]. (šuwša-D)

:: 'UL TUVNUΓ· QΓARŠA'DIY[2] ol tonuγ qaršādi "He measured the garment (or other) in spans *(šabara)*." QΓARŠA'R[2] QARŠA'MA'Q[2] qaršār qaršāmāq. qaršа-

:: 'UL QAFTA'N QURŠA'DIY ol qaftān quršādi "He fastened the belt *(šadda mintaqa)* of the robe." QURŠA'R QURŠA'MA'Q quršār quršāmāq. quršа-

:: QATIΓ NA'NK QUΓ·ŠA'DIY qatiγ nāŋ qoγšādi "The hard thing became soft *(fatara)*." QUΓŠA'R QUΓŠA'MA'Q qoγšār qoγšāmāq. qoγša-

:: 'AR· 'UQNIY QUW·ŠA'DIY ăr oqni qowšādi "The man straightened the arrow[3] with a straightener *(ṭarrada . . . bi-ṭarīda)*." QUWŠA'R QUWŠA'MA'Q qowšār qowšāmāq. There is a variant with *γayn* [i.e. qoγša-]. qowša-D

:: TAWY 'UT· KAWŠADIY tewe ot käwšādi "The camel ruminated *(ijtarra)* on the fodder." :: QURJ NA'NK KAW·ŠADIY qurč nāŋ käwšādi "The hard thing became soft *(fatara, ṣāra raxw)*." KAW·ŠA'R KWŠA'MA'K käwšār käwšāmāk. Hence "good leavened bread, well baked and wholesome," is called: KAW·ŠAK 'AT·M'K käwšāk ätmāk. käwšа-

Γ

:: 'UL 'ANY TAS·ΓA'DIY ol ani tasγādi "He slapped *(laṭama)* him." TAS·Γ"R TAS·ΓA'MA'Q tasγār tasγāmāq. tasγa-

:: 'UL 'ANIK BUY·NIN SAT·ΓA'DIY ol anig boynin satγādi "He stepped on *(taxaṭṭā)* his neck." :: BIYR· YUVL BIYRIK SAT·ΓA'DIY bīr yōl bīrig satγādi "A south road crossed satγa-

570 [1] MS. *šīn*.
[2] First A changed from U (?).
[3] "the arrow" added in margin by later hand.

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(jāza . . . 'alā) a west road [i.e. they crossed at right angles]." :: 'ALIM BYRIM·NY SATΓA'DIY alim bērimni satγādi "The debt due him cancelled *(iqtaṣṣa)*[4] the debt upon him." SAT·ΓA'R· SAT·ΓA'MA'Q satγār satγāmāq.

Verse:

'AŽUN TUNIY KUNDUVZY YLKIN KAJ'R V
KIM·NY QALY SAT·ΓASA' KUVJIN KAW'R
ažun tüni kündüzi yelgin käčär
kimni qali satγasa küčin käwär

"The days and nights of Time pass as a traveller; whomever they trample on *(atā 'alayhi wa-xabaṭahu)* they weaken his strength." The sentences having to do with a road and a debt are Oγuz dialect. 0 D

:: 'UL QUVLIN SIT·Γ'DIY ol qōlin sitγādi "He rolled up his sleeves *(šammara yadayhi)*." SIT·ΓA'R SITΓA'MA'Q sitγār sitγāmāq. 0 sitγa-

:: 'UL 'ANIK 'DA'QIN· BAD·ΓA'DIY ol anig aḍāqin badγādi "He tripped *(šaγzaba)* his foot (in wrestling)." There is a variant, by metathesis, in: BAΓDA'DIY baγdādi [566]. BAD·ΓA'R BADΓ'MA'Q badγār badγāmāq. badγa-D

:: 'UL SUVWUΓ BUL·ΓA'DIY ol sūwuγ bulγādi "He muddied *(kaddara)* the water." :: 'UL TUT·MA'J· BUL·ΓA'DIY ol tutmāč bulγādi bulγa-

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571

"He stirred *(ḥarraka)* the Tutmāč in the pot (or other)." Also when one stirs a thing so that both the top and bottom are cooked, like porridge, or the like. 0 :: 'UL 'AR· 'ANIK KUNK·LIN BUL·ΓA'DIY ol är anig kōŋlin bulγādi "That man annoyed and angered him *(aḍjarahu wa-aγḍabahu)*." The root-meaning of this is that a man becomes nauseous *(yatakaddara ṭab' . . . fa-kāda an yataqayya'a)* from eating food that does not agree with him. BUL·ΓA'R BULΓA'·MA'Q bulγār bulγāmāq.

:: QIYZ· YIN·JUV ?AL·ΓA'DIY qīz yinčü tolγādi "The girl put on earrings *(qarraṭat . . . šanafan)* (of pearl, or other)." :: 'UL YUVNK TUL·ΓA'DIY ol yūŋ tolγādi "He made hanks *('ammata 'amīta)*[1] of wool." :: 'NIK QAR·NIY TUL·ΓA'DIY anig qarni tolγādi "His belly had colic *(lawā)* (from dysentery, or the like)." ?ULΓA'R· ?ULΓA'MA'Q tolγār tolγāmāq. tolγa-

:: TNKRY 'ANY QARΓ"DIY täŋri ani qaryādi "God (may He be exalted) cursed *(la'ana)* him." QARΓ"R QARΓ"M'Q qaryār qaryāmāq. qarγa-

:: YIYR· QURΓA'DIY yēr quryādi "The ground dried up *(yabisat)* (from lack of rain)." QURΓA'R QURΓA'MA'Q quryār quryāmāq.

:: BAK 'ANY QIZ·ΓA'DIY [sic] beg ani qiryādi "The emir sent him away, treated him roughly, and rebuked him *(ab'adahu . . . wa-xašuna 'alayhi wa-zajarahu)*." QIZΓA'R QIZ·ΓA'MA'Q qiryār qiryāmāq. Note that they distinguish between the cursing of God (may He be qiryа-

570 [4] MS. *iqtaḍḍa*.
571 [1] MS. *'amiyyatahu*.

exalted) and the driving away *(ṭard)* by a servant of God of another like him, by putting *fatḥa* on the one [i.e. qarγa-] and *kasra* on the other.

W

:: 'UL QARANKQUVDA' QARWA'DIY ol qaraŋqūda qarwādi "He groped *('awdaqa, lamasa ṭālib^an bi-yad)* for it in the dark." QAR·WA'R QARWA'MA'Q qarwār qarwāmāq. Also: QAR·VA'DIY qarvādi—wherever there is a thin *fā'* it can alternate with *vāv*, as we have mentioned [26-7]. qarwa- qarva- D

K

:: 'UL 'ATA'SIN BULΓA'DY [sic] ol atāsïn bulγādi tälgädi "He annoyed and angered *(awqa'a . . . fī ḥard wa-ḍajar)* his father." TAL·K'DIY tälgädi is used paired not alone. TAL·KA'R TALK'MA'K tälgär tälgämäk. tälgä-

L

:: 'UL BUVZ·NIY BTLA'DIY ol bözni batlādi "He dressed the cloth with the dregs of pressed dates *(ṭajara . . . bi-ṭ-ṭajīr)*." BAT·L'R BATLA'MA'Q batlär batlāmāq. batla-

:: 'IT· 'ARIK BUT·LA'DIY it ärig butlādi "The dog bit the man on the leg *(sāq)*." Also when one man hits another on the leg. BUT·LA'R BUT·LA'MA'Q· butlär butlāmāq. 0 butla-

:: 'AR· BIT BIT·LA'DIY är bit bitlädi/bitlādi "The man looked for lice *(qaml)*." BIT·LA'R BIT·LA'MA'K-Q bitlär bitlämäk / bitlär bitlāmāq. bitlä-/ bitla-

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:: TITIR· BUZLA'DIY titir bozlādi "The female camel (or other) grumbled *(raγat)*." BUZLA'R BUZLA'M'Q bozlär bozlāmāq. bozla-

:: 'AR· 'YŠ BAŠLA'DIY är īš bašlādi "The man began *(bada'a)* the work. :: 'UL YUVL BAŠ·L'DIY ol yōl bašlādi "He indicated *(dalla)* the way." :: 'UL SUV BAŠ·LA'DIY ol sü bašlādi "He led *(qāda)* the troops." BAŠLA'R[1] BAŠLA'MA'Q bašlär bašlāmāq. 0 bašla-

:: 'UL 'UTUNK· BAΓ·LA'DIY ol otuŋ baγlādi "He tied up *(ḥazama)* the firewood (or other)." BAΓLA'R BAΓLA'M'Q baγlär baγlāmāq. 0 baγla-

:: 'UL TUVN BUΓ·L'DY ol tōn boγlādi "He packed *('abbā)* the garment in its case *(ṣiwān)*." BUΓLA'R BUΓLA'M'Q boγlär boγlāmāq. They distinguish between packing *(šadd)* a garment and tying up *(ḥazm)* anything else by putting *naṣb* (A) on the *bā'* of the latter [i.e., baγla-] and *raf'* (U) on the former.[2] boγla- G

572 [1] In MS. this comes after the first example sentence.
[2] In MS. "latter" and "former" are reversed.

:: YIL·QIY BUQ·LA'DIY yilqi boqlādi "The animal defecated *(raṭat)*." Oγuz dialect. BUQLA'R BUQLA'M'Q boqlär boqlāmāq. boqla- D

:: 'UL NA'NKIN BAK·LA'DIY ol nāŋin bäklädi "He guarded *(ḥafaẓa)* his property." :: 'UL QABUΓIN BAK·LA'DIY ol qapuγin bäklädi "He closed *(šadda)* his door." The same for tying *(awṭaqa)* something. BAK·LA'R· BAK·LA'MA'K bäklär bäklämäk. bäklä-

:: 'UL 'ANY BAK·LA'DIY ol ani beglädi "He considered him an emir *(nasabahu ilā l-imāra wa-sammāhu amīr^an)*." BAK·LA'R BAK·LA'MA'K beglär beglämäk. beglä-

:: 'UL TUVNUΓ TAB·LA'DIY ol tōnuγ taplādi "He accepted *(qabila)* the garment (or other) and was satisfied *(raḍiya)* with it." TABLA'R TABLA'M'Q taplär taplāmāq. 0 tapla-

:: 'UL 'IYŠIΓ TUB·LA'DIY ol īšiγ tüplädi "He went to the root of, investigated *(faḥaṣa 'an aṣl, baḥaṭa)* the matter." TUB·LA'R TUB·LA'MA'K tüplär tüplämäk. 0 tüplä-

:: 'UL 'ANY TAT·LA'DIY ol ani tatlādi "He considered him to be a Persian *(furs)*." TAT·LA'R TAT·LA'MA'Q tatlär tatlāmāq. 0 tatla-

:: 'AT TAR·LA'DIY at tärlädi "The horse sweated *(rašaḥa, 'ariqa)*." :: 'UL 'ATIN TAR·LA'DIY ol atin tärlädi "He curry-combed his horse and cleaned off any trace of sweat and dung *(farjana, naqqā aṯar al-'araq wa-r-rawṯ)*." TARLA'R TARLA'MA'K tärlär tärlämäk. This word has two contrary meanings, being both transitive and intransitive. tärlä-

:: 'UL 'ANY TAZ·LA'DIY ol ani tazlädi "He considered him to be bald or scabby-headed *(aqra')*." TAZLA'R TAZLA'MA'Q tazlär tazlämäq. tazla-

:: 'UL 'AT· TUZLA'DIY ol ät tuzlädi "He salted *(mallaḥa)* (the pot and) the meat (or other)." TUZ·LA'R TUZLA'MA'K-Q[3] tuzlär tuzlämäq. 0 tuzla-

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:: BUΓRA' 'ARIK TIZLA'DIY buγra ärig tizlädi "The (rutting) camel-stallion knelt on the man and crushed him with its knee *(baraka . . . wa-ḍaγaṭa bi-rukba)*." Also of a person who kneels *(jaṯā)* on something with his knee and crushes it. TIZLA'R TIZLA'MA'K-Q[1] tizlär tizlämäk (tizlär tizlāmāq). tizlä-

:: 'UL ITIΓ TAŠ·LA'DIY ol itiγ tašlädi "(The man) stoned *(ḍaraba . . . bi-l-ḥijāra)* the dog." :: 'AR· TAŠ·LA'DIY är tašlädi "The man (or other) went abroad *(iγtaraba)*."[2] TAŠ·LA'R· TAŠ·LA'MA'Q tašlär tašlämäq. 0 tašla-

:: MAN 'ANY TUŠ·LA'DIM· män ani tušlädim "I confronted him *(taḥaḍḍaytuhu waqumtu bi-ḥiḍā'ihi wa-muwājahatihi)*." TUŠ·LA'R[3] MN TUŠ·LA'MA'Q[3] tušlär män, tušlämäq. tušla-

572 [3] K is original, Q by later hand.
573 [1] K is original, Q by later hand.
[2] MS. *aγtarat.*
[3] U changed from A (?).

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:: 'UL 'ANY TIŠL'DIY ol ani tišlādi "He bit him with his teeth *('aḍḍa bi-sinn).*" Also if he struck him on the teeth *(ḍaraba 'alā sinn).* TIŠLA'R TIŠLA'MA'K-Q[1] tišlār tišlāmāk (tišlār tišlāmāq). 0 tišlā-

:: 'UL 'ATIN TAΓ'LA'DIY ol atin taγlādi "He branded *(wasama)* his horse." TAΓ-LA'R TAΓ'LA'MA'Q taγlār taγlāmāq. Also for other animals. Not an original word. 0 taγla-

:: 'UL YA'RAΓ TUΓ'LA'DIY ol yāriγ tuγlādi "He plugged up *(sadda)* the breach." TUΓ'LA'R TUΓ'LA'MA'Q tuγlār tuγlāmāq. tuγla-

:: SUVW TUM·LIYDIY sūw tumlīdi "The water (or other) was cold *(barada).*" TUM-LIYR· TUM·LIYMA'Q tumlīr tumlīmāq. tumli-

Verse: V

KUR·DIY MANY A'ĀM·LAYUV kördi mäni ämlāyü
BAQ·TIY MANKA' 'IMLAYUV baqti maṇa imlāyü
QAL·DIM KUNKUL TUM·LIYUV qaldim köṇül tumliyu
QAḌ·Γ'UV MANIY TUR·Γ'URVR· qaḍyu mäni turγurūr

"(My beloved) looked at me and cured me with a glance; he beckoned to me with a greeting; I remained (in his track) and my heart was cold (because of afflictions that struck me); sadness consumes me." 0

:: 'UΓ'LA'N JAR·LA'DIY oγlān čarlādi "The baby cried *(bakā).*" :: YANKA'N JAR·LA'DIY yaṇān čarlādi "The elephant trumpeted *(ṣāḥa).*" JAR·LA'R JARLA'M'Q čarlār čarlāmāq. 0 čarla-

JUΓ'LA'DIY čoγlādi—like: JAR·LA'DIY čarlādi for an elephant's trumpeting. JUΓ'L'R JUΓ'L'M'Q čoγlār čoγlāmāq. čoγla-

:: 'UL TUVNUΓ· JUΓ·LA'DIY ol tōnuγ čuγlādi "He wrapped and packed *(ḍabbara, 'abbā, razama)* the garment (or other)." JUΓ·L'R JUΓ·LA'MA'Q· čuγlār čuγlāmāq. čuγla-

:: 'UL BUVZ JIΓ·L'DIY ol bōz čiγlādi "He measured the cloth by a Turkic cubit *(ḍara'a bi-ḏirā' turkiyy).*" JIΓ·LA'R JIΓ·LA'M'Q čiγlār čiγlāmāq. čiγla-

:: 'AT· JAW·LA'DIY ät čawladi "He undercooked (*lahwaja*[4] [defined]) the meat." JUWL'R JUWLA'MA'Q čawlār čawlāmāq. čawla-

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:: 'UL 'IYŠIΓ JIN·LA'DIY ol īšiγ činlādi "He verified *(ḥaqqaqa)* the matter." JIN-LA'R JINLA'MA'Q činlār činlāmāq. činla-

:: 'AR· QILJ SAB·LA'DIY är qilič saplādi "He fastened *(rakkaba)* the sword in its hilt *(qabḍa).*" The same when he fastens the handle *(niṣāb)* of anything. SAB·LA'R SAB·LA'-M'Q saplār saplāmāq. 0 sapla-

573 [4] MS. *luhūqu*; cf. 388 čawlan-.

:: 'UL SUWLUQ SAR·LA'DIY ol suwluq sarlādi "He wound *(kāra)* the turban on his head." :: 'AḌA'QINK' YUR·KA'N·JUV SAR·LA'DIY aḍaqiṇa yörgänčü sarlādi "He wound the wrapping *(laffa l-lifāfa)* around his foot." The same for anything wrapped around something. SAR·L'R SARLA'MA'Q sarlār sarlāmāq. sarla-

:: 'AY'Q·JY 'YA'Q· SIR·LA'DIY ayāqči ayāq sirlādi "The bowl-maker lacquered *(laṭaxa luzūjāt al-γirā')* the bowl (to paint it)." SIR·LA'R SIRLA'M'Q· sirlār sirlāmāq. sirla-

:: 'UL MANK' SUVZ SUVZLA'DIY ol maṇa sōz sözlādi "He spoke *(takallama . . . bi-kalām)* to me." SUVZ·LA'R· SUVZLA'MA'K[1] sözlār sözlāmāk. sözlä-

:: 'ANIK TIYŠY BUVZDUN SIZLA'DIY anig tīši būzdin sizlādi "His teeth ached *(tawajja'a, naxs)* because of ice (or drinking very cold water)." :: 'AR·NIK SUNKUVKIY SIZ·LA'DIY ärnig sünüki sizlādi "The man's bones ached *(naxasa min qarṣ).*" SIZLA'R· SIZ-LA'MA'Q sizlār sizlāmāq. sizla-

:: 'AR· QUVY·NKA' SUΓ·LDIY är qōyuṇa suγlidi "The man put his hand into his bosom looking for something *(adxala . . . yad . . . yaṭlubu šay').*" SUΓ·LIYR SUΓ·LIYMA'Q suγlīr suγlīmāq. The same for anything else. suγli-

:: 'UL TALIM SAW·LA'DIY ol tälim sawlādi "He spoke *(takallama)* a great deal." The same when one coins proverbs *(ḍaraba l-amṯāl).* SAWLA'R SAWLA'MA'Q sawlār sawlāmāq. sawla-

:: 'AT· SUWLA'DIY at suwlādi "The horse drank the water *(šariba . . . l-mā')* (or other)." :: 'AR· TITIK SUWLA'DIY är titig suwlādi "The man moistened *(amāha)*[2] the clay (or other)." SUWLA'R SUWLA'MA'Q suwlār suwlāmāq. 0 suwla-

Pleonastically :: 'UL 'ANY 'AM·L'DY SAM·LA'DIY ol ani ämlādi samlādi "He treated *('ālaja, dāwā)* him." SAM·LA'R SAMLA'M'Q samlār samlāmāq. samla-

:: 'AR· SUM·LIYDIY är somlīdi "The man spoke in a non-Turkic language *(takallama . . . bi-kalām γayr at-turkiyya),* one which only the speaker understood." SUM·LIYR· SUM-LIYMA'Q somlīr somlīmāq. somli-

[III. 220/298] 575

:: 'UL 'ANY SAN·LA'DIY ol ani sänlādi "He addressed him as an inferior *(bi-xiṭāb al-adniyā').*" SAN·LA'R· SANLA'MA'K sänlār sänlāmāk. This means to use the second person singular *(anta).* To use the second person plural is: SIZ·LA'DIY sizlādi meaning "you (pl.) *(antum),*" and this corresponds to the address of majesty *(xiṭāb al-mulūk)* [i.e. the Arabic royal plural] as in the words of the Most High: *innā anzalnāhu* (Q. 12:2 "We have sent it down"). 0 sänlä- (sizlä-)

:: BULUIT QAR·LA'DIY bulit qarlādi "The clouds brought forth snow *(aṯlajat).*" QAR·LA'R QARLA'MA'Q qarlār qarlāmāq. qarla-

574 [1] LA' added above line (later hand).
[2] MS. *amā.*

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:: 'UL QAF·TA'NIΓ QURLA'DIY ol qaftāniγ qurlādi "He made a belt *(minṭaqa)* for his robe and fastened it upon it." QUR·LA'R QURLA'MA'Q qurlār qurlāmāq. qurla-

:: 'UL YIYRIK QIR·LA'DIY ol yērig qirlādi "He made furrows *(axādīd)* in the ground (for melons and the like)." The same for walling a dam *('arim)*. QIRLA'R QIRLA'M'Q qirlār qirlāmāq. qirla-

:: 'ARIQ QAŠLA'DIY ariq qašlādi "He made a dam *('arim)* for the canal." The same for hitting the eyebrow *(ḥājib)* of a man. QAŠ·LA'R QAŠLA'MA'Q qašlār qašlāmāq. qašla-

:: BAK QUŠ·LA'DIY beg quślādi "The emir hunted birds *(ṣāda . . . aṭ-ṭayr)*." QUŠ·LA'R QUŠ·LA'MA'Q quślār quślāmāq. quśla-

:: 'AR· 'AWINDA' QIŠ·LA'DIY ār āwindā qišlādi "The man spent the winter *(tašattā)* in the house (or other)." QIŠ·LA'R QIŠLA'MA'Q qišlār qišlāmāq. qišla-

:: 'UL BJA'K QINLA'DIY ol bičāk qinlādi "He made a sheath *(jafn)* for the knife." The same for anything else. QINLA'R QINLA'MA'Q qinlār qinlāmāq. qinla-

:: 'UΓLA'NIΓ KUT·LA'DIY oγlāniγ kötlādi "He sodomized *(nāka)* the boy (or other)." KUT·LA'R KUT·LA'MA'K kötlār kötlāmāk. kötlä-

:: 'AR· KAḌ·LA'DIY ār käḍlādi "The man strived *(ijtahada)* and did the deed of stronger men *(fa'ala fi'l al-aqwiyā')*." KAḌLA'R KAḌLA'MA'K käḍlār käḍlāmāk. kädlä-

:: 'UL 'UQIN KAZ·LA'DIY ol oqin käzlādi "He repaired the notch *(aṣlaḥa fūq)* of his arrow." KAZL'R KAZLA'MA'K käzlār käzlāmāk. The same when one removes left-over food *(qurara)*[1] from a pot. käzlä-

:: 'UL 'ANY KUZLA'DIY ol ani közlādi "He struck him on his eye *(ḍarabahu 'alā 'aynihi)*." KUZL'R KUZLA'MA'K közlār közlāmāk. 0 közlä-

:: 'UL KIZLA'DIY NA'NKNIY ol kizlādi nāŋni "He hid *(katama)* the thing." KIZLA'R· KIZLA'MA'K kizlār kizlāmāk. 0 kizlä-

:: 'UL 'TIΓ KAS·LA'DIY ol itiγ käslādi "He pelted the dog with clods of clay *(laqa'a . . . bi-madara)*." KAS·LA'R KAS·L'MA'K käslār käslāmāk. käslä-

:: 'UL 'AḌAR· KUK·LA'DIY ol äḍär köklādi "He tied the girth *(šadda rabṭ)* of the saddle." KUK·LA'R KUK·LA'MA'K köklār köklāmāk. köklä-

::

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YIL·QIY KUK·LA'DIY yilqi küglādi "The cattle grazed on spring herbage *(ibtaqalat, akalat ar-rabī')*." KUK·L'R KUK·LA'MA'K küglār küglāmāk. küglä-

575 [1]MS. *qudra.*

:: 'AR· KUK·LA'DIY ār küglādi "The man sang songs *(taγannā . . . bi-uγniya)* and brought out the melody *(axraja laḥn)* in singing." KUK·LA'R KUK·LA'MA'K küglār küglāmāk.

:: 'AT· KAM·LA'DIY at kämlādi "The horse was sick *(dawi'a)*." A variant of KAM·LA'N·DIY kämlāndi. KAM·LA'R KAM·LA'MA'K kämlār kämlāmāk. kämlä- D

:: 'AR· MUN·LA'DIY ār münlādi "The man sipped the soup *(ḥasā*[1] *. . . al-maraqa)*." MUNLA'R MUNLA'MA'K münlār münlāmāk. münlä-

N

:: 'AR· YAΓIYNIY BUL·NA'DIY ār yaγīni bulnādi "The man captured *(asara)* the enemy." BUL·NA'R BULNA'MA'Q bulnār bulnāmāq. bulna-

:: 'UL BA'ŠIN TUK·NA'DIY ol bāšin tögnādi "He cauterized *(kawā . . . bi-n-nār)* his wound." TUK·NA'R· TUKNA'MA'K tögnār tögnāmāk. tögnä-

:: QIYZ JIKIN JIKNA'DIY qīz čigin čignādi "The girl embroidered figures on the brocade with gold thread *(xāṭat γazl aḍ-ḍahab . . . bi-taṣāwīr)*." čignä-

:: 'AR· JIK·N' JIKN'DIY är čignä čignādi "The man used a harrow *(mimlaqa)* on the ground." JIKNA'R JIKNA'MA'K čignār čignāmāk.

:: 'AR· SUKUL SUK·NA'DIY är sögül sögnādi "The man treated the wart *('ālaja . . . aṭ-ṭu'lūl wa-dāwāhu)*." SUK·NA'R SUKN'MA'K sögnār sögnāmāk. sögnä-

:: 'AR· 'ANKAR QAY·NA'DIY [sic] är aŋar qatnādi "The man refused to obey the order *(ta'abbā qabūl al-amr)*, was insolent *('atā 'alā)* to the one ordering and contradicted his words *(radda kalām)*." QAY·NA'R· QAYNA'MA'Q· qatnār qatnāmāq. qatna-

:: 'AR· TUMLUΓQA' QAS·NA'DIY är tumluγqa qasnādi "The man struck his upper jaw on the lower *(ḍaraba . . . al-ḥanak al-a'lā 'alā l-asfal)* [i.e. his teeth chattered] because of the cold." The same for a dog who whines *(harra)* because of the cold. QAS·NA'R QAS·NA'MA'Q· qasnār qasnāmāq. qasna-

:: YUFQA' NA'NK QAL·NUVDIY yuwqa nāŋ qalnūdi "The thin thing became thick *(ṭaxuna, γaluẓa)*." QALINUVRU QAL·NUVMA'Q qalnūr qalnūmāq. 0 qalnu-

:: QIS·RA'Q QUL·NA'DIY qisrāq qulnādi "The mare dropped a colt *(natajat . . . falw*[an]*)*." QUL·NA'R QULNA'MA'Q qulnār qulnāmāq. qulna-

:: 'AT· KIŠ·NA'DIY at kišnādi "The horse neighed *(ṣahala)*." :: QATIR· KIŠ·NA'DIY qatir kišnādi "The mule brayed *(ṣaḥaja)*."[2] KIŠ·NA'R· KIŠ·NA'MA'K· kišnār kišnāmāk. kišnä-

576 [1]MS. *ḥassā.*
[2]MS. *shḥ.*

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Initial Weak

B

:: 'UL 'ANKAR YASTUQ· YAS·TA'DIY ol aŋar yastuq yastādi "He propped him up *(wassada)* with a pillow." :: 'UL MANKA' SUVZ· YS·TA'DIY ol maŋa sōz yastādi "He hinted to me in words but did not speak clearly *('arraḍa lī fī l-kalām wa-lam yatakallam ṣarīḥan)*." YS·T'R YS·TA'MA'Q· yastār yastāmāq. yasta-

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J

:: 'AR· YUN·JIYDIY är yunčīdi "The man's state worsened *(sā'at ḥāl)* (because of poverty)." yunči-

Verse: V

BILKA' BUKUV YUN·JIYDIY	bilgä bügü yunčīdi
'AŽUN· 'ATIY [sic] YN·JIDIY	ažun ani yančidi
'AR·DAM· 'ATIY TIN·JIDIY	ärdäm äti tinčidi
YAR·KA' TAKIB· SURTULUVR·	yerkä tägip sürtülür

Describing Time: "The condition of the learned has worsened, and Time has bitten the wise; now the flesh of virtue is putrid—whenever it comes upon the earth it is abraded (because of weakness in it)." 0

The root-form of: TAN·JADIY tančadi (?) is: TAN·J·ΓA'DIY tančγādi (?). The *γayn* has been elided because of the requirement of the verse. This is permited in Oγuz and Qifčāq dialect, since they elide the medial *γayn* of both nouns and verbs.[1] G D

R

:: 'AR· YAWRIYDIY är yawrīdi "The man's state worsened and he was weak *(sā'at ḥāl, ḍa'ufa)* (because of poverty or illness)." YAWRIYR· YAWRIYMA'Q yawrīr yawrīmāq. yawri-

S

:: 'UL 'ATM'K YAIY·SA'DIY ol ätmāk yēsādi "He wished to eat *(akl)* the bread (or other)." YAIYSA'R· YAIYSA'MA'K yēsār yēsāmāk. yēsä-

:: 'AR· 'AT·M'K YABISA'DIY är ätmāk yapsādi "The man wished to [bake][2] the bread." Also for wishing to close *(yarudda)* the door. :: 'AR· TUVZA'Q· YABISA'DIY är tūzāq yapsādi "The man wished to throw *(yulqīya)* the snare (on the bird to capture it)." YABISA'R YABISA'MA'Q yapsār yapsāmāq. yapsa-

577 [1]This grammatical excursus must refer to one of the verbs in the above verse; to tinčidi according to Clauson (ED, 516), but this is uncertain.

[2]MS. has *ya'kula* above line in later hand (confusion with previous entry); the missing word is probably *yulṣiqa* (cf. 469 yap- "to put bread in the oven").

:: 'AR· YATISA'DIY är yatsādi "The man wanted [3] to settle down for the night, to sleep and to lie down *(baytūta, nawm, iḍṭijā')*." YATISA'R YATISA'MA'Q yatsār yatsāmāq. yatsa-

:: 'UL MANY YITISA'DIY ol māni yetsādi "He almost caught up with me *(kāda an yalḥaqanī)*." YATISA'R YTISA'MA'Q yetsār yetsāmāk. 0 yetsä-

:: 'UL TUŠA'K YAḌ·ISA'DIY ol tōšāk yaḍsādi "He wanted to spread *(yabsuṭa)* the mattress and was about to do so." :: 'UL SUVSIN YAḌISA'DIY ol sūsin yaḍsādi "He wanted to disperse *(yufarriqa)* his troops (or other)." Also for dough when one is about to roll it out *(yabsuṭa)*. YAḌISA'R YAḌISA'MA'Q yaḍsār yaḍsāmāq. yaḍsa-

:: 'UL BITIK YUḌISA'DIY[4] ol bitig yoḍsādi "He wished to erase *(yamḥuwa)* the writing." Also for [wiping] blood from a sword, and the like. YUḌISA'R[4] YUḌISA'MA'Q[4] yoḍsār yoḍsāmāq. yoḍsa-

:: 'UL YAR·SIYDIY NA'NKNY ol yarsīdi nāŋni "He found the thing loathsome *(istaqḏara,* yarsi-

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'āfa)." YAR·SIYR· YARSIYMA'Q yarsīr yarsīmāq.

:: 'L QURYN YAZSA'DIY ol qūrīn yazsādi "He wished to untie *(yaḥulla)* his belt (or other." YAZSA'R YAZISA'M'Q yazsār yazsāmāq. yazsa-

:: 'UL MIN·DIN YAŠISA'DIY ol mindin yašsādi "He wished to hide *(yaxtafiya)* from me." YAŠISA'R YAŠISA'MA'Q yašsār yašsāmāq. 0 yašsa-

:: 'AR· YAΓ·SA'DIY är yaγsādi "The man desired butter or oil *(samn, duhn)*." YAΓ·SA'R YAΓ·SA'MA'Q yaγsār yaγsāmāq. yaγsa-

:: YAΓ·SIYDIY NA'NK yaγsīdi nāŋ "The thing[1] took on the taste of oil *(duhn)*." :: YQRY YA'ΓY YAΓSIYMA'S· yaqri yāγi yaγsīmās "[In] pouring fat one does not find in it what acts like oil" [i.e. fat does not pour like oil (?)]. YAΓSIYR YAΓ·SIYMA'Q yaγsīr yaγsīmāq. Its root-form [i.e. of yaγsa-] is: YA'Γ·SA'DIY yāγsādi—assimilated. yaγsi- (P?)

:: 'UL TUBIQ· YUWUSA'DIY ol topiq yuwsādi "He wished to roll *(yudaḥrija)* the ball (or other)." YUWUSA'R YUWUSA'MA'Q yuwsār yuwsāmāq. yuwsa-

:: 'UL MANKA' TAWA'R YWSA'DIY ol maŋa tawār yowsādi/yöwsādi "He wished to share *(yuwāsiya)* the wealth with me." YWSA'R YWSA'MA'K-Q yowsār yowsāmāq/yöwsār yöwsāmāk. 0 yowsa-/ yöwsä-

577 [3]"wanted" added in margin by later hand.
[4]U changed from A.

578 [1]MS. "man" in error.

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:: 'UL TA'M· YIQISA'DIY **ol tām yiqsādi** "He wanted to tear down *(hadm)* the wall (or other)." YIQISA'R YIQISA'MA'Q **yiqsār yiqsāmāq.** yiqsa-

:: YU̲VK·SA'DIY NA'NK **yūksādi nāṇ** "The thing was high or tall *(irtafa'a, ṭāla)*." YU̲KSA'R YUKSA'MA'K **yüksār yüksāmāk.** yüksā-

Š

:: YUMŠA'DIY NA'NK **yumšādi nāṇ** "The thing was soft *(lāna)*." YUMŠA'R· YUMŠA'MA'Q **yumšār yumšāmāq.** yumša-

:: 'YA'Q· YAL·ΓA'DIY **ayāq yalγādi** "He licked *(laḥisa)* the bowl (or other)." YAL·ΓA'R YALΓA'MA'Q **yalγār yalγāmāq.** Proverb [= 132 **ičγin-**]: **YAQA'DA'QIY YAL·ΓA'ΓA'LIY 'ALIK·DA'KIY 'IJ·ΓINUVR· yaqādāqi yalγāγāli äligdäki ičγinūr** 0 "When a man tries to lick (the food that has fallen)[2] on his collar he lets go (of the bowl) from his hand." This is coined for a person who covets something and spends what he has to get it—he is advised to keep what he has and stop coveting what he lacks. yalγa- P

W

:: 'AR· YA'Γ YAL·WA'DIY **är yāγ yalwādi** "The man licked *(la'iqa)* the butter (or the like)." This is [used] more than the one above. YAL·WA'R YAL·WA'MA'Q· **yalwār yalwāmāq.** yalwa-

K

:: 'UL 'AḌA'QIN YURKA'DIY **ol aḍāqin yörgädi** "He wrapped *(laffa)* his foot (or other)." Also for anything that one wraps. YURK'R YURK'RMA'K [sic] **yörgär yörgämäk.** yörgä-

L

:: 'URA'ΓUT YUVZIN YIB·LA'DIY **urāγut yüzin yiplādi** "The woman depilated *(nammaṣat)* her face." YIB·LA'R· YIB·LA'MA'Q **yiplār yiplāmāq.** yipla-

:: YA'T·JIY YAT·LA'DIY **yātči yatlādi** yatla-

"The diviner performed a divination *(takahhana)* with stones for clouds and rain." :: 'UL 'ANY YAT·LA'DIY **ol ani yatlādi** "He considered him a stranger *(ajnabī)*."

:: 'AR· YABLA'DIY **är yiplādi** "The man played [i.e. walked] on the rope *(la'iba . . . 'alā l-ḥabl)*." YIB·LA'R· YIB·LA'MA'K-Q **yiplär yiplāmāq / yiplär yiplämäk.** yipla-/ yiplä-

:: 'UL YIBA'R YḌLA'DIY **ol yipär yiḍlādi** "He smelled *(tašammama)* the musk (or other)." YIḌLA'R· YIḌLA'M'Q **yiḍlär yiḍlāmāq.** yiḍla-

578 [2] MS. *yufāḍa*, read *nufāḍa*.

:: 'UL 'ANIK YUVZINK' YAR·LA'DIY **ol anig yüziṇä yarlādi** "He spit *(bazaqa)* in his face." YARLA'R YARLA'MA'Q **yarlär yarlāmāq.** yarla-

:: 'AR· YIRLA'DIY **är yirlādi** "The man sang *(taγannā)* a song." YIRLA'R YIRLA'MA'Q **yirlär yirlāmāq.** 0 yirla-

:: 'AT· YAŠ·LA'DIY **at yašlādi** "The horse (or other) grazed on spring herbage *(ibtaqala . . . fī r-rabī')*." Its root-form is: YA'Š·LA'DIY **yāšlādi** but it has been elided for lightness as with others of its kind. YAŠLA'R YAŠLA'MA'Q **yašlär yašlāmāq.** yašla-

::'AR· QUΓUŠ· YAΓLA'DIY **är qoγuš yaγlādi** "The man oiled *(dahhana)* the leather (or other)." YAΓ·LA'R YAΓ·LA'MA'Q **yaγlär yaγlāmāq.** Its root form is: YA'Γ·LA'DIY **yāγlādi.** yaγla-

:: 'UL 'ULUK·KA' YUΓ·LA'DIY **ol ölügkä yoγlādi** "He made a meal *(ittaxaḍa da'wa)* for the dead man." This is a custom of the Turks. YUΓLA'R YUΓLA'MA'Q **yoγlär yoγlāmāq.** yoγla-

:: 'UΓLA'N YIΓLA'DIY **oγlān yiγlādi** "The baby (or other) cried *(bakā)*." YIΓLA'R YIΓLA'MA'Q **yiγlär yiγlāmāq.** yiγla-

Verse: V

YLKIN BULUB BARDUQY KUNK·LUM 'ANKA'R· BAΓ·LAYUV
QAL·DIM· 'ARIN·J· QAḌ·ΓUQA' 'IYŠIM· 'UḌUV YIΓLAYUV
yelgin bolup barduqi könlüm anär bayłayu
qaldim ärinč qaḍγuqa ēšim uḍu yiγlayu

"My beloved went as a traveller and I tied my heart to his (love); as though I remained (behind him) for sadness crying after my companion." 0

:: 'UL TAWY KA' YUVK YUK·LA'DIY **ol tewekä yük yüklädi** "He loaded *(ḥamala)* the load on the camel (or other)." YUK·LA'R YUK·LA'MA'K **yüklär yüklämäk.** 0 yüklä-

:: 'UL YIYRIK YIK·LA'DIY **ol yērig yiklädi** "He trampled *(waṭi'a)* the ground. In the dialect of those who changed *alif* to *yā'*; the more elegant form is: 'IK·LA'DIY **iklädi** [146]. YIK·LA'R YIKLA'MA'K **yiklär yiklämäk.** yiklä- D

:: 'UL 'AWIN· YAM·LA'DIY **ol äwin yamlādi** "He swept out *(ḥawwaqa, kannasa)* his house." YAM·LA'R YAMLA'MA'Q **yamlär yamlāmāq.** yamla-

:: 'UL MANKA' YIM·LA'DIY[1] **ol maṇa yimlädi** "He winked *(γammaza)* at me with his eye." YIM·LA'R YIM·LA'MA'K **yimlär yimlämäk.** Its root-form is: 'IM·LA'DIY **imlädi.** yimlä-

N

:: YAŠIN YAŠNA'DIY **yašin yašnādi** "The lightning flashed *(bariqa)*." Also of anything that flashes *(lama'a)*, such as a polished basin yašna-

579 [1] There is an *alif* (') added before the word by later hand.

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or a mirror or the like. YAŠNA'R· YAŠ·NA'MA'Q yašnār yašnāmāq.

:: BIY YAL·NA'DIY be yelnādi "The mare (or other) was swollen in the udders *(aširaqa ḍar')* (at giving birth)"—that is, the milk in them was abundant *(arsalat)*. YALNA'R YAL·NA'MA'K yelnār yelnāmāk. yelnā-

Defective

B

:: 'UL 'YŠIΓ BUY·BA'DIY[1] ol īšīγ boybādi "He postponed and neglected *(sawwafa, aγfala)* the matter." BUY·BA'R[1] BUY·BA'MA'Q[1] boybār boybāmāq. boyba-

:: 'UL TAV'RIN SAY·BA'DIY ol tavārin saypādi "He squandered *(baḍḍara, asrafa fī kull šay')* his wealth." SAY·BA'R SAY·BA'MA'Q saypār saypāmāq. saypa-

:: SANDUVA'J·[2] SAY·RA'DIY sanduvāč sayrādi "The nightingale sang melodiously *(ṭarraba . . . bi-alḥān)*." :: 'AR· TALIM· SAY·RA'DIY är tālim sayrādi "The man raved *(haḏā[3] . . . min al-haḏayān)*." This word has opposite meanings. SAY·RA'R· SAY·RA'MA'Q sayrār sayrāmāq. sayra-

Y

:: 'AR· TA'Γ·DA' YAY·LA'DIY är tāγda yaylādi "The man summered *(taṣayyafa)* in the mountains." YAYLA'R· YYLA'MA'Q yaylār yaylāmāq. yayla-

Rule. The imperative in this chapter is composed of four letters and for this reason we have called it quadriliteral. Example :: 'AT· TUΓ·RA' ät toγra "Cut the meat"; :: 'AWKA' 'UΓ·RA' äwkä uγra "Go[4] home." If the speaker wishes, he may say: TUΓRA'ΓIL 'UΓRA'ΓIL toγrāγil, uγrāγil. G

The third person imperative is: TUΓRA'SUVN· toγrāsūn "Let him cut"; 'UΓRA'SUVN· uγrāsūn "Let him go."

Negative imperative: one adds *mīm* and *alif* to the imperative stem. Example :: 'UΓRA'MA' uγrāma "Don't go"; :: TUΓRA'MA' toγrāma "Don't cut." 0 The third person prohibitive is: 'UΓRA'MA'SUVN· uγrāmāsūn "Let him not go"; TUΓRA'MA'SUVN toγrāmāsūn "Let him not cut."

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580 [1]U changed from A by later hand (?).
[2]*Alif* (') added by later hand.
[3]MS. *ahḍā*.
[4]MS. *aqṣad*, read *iqṣid*.

To express the future tense *(sawfa yaf'alu)* one adds to the imperative stem *γayn alif yā'* when the word has *īšbā'* or *γayn*, or *kāf* instead of *γayn* in words having *kāf* or *rikka*. Example :: MAN 'AT· TUΓRA'Γ A'Y· MAN· män ät toγrāyāy män "I shall cut the meat"; MAN 'ANKAR· 'UΓRA'Γ A'Y· MAN män aŋar uγrāyāy män "I shall go to him." This is the rule for all verbs, in this chapter and in others.

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The explanation of this is that, in the Arabic dialects, meanings are indicated by prefixes, such as the imperfect prefixes, the interrogative prefix [*a-*], the *sīn* of the future tense [*sa-*], the disjunctive *alifs*, the conjunctive *wāw* and the like.

In the Turkic dialects, however, the stem remains fixed and suffixes are added to the end, as has been observed [8-9,281]. The same obtains for the active participles. The participial marker in Arabic is an infix as in: *γāfir* ("forgiving"), *γaffār* ("much-forgiving"), *γafūr* ("much-forgiving"). But in this language, these markers are placed after the entire word, as we shall explain.

The negative aorist: a *sīn* is added to the negative suffix; thus :: 'UL 'AT· TUΓ·RA'MA'S· ol ät toγrāmās "He does not cut the meat." 0 :: 'UL SANKA' 'UΓRA'MA'S ol saŋa uγrāmās "He does not go to you."

The prohibitive of the [3rd person] negative :: 'UL 'AT· TUΓRA'MA'SUVN· ol ät toγrāmāsūn "He must not cut the meat." :: 'UL 'ANKA'R· 'UΓRA'MA'SUVN· ol aŋār uγrāmāsūn "Let him not go to him!"

The plural: This rule has been given [289], which is that the nasal *kāf* is added to the singular imperative stem according to the rule of Qifčāq and Oγuz. Thus :: 'AT· TUΓRA'NK ät toγrāŋ "Cut [pl.] the meat!" :: 'AFKA' 'UΓRA'NK äwkä uγrāŋ "Go [pl.] home!" This is a constant rule; however, the Turks employ the nasal *kāf* for the second person singular for one who is respected or aged; so that it is permissible to say for a collective: TUΓRA'NK·LA'R· toγrāŋlār, 'UΓRA'NK·LA'R uγrāŋlār. Were it not for this meaning, the remaining Turks could not combine these two suffixes of the plural, since they stand for one another. The Oγuz and Qifčāq employ the first method which is according to rule. D

The sound participle in this chapter is thus ::

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'AT· TUΓRA'ΓUVJIY ät toγrāγūči meaning "One who cuts the meat." :: 'AFKA' 'UΓRA'ΓUVJIY äwkä uγrāγūči "One who goes home." In the dialect of the Oγuz and Qifčāq, the nomadic peoples who are related to them, and the Suvārīn:[1] TUΓRA'DA'JIY toγrādāči, 'UΓRA'DAJIY uγrādāči. This rule has been discussed [290-293]. D

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582 [1]MS. *Savārīn*.

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The participle describing the continuity of the action :: TUΓ·RA'ΓA'N toγrāγān meaning "One who often cuts"; 'UΓRA'Γ'N uγrāγān "One who often goes." They all follow this rule.

The participle describing that one desires to perform the action. One adds *γayn* to the *išbā'* liquids or words having *γayn*, and *kāf* in the opposite case [i.e., palatal], plus *sīn* and *qāf* or *kāf*. Ex. :: 'UL 'AT· TUΓRAΓ·SA'Q 'UL ol ät toγraγsāq ol "He wants to cut the meat." And: 'UL TAVAYKA' YUK YUK·LAK·SA'K· 'UL ol tevēkä yük yüklägsäk ol "He wants to load *(ḫaml)* the camel." However, this form is not used in this chapter of final-weak verbs as much as in the other chapters.

The participle describing that one is about to perform the action and intends to do so but has not yet accomplished it. Ex. :: 'UL 'AT TUΓRAΓ·LY 'UL ol ät toγraγli ol "He intends to cut the meat and is about to do so." :: 'UL SANKA' 'UΓRAΓ·LY 'UL ol saŋa uγraγli ol "He is intending to go to you and is about to do so." The remainder follow this rule.

The participle describing that one ought to perform that. Ex. :: 'UL 'AT· TUΓRΓ·LIQ [sic] 'AR·DIY ol ät toγraγuluq ärdi "He should have cut the meat." And: 'UL SANK' 'UΓRA'Γ·LIQ 'AR·DIY ol saŋa uγrāγuluq ärdi "He should have gone to you."

In the dialect of Oγuz and Qifčāq, *sīn* is used instead of *lām*. Ex. :: 'UL 'AT· TUΓR'Γ·SAIQ·[2] 'R·DIY ol ät toγrāγsaq ärdi "He should have cut the meat." :: 'UL SANK' 'UΓRA'Γ·SAIQ·[2] 'AR·DIY ol saŋa uγrāγsaq ärdi. D

The majority pronounce it following the rule

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583

of the Turks. 0

The negative of these participles is formed by adding *mīm* after the imperative stem. Example :: 'UL 'AYR·[1] 'AT· TUΓ·RA'MADJIY TURUVR ol är ät toγrāmadači turūr "That man is not cutting the meat"; 'UL YUK YUK·LA'MADAJIY TURUVR· ol yük yüklämädäči turūr "He is not one who is loading." The remainder follow this rule. In another dialect [sic—?]: TUΓ·RA'MAΓ·LIY 'UL YUK·LA'MAK·LY 'UL toγrāmaγli ol, yüklämägli ol—*mīm* and *γayn*[2] along with *lām* and *yā'* are added to the imperative stem with *išbā'* letters, or *kāf* [instead of *γayn*] in the opposite case. D

Passive participle: TUΓRA'MIŠ· 'AT· toγrāmiš ät "Cut meat"; 'RΓ'MIŠ· YΓA'J·iryāmiš yiγāč "A shaken tree." This follows the rule of the sound verbs.

Infinitive: we give this in the course of the verbal sections for any that belong in the chapter. The two infinitives[3] which become an infinitive in the construct state: *kāf* or *γayn*

582 [2] I in red ink.

583 [1] Sic; 'UL 'AYR added later in margin.

[2] MS. "*γayn* and *mīm*."

[3] *al-maṣdarāni*; misvocalized by later hand as *al-maṣdaru anna*. The reference is probably to the other infinitive construct, with *qāf* instead of *γayn* (see 286).

is added to the stem. Example :: 'ANIK 'AT· TUΓRA'ΓIY KUR· anig ät toγrāγi kör "Observe his cutting the meat"; 'ANIK 'UΓRA'ΓY KUR· anig uγrāγi kör "Observe his going." These two take the place of nouns, and occur frequently, and for this reason I have indicated them.

Nouns of time and place and instrument are formed in a single way. Example :: BUV 'AT· TUΓRA'ΓUV bu ät toγrāγu "This is meat which is to be cut"; :: BUV TUΓ·RA'ΓUV 'UΓUR· 'UL bu toγrāγu uγur ol "This is the time to cut"; :: BUV TUΓ·RA'ΓUV YIYR· 'UL bu toγrāγu yēr ol "This is the place to cut." And for the instrument with which one cuts :: TUΓ·RA'ΓUV NA'NK· toγrāγu nāŋ meaning "A thing with which to cut." Negative :: BUV TUΓRA'ΓUV 'UΓUR· 'ARMA'S· bu toγrāγu uγur ärmäs "This is not the time to cut." The rest are formed according to this rule. 0

Know that I mention the preterite, the aorist and the infinitive because the preterite sometimes differs from the aorist in its medial vowelling and sometimes is identical with it, and this cannot be known by a rule. Example :: YAYR· QUR·Γ'DIY yēr quryādi "The ground was dry"; QUR·ΓA'R QURΓA'MA'Q quryār quryāmāq—the preterite agrees with aorist and infinitive. :: YA' QURDIY ya qurdi

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584

"He strung the bow"; QURA'R· QURMA'Q qurār qurmāq—here it does not agree.[1] The difference has been explained above.

This chapter has several aspects.

One is to be a verb compounded of a biliteral or a defective triliteral noun, with the meaning that the agent performs an action associated with the object named. Example :: 'AR·'UQ· KAZLA'DIY är oq käzlädi "The man repaired the notch of his arrow"; its root is: KAZ·käz the word for "notch" to which was added the suffix: LA'DIY -lädi making it a verb. :: 'AR· TAWA'R· KIZLA'DIY är tawār kizlädi "The man hid the goods (or other)"; its root is: KIZ· kiz a noun [164 "box"]. In the defective [category] :: BULIT· QARLA'DIY bulit qarlädi "The clouds brought forth snow"; :: QUΓUŠ YAΓLA'DIY qoγuš yaγlädi "(The man) oiled the leather"—the roots are: QA'R· qār "snow" and: YA'Γ· yāγ "oil"; the weak letter was elided for lightening.

When the noun is a sound triliteral, an *alif* suffices, and there is no need to combine it with *lām*. Example :: YAŠIN· yašin "lightning"; then :: YAŠIN YAŠNA'DIY yašin yašnädi "The lightning flashed." :: QIS·RA'Q QULNA'DIY qisrāq qulnädi "The mare foaled" [cf. 203 qulun]. :: QIS·RAQ YILNA'DIY qisraq yelnädi "The mare was swollen in the udders at giving birth" [cf. 454 yelin]. Since the noun is sound, just an *alif* without a *lām* suffices to make it a complete verb.

Sound quadriliteral nouns may also be included in this chapter. The final letter is dropped, making it a triliteral; then, when it is combined with *alif*, it [again] becomes quadriliteral. Example :: YUM·ŠA'Q yumšāq "something soft"; then :: YUM·ŠA'DIY yumšādi "(The

584 [1] MS. *fa-qad wāfaqa*, in error; Atalay (Tercüme III, 318) suggests emending to: *fa-mā wāfaqa*.

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thing) was soft." :: 'UL 'ANKAR SUVZ· YAS·TA'DIY ol aṇar sōz yastādi "He hinted to him in words"—also for propping one up on a pillow—its root is: YAS·TUQ· yastuq [463 "pillow"]. :: SUVW· BUL·ΓA'DIY sūw bulγādi "The water was muddy"; its root is: BULΓA'(N)YUQ· bulγāyuq [523 "muddy"]. The *qāf* is dropped from these nouns in favor of *alif*

[III. 236/320] 585

to become verbs. Or else 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. Example :: SUVḎ·TIY sūḏti "He spit"; then :: SUḎUQ· suḏuq "spittle." :: SIḎTIY siḏti "He urinated"; then: SIḎUK· siḏük "urine." 0 :: 'AT· BIŠ·DIY ät bišdi "The meat cooked"; then: BIŠIΓ 'AT· bišiγ ät "cooked [meat]." This excellence does not belong to any other language but Arabic and Turkic.

The other aspect is that it be a root-category based on itself alone without any of these meanings. Example :: 'AR· YIΓA'J· 'IRΓA'DIY är yiγāč irγādi "The man shook the tree." :: 'AR· YIΓLA'DIY är yiγlādi "The man wept." :: 'AR· 'IYŠ·QA' 'UΓRA'DY är ïšqa uγrādi "The man went to work." 0

The way to express mutuality of the action between two or more, as with the *mufā'ala* pattern in Arabic, is to drop the weak letter in final position and add *šïn* in its place. Example :: 'UL MANIK BIRLA' YIΓA'J· 'IR·ΓAŠ·DIY ol mänig birlä yiγāč irγašdi "He shook the tree with me, either helping or competing." :: KIŠY BARJA' YIΓLAŠ·DIY kiši barča yiγlašdi "The people [all] wept." They are all formed according to this rule.

To express that the agent pretends to do the action but does not really do it, the weak letter is again dropped and in its place is added *mïm* combined with *šïn* and *nūn*. Example :: 'UL SANK' 'UΓRAM·SIN·DIY ol saṇa uγramsindi "He pretended to go to you but did not really do so." :: 'UL YUK YUK·LAM·SIN·DIY ol yük yüklämsindi "He pretended to load but was not really loading."

Rules other than these have been given in the Book of Sound Words and may be referred to there [279-304]. All the dialects follow these rules, and they are not contradicted, God willing. 0

Chapter: *fa'ālādï, fa'ūlādï, fa'ïlādï*, in its various vocalizations

B

::

[III. 238/322] 586

'UL 'ANIY TABA'LA'DIY ol ani tapālādi "He reproached him and took pleasure in his misfortune *('ayyara, ašmata)*." TABA'LA'R TABA'LA'MA'Q tapālār tapālāmāq. tapāla-

:: 'UL YAΓIYNY TUBUVLA'DIY ol yaγïni töpülādi "He hit the enemy on top of the head *(hāma)*." TUBUVLA'R· TUBUVLA'MA'K· töpülār töpülāmāk. töpülā-

:: SUBIYLA'DIY NA'NK·NIY subïlādi nāṇni "He lengthened the (broad) thing and sharpened its edge *(ṭawwala, ḥaddada ṭaraf)*." SUBIYLA'R SUBIYLA'MA'Q subïlār subïlāmāq. subïla-

T

:: BAR·KA' JATIYLA'DIY bärgä čatïlādi "The whip cracked *(aṣāta)*." Also for any similar sound.[1] JATIYLA'MA'Q čatïlāmāq. čatïla-

:: 'UL ṬALIM SATUVLA'DIY ol tälim satülādi "He talked a lot of worthless talk *(kalām . . . lā manfa'a fïhi)*." SATUVLA'R SATVLA'MA'Q satülār satülāmāq. 0 satüla-

J

:: 'UL SUWLUQ SAJUVLA'DIY ol suwluq sačülādi "He made a fringe *(hudb)* for the towel (or other)." SAJUVL'R SAJUVL'M'K-Q[2] sačülār sačülāmāq. sačüla-

:: 'L NA'NKNY QAJA'LA'DIY ol nāṇni qačālādi "He put the thing into a vessel *(aw'ā)*." QAJA'LA'R QAJA'LA'MA'Q qačālār qačālāmāq. Its root-form is: QA'JA'LA'DIY qāčālādi, elided. 0 qačāla-

:: 'UL MANIY QIJIYLA'DIY ol mäni qičïlādi "He tickled *(ḥakka fï)* my (body in places which evoke laughter when someone touches them, such as the armpit or sole of the foot)." QIJIYLA'R QIJIYLA'MA'Q qičïlār qičïlāmāq. qičïla-

R

:: 'UL QARA'LA'DIY NA'NKNY ol qarālādi nāṇni "He blackened *(sawwada)* the thing." QAR'LA'R QAR'LA'M'Q qarālār qarālāmāq. 0 qarāla-

:: 'UL YIYRIK QARIYL'DIY ol yërig qarïlādi "He measured the ground (or other) in cubits *(ḏara'a)*." :: 'UL 'ARIK QARIYLA'DIY ol ärig qarïlādi "He reckoned the man to be old *(kabïr)*." QARIYLA'R QARIYLA'MA'Q qarïlār qarïlāmāq. qarïla-

Also :: 'IT· QARA'LA'DIY it qarālādi "The dog defecated *(salaḥa)*." 0 qarāla-

:: TUBY QA'RIΓ QARIYLA'DIY tüpi qāriγ qarïlādi "The wind blew the snow with a light rustling noise *(nafaḥat . . . bi-dawï wa-ḫafïf)*." QARIYLA'R QRYL'M'Q qarïlār qarïlāmāq. qarïla-

Γ

:: 'R· JUΓIYLA'DIY är čoγïlādi "The man shouted *(ṣaxaba, ṣāḥa)*." JUΓIYLA'R JUΓYL'M'Q čoγïlār čoγïlāmāq. It can have *fatḥa* on the *jïm*, thus :: JAΓIYLA'DIY čaγïlādi. čoγïla-, čaγïla-

586 [1] MS. has *sawṭ* "whip" instead of *ṣawt*-"sound."
[2] K is original, Q by later hand.

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:: SUVW· JAΓIYLA'DIY sūw čaγīlādi "The water gurgled *(xarra)*." Both: ŽAΓYLA'-DIY žaγīlādi and: ŠAΓIYLA'DIY šaγīlādi are variants. ŠAΓIYLA'R ŠAΓIYLA'MA'Q· šaγīlār šaγīlāmāq. D žaγīla- šaγīla-

Verse: šaγīla- V

QATUN SIYNY JUΓIYLA'DIY	qatun sīni čoγīlādi
TANKUT BA'KIN YAΓIYLA'DIY	tanγut bēgin yaγīlādi
QANIY 'AQIB ŽAΓIYLA'DIY	qani aqip žaγīlādi
BUYUN- SUVWIN QIZL· SAΓ·DIY	boyin sūwin qizil saγdi

[III. 240/325] 587

Qatun Sīni is the name of a place, being a city between Tangut and Ṣīn. The two of them were warring, and Tangut routed the people of Qatun Sīni: "(The people of) Qatun Sīni shouted *(ṣaxaba)* and warred against (the people of) Tangut and their emir, until their blood flowed like gurgling *(xarīr)* water, and their necks milked red water (meaning blood)."

:: 'AR· BUΓ·DA'Y· SAΓUVLA'DIY är buγdāy saγūlādi "The man measured *(kāla)* the wheat (or other)." SAΓUVLA'R SAΓUVLA'MA'Q saγūlār saγūlāmāq. saγūla-

F

:: KUB· JIFIYLA'DIY küp čiwīlādi "The vat made a sizzling noise *(hadara)*." Also when fruit juice boils and a bubbling *(azīz)* is heard from its boiling. ČIFIYLA'R· ČIFIYLA'-MA'Q· čiwīlār čiwīlāmāq. čiwīla-

Q

:: 'AR· QAḌIŠ TUQUVLA'DIY är qaḍiš toqūlādi "The man fastened a ring *(ḥalqa)* on the strap." TUQUVLA'R TUQUVLA'MA'Q toqūlār toqūlāmāq. 0 toqūla-

:: TAIQIYLA'DIY[1] NA'NK toqīlādi nāŋ "The solid *(muṣmat)* thing made a noise because it fell on something hard *(ṣulb)*"—like the falling of a beam on a column, or the like. TAIQIYLA'R[1] TAIQIYLA'MA'Q[1] toqīlār toqīlāmāq. toqīla-

K

:: 'UL MANK' 'AT· TIKUVLA'DIY ol maŋa ät tikūlādi "He offered me a bite *(luqma)* of meat (or other)." :: 'UL BAK·KA' NA'NK TIKUVLA'DIY ol begkä nāŋ tikūlādi "He bribed *(rašā)* the emir with something"—this is derived from the first. TIKUVLA'R TIKUVLA'MA'K tikūlār tikūlāmāk. tikūlā-

:: TIKIYLA'DIY NA'NK tikīlādi (tegīlādi ?) nāŋ "It made a light rustling sound *(dawiya wa-ḥaffa)*."[2] TIKYLA'R TIKIYLA'MA'K tikīlār tikīlāmāk. tikīlā- (tegīlä-?)

L

587 [1] First A crossed out by later hand.
[2] MS. *dawiyyun wa-ḥaffun* (vowels by later hand).

:: 'UL TALUVLA'DIY N'NKYNY ol talūlādi nāŋni "He chose *(ixtāra)* the thing." TALUVLA'R TALUVLA'MA'Q talūlār talūlāmāq. talūla-

M

:: 'AŠ-YA'K- TUMIYLA'DIY äšyāk tümīlādi "The donkey trotted *(rataka)*, meaning it ran in leaps *('adā 'adw^an bi-qafazān)*." The form generally used is: TUMIYLAN-DIY tümīländi. TUMIYLA'R TUMYLA'MA'K tümīlār tümīlāmāk. tümīlä-

:: 'UL SUVWUΓ TAMUVLA'DIY ol sūwuγ tamūlādi "He dammed up *(šadda sikr)* the water." TAMUVLA'R TAMUVLA'MA'Q- tamūlār tamūlāmāq. tamūla-

Initial Weak

B

:: 'UL 'ANIY YUBWIY(N)LA'DIY[3] ol ani yopīlādi "He deceived *(xada'a)* him." yopīla-

Verse: V

TANKUT XA'NY YUBIYLA'DY	tanγut xāni yopīlādi
'ULUM· BIRLA' TUBUVLA'DIY	ölüm birlä töpülädi
QAḌAŠ LA'RIY TABA'LA'DIY	qaḍašlāri tapālādi
'ULUM· KVRUB YUZIY 'AΓ·DIY	ölüm körüp yüzi aγdi

"The Khāqān of Tangut deceived (the king of Qatun Sīni) and struck him on top of his head with death;

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his brothers[1] reproached (the routed one and his enemy) took pleasure in his misfortune; when he saw that death (was inevitable) his color paled and his face changed." Oγuz and Qifčāq dialect. YUBIY(N)LA'R YUBIY-LA'MA'Q[2] yopīlār yopīlāmāq. The rest of the Turks seldom use it; they call "deceiving *(xidā')*":[3] YAB· YUB· yap yop [505, 514] and do not form a verb from it. D

S

:: 'UL YASIYLA'DY NA'NK·NIY ol yasīlādi nāŋni "He made the thing broad *('arīḍ)*"—such as dough which is flattened out *(yubsaṭu)* on a table, and the like. :: 'UL SUVZUK YASIYLA'DIY ol sözüg yasīlādi "He explained fully and did not hint *(ṣarraḥa bi-l-kalām wa-lam yu'arriḍ bi-l-kināya)*." YASIYLA'R· YASIYLA'MA'Q yasīlār yasīlāmāq. yasīla-

Γ

587 [3] Over the second Y is one dot (indicating N) crossed out.
588 [1] MS. *ixwatahu*, read *ixwatuhu*.
[2] *Sukūn* (·) changed from dot over Y (indicating N).
[3] MS. *xaddā'*.

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:: 'UL 'ANIY YAƓIYLA'DIY ol ani yaγ̃īlādi "He was hostile *('adā)* to him." :: 'AR·YAƓIY YAƓIYLA'DIY ār yaγi yaγ̃īlādi "The man fought *(ḥāraba)* with the enemy." YAƓIY-LA'R YAƓIYLA'MA'Q yaγ̃īlār yaγ̃īlāmāq. yaγ̃ila-

Defective

:: QIYZ· 'AYA'LA'DIY qīz ayālādi "The girl[4] clapped her hands *(ṣaffaqat . . . bi-yadayhā)*." 'AYA'LA'R 'AYA'LA'MA'Q ayālār ayālāmāq. An elegant word. ayāla-

:: QUŠ· 'UYA'L'DIY quš uyālādi "The bird made a nest *('aššа, ittaxaḍa wakr)*." 'UYA'LA'R 'UYA'LA'M'Q uyālār uyālāmāq. uyāla-

:: 'R· KḌIZ KUYA'LA'DIY är kiḍiz küyālādi "The man removed the moth-worms *(sūs)* from the felt (or other) (by shaking them off and driving[5] them from it)." KUY'LA'R KUY'LA'MA'K küyālār küyālāmāk. küyālā-

The rule in this chapter is as we explained in the previous chapter [580-584]. G

This chapter revolves around various aspects:

1) To a final weak triliteral noun is added: LA'DIY -lādi with the meaning that the agent performs an action associated with the object named. Example :: 'AR· TUVN· QARA'-LA'DIY är tōn qarālādi "The man blackened the garment." :: YYR· QARIYLA'DIY yēr qarīlādi "The man measured the ground in cubits." 0

2) When LA'DIY -lādi is added to nouns the meaning is that one connects or relates *(nasaba)* the person to the thing named. Example :: 'UL 'ARIK 'AQIYLA'DIY ol ärig aqīlādi "He connected the man to generosity." :: 'UL 'ANY QARIYLA'DIY ol ani qarīlādi "He connected him to old age."

3) It is a verb based on itself alone without intending any of these meanings. Example ::

[III. 243/329]

'UL ANIY QIJIYLA'DY ol ani qičīlādi "He tickled him *(aḥakka . . . fi mawḍiʿ aḍ-ḍiḥk)*." :: 'AŠ·YA'K TUMIYLA'DIY āšyāk tümīlādi ["The donkey trotted"].[1] 0

End of the Quadriliteral Chapters

588 [4]MS. *mar'a* "woman" in error for *jāriya*.
[5]MS. *yaqā*, read *nafā*.
589 [1]Definition omitted in MS.

Chapters of Quinquiliterals

Chapter: *fa'al'ādī*, second radical vowelled, in its various vocalizations

T

:: 'UL 'ANY TUBUTLA'DIY ol ani tübütlādi "He reckoned him to be among the Tübüt and related him to them." They are a tribe. TUBUTLA'R TUBTLA'MA'K tübütlār tübütlāmāk. tübütlä-

:: 'UL QABUƓ KIRIT-LA'DIY ol qapuγ kiritlādi "He locked *(aγlaqa)* the door." KIRIT-L'R KIRTLA'M'K kiritlār kiritlāmāk. kiritlä-

J

:: 'UL 'ANIY JANJLA'DIY ol ani čanačlādi "He considered him to be weak *(ḍa'f)*, effeminate *(taxannuṯ)*, and feeble *(wahn)*." JANJ·LA'R JANAJLA'MA'Q čanačlār čanačlāmāq. čanačla-

:: 'UL 'URQNY QULAJ·LA'DIY ol uruqni qulačlādi "He measured the rope (or other) by fathoms *(bā'a*[2] *. . . bi-bā'ihi)*." QULAJ·LA'R QULAJ·LA'MAQ qulačlār qulačlāmāq. qulačla-

:: 'UL 'ANY QILJ·LA'DIY ol ani qiličlādi "He struck him with a sword *(sāfahu bi-s-sayf)*." QILJLA'R QILJLA'MA'Q qiličlār qiličlāmāq. qiličla-

:: 'UL MUVNUK QAMIJ·LA'DIY ol mūnüg qamičlādi "He ladled the soup with a ladle *(γarafa . . . bi-l-miγrafa)*." QAMIJ·LA'R QMJLA'M'Q qamičlār qamičlāmāq. qamičla-

R

:: 'UL 'ANY BAƓIR·LA'DIY ol ani baγirlādi "He hit him on his liver *(ḍaraba . . . 'alā kabid, kabbada)*." :: 'UL YA'SIN BAƓIR·LA'DIY ol yāsin baγirlādi "He repaired the handle *(ma'jis)* of his bow." BAƓIR·LA'R BAƓIR·LA'MA'Q baγirlār baγirlāmāq. baγirla-

:: 'UL 'UZUM·NIY JAƓIRLA'DIY ol üzümni čaγirlādi "He made grape juice *('aṣīr)* from the grapes." JAƓIRLA'R JAƓIRLA'MA'Q· čaγirlār čaγirlāmāq. Also for drinking grape juice. čaγirla-

:: YIYRIK JIƓIR·LA'DIY yērig čiγirlādi "He made a path *(ṭarīqa ṣaγīra)* on the ground and trampled it down *(γašmara)*." Also when snow blankets the ground and a man makes a path on it with his foot. JIƓIRLA'R JIƓIRLA'MA'Q čiγirlār čiγırlāmāq. čiγirla-

:: 'UL 'ANY SIƓIR·LA'DIY ol ani siγirlādi "He considered him an ox *(baqar)*." SIƓIRLA'R· SIƓIR·LA'MA'Q siγirlār siγirlāmāq. siγirla-

589 [2]MS. *abā'a* (*a-* added by later hand).

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:: 'UL 'ANY BUKUR·LA'DIY ol ani bögürlädi "He hit him on the kidney (*kalā* [defined])." :: 'UL YAΓIYNIY BUKUR·LA'DIY ol yaγïni bögürlädi "He broke into the enemy ranks from right or left (*daxala ṣaff . . . 'an al-yamīn aw aš-šimāl*) so that he routed him without meeting him head on." BUKURLA'R BUKURLA'MA'K bögürlär bögürlämäk. bögürlä-

S

::

[III. 245/332] 590

'AL·B· JARIK TARAS·LA'DIY alp čärig taraslädi (?) "The warrior broke up (*faraqa*) the battle line." :: JAΓRIY QA'ZIΓ TRSLA'DY čaγri qāziγ taraslädi "The sacer-falcon broke up the flock of geese." Also for anyone who breaks up a thing by force. TAR·S·LA'R TARS·LA'MA'K-Q[1] taraslär taraslämāq. tarasla- ?

:: 'UL 'AWIN· TARUS·LA'DIY ol äwin taruslädi "He put a roof (*saqf*) on the house." TARUS·LA'R TARUS·LA'MA'Q taruslär taruslämāq. tarusla-

:: 'AR· QURUT·SA'DIY är qurutsädi "The man desired dry curds (*aqiṭ*)." QURUT·SA'R· QURUT·SA'MA'Q· qurutsär qurutsämāq. qurutsa-

:: 'AR· BAΓIR·SA'DIY är baγirsädi "The man desired liver (*kabid*)." BAΓIR·SA'R· BAΓIR·SA'MA'Q baγirsär baγirsämāq. baγirsa-

:: 'UL MANKA' TUVN KAḌURSA'DIY ol maŋa tön käḏürsädi "He wished to dress (*yaksuwa*) me in a garment." KAḌ·URSA'R KAḌ·URSA'MA'K käḏürsär käḏürsämäk. käḏürsä-

:: 'AR TATIΓSA'DIY är tatiγsädi "The man desired sweets (*ḥalawa*)." TATIΓSA'R TATIΓSA'MA'Q tatiγsär tatiγsämāq. tatiγsa-

:: 'AR· 'ATIN· SATIΓSA'DIY är atin satiγsädi "The man was about to sell (*yabī'a*) his horse." satiγsa-

Verse: V

'AWIN BARQIN SATIΓ·SA'DIY	äwin barqin satiγsädi
YULUΓ BIYRIB· YARIΓSA'DIY [sic]	yuluγ bērip yaziγsädi
TIRK 'AR·SA' TURUΓSA'DIY	tirig ärsä turuγsädi
'ANKAR SA'QINJ KUNY TUΓ·DIY	aŋar sāqinč küni tuγdi

"The enemy wished to sell his houses and his landed property, to ransom himself thereby; he wished to stay alive; the sun of sadness arose for him (meaning the day)."

:: 'UL 'AWK' BARIΓSA'DIY ol äwkä bariγsädi "He wanted to go (*ḏahāb*) home (or other)." BARIΓ·SA'R BARIΓSA'MA'Q bariγsär bariγsämāq. bariγsa-

:: 'UL MUNDA' TURUΓ·SA'DIY ol munda turuγsädi "He wanted to dwell (*iqāma*) here." TURUΓ·SA'R TURUΓ·SA'MA'Q turuγsär turuγsämāq. turuγsa-

590 [1]Q is original, K by later hand.

:: QURUΓ·SIYDIY quruγsïdi (nāŋ) "The thing started to dry (*tawajjaha . . . li-l-jafāf*)." QURUΓ·SAIYR QURUΓ·SIYMA'Q quruγsïr quruγsïmāq. Therefore "the stomach (*ma'ida*)" is called: QURUΓ·SA'Q· quruγsāq because it dries up hour after hour and desire for food rises from it. 0 quruγsi-

:: 'AR· BALIQ·SA'DIY är baliqsädi "The man desired fish (*samak*)." BALIQ·SA'R BALIQ·SA'MA'Q baliqsär baliqsämāq. baliqsa-

:: 'UΓLA'N BILIK·SA'DIY oγlān biligsädi "The boy desired wisdom (*'aql*)." BILIK·SA'R BILIK·SA'MA'K biligsär biligsämäk. biligsä-

:: 'UL MANKA'

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TAVA'R· BARIK·SA'DIY ol maŋa tavār berigsädi "He was about to give (*yu'ṭiya*) me the money (or other)." BARIK·SA'R BARIK·SA'M'K berigsär berigsämäk. berigsä-

:: 'UL MANY KURUK·SA'DIY ol mäni körügsädi "He wished to meet (*yalqā*) me." KURUK·SA'R· KURUK·SA'MA'K körügsär körügsämäk. körügsä-

:: 'UL 'AWKA' KIRIK·SA'DIY ol äwkä kirigsädi "He wished to enter (*yadxula*) the house (or other)." KIRIK·SA'R· KIRIK·SA'MA'K kirigsär kirigsämäk. kirigsä-

:: 'UL MANKA' KALIK·SA'DIY ol maŋa kaligsädi "He wished to come (*ya'tiya*) to me." KALIK·SA'R KALIK·SA'MA'K käligsär käligsämäk. käligsä-

Š

:: 'UL MANK' 'AT· BAΓIŠ·LA'DIY ol maŋa at baγïslädi . "He presented (*wahaba*) me a horse (or other)." BAΓIŠ·LA'R BAΓIŠ·LA'MA'Q baγïslär baγïslämāq. baγïsla-

:: TAWUŠ·LA'DIY NA'NK tawïslädi nāŋ "There appeared in the thing sound and movement (*ḥiss wa-ḥaraka*)." TAWUÏŠLA'R TAWUŠ·LA'MA'Q tawïslär tawïslämāq. tawïsla-

:: 'UL TARIΓ SURUŠ·LA'DIY ol tariγ sorušlädi "He roasted the ears (*šawā sunbul*) of wheat (to eat them)." SURŠLA'R SURUŠLA'MA'Q sorušlär sorušlämāq. sorušla-

:: 'UL KUVNUK· QAḌIŠ·LA'DIY ol könüg qaḏïšlädi "He cut a strap (*qadda . . . sayr*) from the tanned leather."[1] QAḌIŠ·LA'R QAḌIŠ·LA'MA'Q qaḏïšlär qaḏïslämāq. qaḏïsla-

:: 'UL BARJIN QARIŠ·LA'DIY ol barčïn qarïšlädi "He measured the brocade (or other) by spans (*šabara*)." QARIŠ·LA'R QARIŠ·LA'MA'Q qarïšlär qarïšlämāq. qarïšla-

Γ

591 [1]MS. *ṣayrim*, read *ṣarm*.

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:: 'UL 'AT· BIŠIГ·LA'DIY ol āt bišiγlādi "He cooked *(ṭabaxa)* the meat (or other)." BIŠIГLA'R BIŠIГ·LA'MA'Q bišiγlār bišiγlāmāq. 0 bišiγla-

:: 'UL 'ANIK BIR·LA' SATIГ·LA'DIY ol anig birlä satiγlādi "He traded with him *(bāya'a ma'ahu min al-bay')*." SATIГ·LA'R SATIГ·LA'MA'Q satiγlār satiγlāmāq. The more correct form is: SATIГLAŠ·DIY satiγlašdi but both are used. satiγla-

:: 'UL TUVNIN· SARIГ·LA'DIY ol tōnin sariγlādi "He dyed his garment (or other) yellow *(ṣaffara)*." SARIГ·LA'R SARIГ·LA'M'Q sariγlār sariγlāmāq. sariγla-

:: 'UL BUR·K· QIḌIГ·LA'DIY ol börk qiḍiγlādi "He sewed a brim *(ḥitār)* on the cap (or other)." QIḌIГLA'R QIḌIГLA'MA'Q qiḍiγlār qiḍiγlāmāq. qiḍiγla-

:: QURГ·LA'DIY NA'NKNY quriγlādi nāŋni "He used the thing while it was dry *(ista'mala . . . fī jafāfihi)*." QRIГLA'R QRIГLA'MA'Q quriγlār quriγlāmāq. quriγla-

:: 'UL QULUIN QAISIГ·L'DIY ol qulin qasiγlādi "He punched *(wakaza . . . wakz^{an})* his slave." QAISIГ·LA'R QAISIГLA'MA'Q qasiγlār qasiγlāmāq. qasiγla-

Q

:: 'UL YГA'JIГ BUTAIQLA'DIY ol yiγāčiγ butiqlādi "He cut the branches *(aγṣān)* of the tree." BUTAIQ·LA'R BUTAIQ·LA'MA'Q butiqlār butiqlāmāq. The more correct form is: BUTAIYDIY butīdi. butiqla-

:: 'UL 'UГLIN·

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TUTUQ·LA'DIY ol oγlin tutuqlādi "He castrated *(xaṣā)* his son, or he connected him with castrates *(nasaba . . . ilā l-xiṣyān)*." TUTUQ·LA'R· TUTUQ·LA'M'Q· tutuqlār tutuqlāmāq. tutuqla-

:: 'UL SUNKUV BAŠAQ·LA'DIY ol siŋü bašaqlādi "He fixed a spear-head *(sinān)* on the spear." BAŠAQ·LA'R BAŠAQ·LA'MA'Q bašaqlār bašaqlāmāq. bašaqla-

:: 'UL 'ATIГ TURUQ·LA'DIY ol atiγ turuqlādi "He considered the horse (or other) to be emaciated *(istahzala)*." TURUQ·LA'R TURAQ·LA'MA'Q· turuqlār turuqlāmāq. turuqla-

:: 'UL 'ATIN JIBUIQLA'DIY ol atin čipiqlādi "He beat his horse with a fresh switch *(qaḍīb nā'im)*." JIBIQ·LA'R JIBIQ·LA'MA'Q čipiqlār čipiqlāmāq. čipiqla-

:: 'UL 'AḌA'QIN· JARUIQ·LA'DIY ol aḍāqin čaruqlādi "(The man) put Turkic sandals *(ḥiḍā' turkī)* on his feet." JARUIQ·LA'R· JARIQ·LA'MA'Q čaruqlār čaruqlāmāq. Also when one relates [a person] to a people called: JARUIQ čaruq. čaruqla- N

:: 'AR· QIYZIГ QABAQ·LA'DIY är qīziγ qapaqlādi "The man deflowered *(iqtaḍḍa)* the virgin." QABAQ·LA'R QABAQ·LA'MA'Q qapaqlār qapaqlāmāq. qapaqla-

:: 'UL BAR·JIN· QUJAQ·LA'DIY ol barčin qučaqlādi "He took the brocade[1] under his arm *(ta'abbaṭa)*." QUJAQ·LA'R· QUJAQ·LA'MA'Q qučaqlār qučaqlāmāq. 0 qučaqla-

:: TAVA'RIГ QARAQ·LA'DIY (ol) tavāriγ qaraqlādi "He took the goods by highway robbery *(qaṭa'a ṭ-ṭarīq wa-axaḍa l-māl)*." QARAQLA'R QARAQ·LA'MA'Q qaraqlār qaraqlāmāq. Yaγma dialect. 0 qaraqla- D

:: 'UL BA'LIГ QAŠUIQ·LA'DIY ol bāliγ qašuqlādi "He spooned the honey with a spoon *(al'aqa[2] . . . bi-l-mil'aqa)*." QAŠUIQLA'R QAŠUIQ·L'M'Q qašuqlār qašuqlāmāq. qašuqla-

:: 'UL 'UГLIN QULAQ·LA'DIY ol oγlin qulaqlādi "He struck his son on the ear *(uḍun)*." QULAQ·LA'R QULAQLA'MA'Q qulaqlār qulaqlāmāq. qulaqla-

:: 'AT· QUMUQ·LA'DIY at qumuqlādi "The horse defecated *(rāṭa)*." Also when one connects [a person] to: QUMUQ[3] qumuq—the name of a man. QUMAUQLA'R[3] QUMUQLA'MA'Q[3] qumuqlār qumuqlāmāq. qumuqla- N

:: BAK MANIY QUNUQ·LA'DIY beg māni qonuqlādi "The emir (or other) entertained me as his guest *(aḍāfa)*." QUNUQ·LA'R QUNUQ·LA'MA'Q qonuqlār qonuqlāmāq. In dialects other than Oγuz this signifies that the man spent the night in a house against the wish of the owner *(yabīta . . . karh^{an} li-rabb al-bayt)*. qonuqla- D

Verse:

YAГIY BAK·DIN 'UḌUIQ·LA'DIY	yaγi begdin uḍiqlādi	V
KURB· SUVNIY 'AḌIQLA'DIY	körüp sūni aḍuqlādi	
'ULM 'ANY QUNUQ·LA'DIY	ölüm ani qonuqlādi	
'AГIZ 'IJRA' 'AГUV SAГ·DIY	aγiz ičrā aγu saγdi	

0 "The enemy was overcome with sleep in the presence of the emir; when he saw the army (had attacked him unawares) he was amazed and found it strange;

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death had him as a guest; poison milked into his mouth (and he died)."

K

:: 'UL 'ANIY BIJAK·LA'DIY ol ani bičāklādi "He stabbed him with a knife *(waja'ahu bi-s-sikkīn)*." BIJKL'R BIJK·LA'M'K bičāklār bičāklāmāk. bičāklä-

:: 'UL MANIY BADUK·LA'DIY ol māni bädüklädi "He reckoned me to be big *(kabīr)*." BADUK·LA'R BADUK·LA'MA'K bädüklär bädüklämäk. bädüklä-

:: 'UL MANK' BALAK·LA'DIY ol maŋa belägladi "He presented me with a gift *(ahdā . . . bi-hadiyya)*." BALAKLA'R· BALAKLA'M'K belägläг beläglämäk. beläglä-

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592 [1] MS. *šay'* "thing" in error for *dībāj*.
[2] MS. *la'iqa* ("licked"); cf. 596:12.
[3] First U changed from A (?).

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:: 'AT TAZĄK-LA'DIY at täzäklādi "The horse (or other) defecated *(rāṭa)*." TAZĄK-LA'R TAZĄK-LA'MA'K täzäklār täzäklāmāk. täzäklä-

:: 'UL 'ANY TAŽIK-LA'DIY ol ani tažiklādi "He considered him a Persian *(fārisī)* and connected him to them." TAŽIK-LA'R TAŽIKLA'M'K tažiklār tažiklāmāk. tažiklä-

:: 'UL 'ANY TŠKLA'DIY ol ani täsüklādi "He considered him a glutton *(akūl manhūm)*." TAŠUKL'R TĄŠUKLĄ'MĄ'K täsüklär täsüklämäk. 0 täsüklä-

:: 'UL 'UVNUΓ JURAKLA'DIY ol ünuγ čöräklädi "He made loaves of flat bread *(aqriṣa)* from the dough." JURAK-LA'R JURĄK-LA'M'K čöräklär čöräklämäk. čöräklä-

:: 'UL 'ANY KARAKLA'DIY ol ani käräklädi "He missed, looked for *(tafaqqada, ṭalaba)* him." KARAKLA'R KARAKLA'MA'K käräklär käräklämäk. käräklä-

:: 'UL 'UVTUΓ KURUK-LA'DIY ol ötuγ körüklädi "He fanned the fire with a bellows *(nafaxa . . . bi-l-minfāx)*." KURUK-LA'R KURUK-LA'MA'K körüklär körüklämäk. körüklä-

:: 'UL 'UΓLIN KUJUK-LA'DIY ol oγlin köčüklädi "He struck his son on the buttocks *(alya)*." KUJUKL'R KUJKLA'MA'K köčüklär köčüklämäk. köčüklä-

:: 'UL 'ANY KIJIK-LA'DIY ol ani kičiglädi "He considered him to be small *(saγīr)*." KIJIK-LA'R KJIK-LA'M'K kičiglär kičiglämäk. kičiglä-

M

:: 'UL SUVWUΓ TURUM-LA'DIY ol sūwuγ turumlädi "He measured the depth of the water by his own height *(qāma)*." UTURM-LA'R TURM-LA'MA'Q- turumlär turumlämäq. turumla-

:: 'UL 'UKUZNY TARIM-LA'DIY ol ögüzni tarimlädi "He crossed the river from one island *(jazīra)* to the other and from one channel *(xalīj)* to the other." TARML'R TARML'M'Q tarimlär tarimlämäq. That is, he avoided its swamps. tarimla-

N

:: 'UL SUVZK BUTUN-LA'DIY ol sözüg bütünlädi "He investigated the truth *(faḥaṣa 'an ḥaqīqa)* of the words (or other)." BTUN-L'R BTNLA'M'K bütünlär bütünlämäk. bütünlä-

:: 'UL 'ANY BURUN-LA'DIY ol ani burunlädi "He struck him on the nose *(anf)*." BURUN-LA'R BURUN-LA'MA'Q- burunlär burunlämäq. burunla-

:: TAVY TABAN-LA'DIY teve tabanlädi "The camel kicked him with its hoof *(rakalahu bi-xuffihi)*." TABAN-LA'R- TABAN-LA'MA'Q- tabanlär tabanlämäq. tabanla-

:: 'UL YIYRK SABAN-LA'DIY ol yērig sabanlädi "He ploughed *(falaḥa, karaba)* the ground." SABAN-LA'R- SABAN-LA'M'Q sabanlär sabanlämäq. sabanla-

Initial Weak

R

:: 'UL 'ATIN YAΓIR-LA'DIY ol atin yaγirlädi "He treated the gall *(aṣlaḥa dabar)* on the horse." To express "galling" you say: 'UL 'ATIΓ YAΓ-IRTIY[1] ol atiγ yaγritti "He galled the horse" [439]. This is similar to Arabic *tariba* "to be poor," *atraba* "to be rich"; and *qasaṭa* "to act wrongly," *aqsaṭa*[2] "to act justly." YAΓIR-LA'R YAΓIR-LA'MA'Q yaγirlär yaγirlämäq. yaγirla-

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Z

:: 'UL YAWUZLA'DIY NA'NK-NIY ol yawuzlädi nānni "He considered the thing to be bad *(radī)*." YAWUZ-LA'R YAWUZLA'MA'Q yawuzlär yawuzlämäq. yawuzla-

Q

:: BAK 'ANY YAZIQ-LA'DIY beg ani yazuqlädi "The governor charged him with a crime *(āxaḍa . . . bi-jināya)*." YAZUQ-L'R YAZUQL'M'Q yazuqlär yazuqlämäq. yazuqla-

K

:: 'UL 'AT- YITIK-LA'DIY ol at yitüklädi "He looked for the stray *(anšada ḍālla)* horse (or other)." YITIK-LA'R YITIK-L'M'K yitüklär yitüklämäk. yitüklä-

M

:: 'UL YUVLUΓ YARIM-LA'DIY ol yōluγ yarimlädi "He reached the mid-point *(intaṣafa)* of the journey." Also of other things. YARIM-LA'R YARIM-LA'MA'Q yarimlär yarimlämäq. yarimla-

:: 'UL 'UQ- YALIM-LA'DIY ol oq yelimlädi "He stuck the feather *(alṣaqa r-rīš)* to the arrow." :: 'UL YUVLUΓ YLMLA'DIY ol yōluγ yelimlädi "He went ahead *(taqaddama)*[3] of the troops to check the road and see whether there was on it an enemy ambush or vanguard [and] to inquire news." YLML'R YLMLA'MA'K-Q[4] yelimlär yelimlämäk. yelimlä-

N

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594 [1] *Tašdīd* (~) by later hand.
[2] MS. *qasaṭa.*
[3] MS. *yaqdamu.*
[4] Reading of the Q is questionable.

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:: 'UL 'ANY YAΓ-RINLA'DIY[6] ol ani yarinlādi "He struck him on the shoulder-blade *('aẓm katif)*." YAΓ-RINL'R[5] YAΓ-RIN-LA'MA'Q[5] yarinlār yarinlāmāq. yarinla-

Rule. The imperative in this chapter has five letters [consonantal graphemes]. Example :: MANIY 'AΓIR-LA' mäni ayırla "Honor me"; :: MANK' 'AT· BAΓIŠ·LA' maṇa at bayišla "Present a horse to me." 0 G

As for the negative imperative, the negative aorist, the second person, the active participles and their adjectivals, the passive participle, the nouns of place and time and instrument—these are formed regularly according to the rules of the preceding chapters. 0

When a true passive *(majhūl)* is desired in this chapter one adds a *lām* to the imperative stem, thus producing two *lāms*. Example :: 'AR· 'AΓIRLAL·DIY är ayirlaldi "The man was honored *(ukrima)*"; :: 'AT· BAΓIŠLAL·DIY at bayišlaldi "The horse was presented *(wuhiba)*." It is also permitted to use *nūn* instead of *lām*. Example :: 'AT· BAΓIŠLAN·DIY at bayišlandi "The horse was presented";

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'AR· 'AΓIRLAN·DY är ayirlandi "The man was honored." However, the first one is used more.

You have learned that the mutual action of the verb between two is indicated by adding a *šīn*; this is according to rule.

There are six aspects to this chapter.

1) It is composed from a sound triliteral noun. Example :: QABUΓ· KIRT·LA'DIY qapuy kiritlādi "He locked the door"; its root is: KIRṬ· kirit "key" and to it was added: LA'DIY -lādi making it a verb. :: 'UL 'ANY QASIΓ·LA'DIY ol ani qasiylādi "He punched him on the jaw"; the noun is: QASIΓ qasiy "jaw" and to it was added: LA'DIY -lādi making it a verb. This chapter revolves around this in all meanings.

2) It has the meaning that the man, or other, is considered to belong to the class of the word mentioned. Example :: 'UL 'ANY 'UΓUZLA'DIY ol ani oγuzlādi "He connected him to the Oγuz and considered him among them." :: 'UL 'ANIY JIKILA'DIY ol ani čigillādi "He considered him a Čigil and connected him to them." The same for anything to which a man is connected. Example :: 'UL 'ANY SARAN·LA'DIY ol ani saranlādi "He considered him a miser and connected him with miserliness." This is like the Arabic *ẓallamtahu* and *fassaqtahu*, meaning "you connected him with injustice *(ẓulm)* and immorality *(fisq)*."

3) It has the meaning that he struck him on the body member represented by the mentioned word. Example :: 'UL 'ANY QARIN·LA'DIY ol ani qarinlādi "He 'bellied' him—meaning he struck him on the belly." :: 'UL 'ANY BUKUR·LA'DIY ol ani bögürlādi "He 'kidneyed' him—meaning he struck him on the kidney."

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594 [5] Originally YAR-, altered to YAΓ·R- by later hand.
[6] MS. *akramanī*, read *akrimnī*.

This is an excellence in this language, that it keeps pace with Arabic like two horses in a race, since the Arabs [also] form verbs from nouns—for example *faxxaḍahu* "He hit him on the thigh *(faxḍ)*"; *ra''asahu* "He hit him on the head *(ra's)*"; *maṭṭanahu* from "bladder *(maṭāna)*"; *jalladahu* from "skin *(jild)*"; and the like—as is well known. The Turks also do this. Thus :: TUVŠ·LA'DIY tōšlādi

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"He struck him on the chest"—TUVŠ tōš is "chest." Verbs are composed from nouns with these meanings and used in all dialects.

4) It has the meaning that the agent performs the action upon the object with the instrument mentioned. Example :: 'UL 'ANY QILIJ·LA'DIY ol ani qiliclādi "He struck him with a sword." :: 'UL 'ATIΓ JIBIQLA'DIY ol atiy čipiqlādi "He struck the horse with a stick."

5) It has the meaning of separating *(tamyīz)* what is mentioned from its genus. Example :: BA'MUQ 'URUΓ·LA'DIY bāmuq uruylādi "He separated the cotton from its seed." :: TALUVLA'DIY NA'NKNY talūlādi nāṇni "He chose the thing from its genus."

6) It is a root-category with none of these meanings. Example :: 'UL MANK' 'AT· BAΓIŠ·LA'DIY ol maṇa at bayišlādi "He presented me the horse (or other)." :: TANKRIY MANY 'AΓIR·LA'DIY tāṇri māni ayirlādi "God Most High honored me." 0

Know that verbs cannot be formed from every noun, even though this is permitted by the rule. Example :: QUSIUQ qusiq "hazel"; one may not form a verb from this and say: QUSUIQ·LA'DIY *qusiqlādi in the way that one may say: QAŠUQ·LA'DIY qašuqlādi meaning "He spooned the thing" from the root: QAŠUQ· qašuq. Also one may not say: 'AT· QUNQLA'-DIY at *qonaqlādi to mean "[The horse] ate the millet," though one may say: 'UL MANY QUNUQ·LA'DIY ol mäni qonuqlādi meaning "He treated me as a guest"—even though both of them are triliteral, QUNAQ qonaq "millet" and QUNUQ· qonuq "guest,". it is permitted to form a verb from one but not the other. However, if someone, following the rule, were to form verbs from these nouns and use them in speech I would permit[1] him to do so, since he is not prevented from following [the rule], and he would not be held in error; he has the right to do it! 0

The difference between this chapter and that of *nūn* is what we have said, namely

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that the *nūn* chapter requires that the verb relating to its agent be intransitive and independent from what preceded, while the verbs of this chapter require transitivity of the action relating from its agent to another. Example :: 'AR· 'ATUK·LAN·DIY är ätükländi "The man acquired boots *(ṣāra . . . dā xuff)*"; :: YTIA'J· 'ARUK·LANDIY yiyač arükländi "The tree acquired peaches." This category corresponds to the *infi'āl* pattern in Arabic. The *lām* category—that is, the addition of the suffix: LA'DIY -lādi—corresponds to the *taf'īl* pattern, and is always

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596 [1] MS. *ajzat*, read *ajaztu*.

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transitive. Example :: 'UL 'UVT· KURUK·LA'DIY **ol ōt körüklādi** "He fanned the fire with bellows"; :: 'UL QABUΓ KIRIT·LA'DIY **ol qapuγ kiritlādi** "He locked the door." To express that the man acquires what is mentioned by the noun, the form with *nūn* permits the formation of verbs from nouns with this meaning, as the rule shows.

The *līn* letter may be dropped from these verbs when followed by a pronominal suffix (*iḍāfa* [i.e. personal ending]). Thus :: MN[1] 'UḌIQ·LADIM· **mān uḍiqladim** "I was sleepy"; SAN 'UḌIQ·LADINK **sān uḍiqladiṉ** "You were sleepy"; 'UḌIQ·LADIY **uḍiqladi** "He was sleepy." The remainder of the verbs are formed according to this rule; this will be explained, God willing.

There is no suffixed consonant *(ḥarf)* in the final-weak category [forming] verbs with a consonant cluster, since the final position in words of this category is [already] a suffixed consonant, and a cluster only occurs in connection with liquids; therefore such a suffix *(ma'nā)* cannot be found here. It is true that one may say: 'AR·MAKUVR·DIY **(är) ärmägürdi** meaning "The man was lazy *(takāsala)*"; 'AR·MAKUVRA'R· 'AR·MAKUVR·MA'K **ärmägürär ärmägürmāk**. Despite this, the *vāv* can be dropped, thus :: 'AR·MAKUR·DIY **ärmägürdi**, so that no consonant cluster remains. Know this! 0

Chapter: Quinquiliterals, of the Pattern *fa'la'lādī*,[2] in its various vocalizations 0

[J]

:: 'UL 'ANY TAW·ΓA'J·LA'DIY **ol ani tawγāčlādi** "He connected him to Māṣīn and considered him one of them." TAWΓAJ·LA'R TAW·ΓAJLA'MA'Q **tawγačlār tawγačlāmāq**. 0 **tawγačla-**

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:: 'UL BIJA'K SURQUJ·LA'DIY **ol bičāk surqučlādi** "He fastened the tang of the knife (or other) into the handle with resin juice *('uṣāra al-lukk)*." SURQUJLA'R SUR·QUJLA'·MA'Q **surqučlār surqučlāmāq**. **surquča-**

Z

:: 'UL QAL·BUZLA'DIY NA'NKNIY **ol qalbuzlādi nāṉni** "He took a bite *(iltaqama)* of the thing." QAL·BUZLA'R QAL·BUZLA'MA'Q **qalbuzlār qalbuzlāmāq**. **qalbuzla-**

Š

:: 'UL SAΓRIYNIY QIR·TIŠ·LA'DIY **ol saγrīni qirtišlādi** "He peeled the skin *(qaššara adīm)* off the hide (or other)." QIRTIŠ·LA'R QIR·TIŠ·LA'MA'Q **qirtišlār qirtišlāmāq**. **qirtišla-**

Q

597 [1] MN added by later hand.
[2] MS. *fa'al'alādī*.

:: KUNK·LAK· BUΓMAQLAL·DIY [sic] **kōṉlāk boγmaqlādi** "He fastened the buttons *(azrār)* of the shirt (or other)." BUΓMAQLANUVR BUΓMAQLANM'Q [sic] **boγmaqlār boγmaqlāmāq**. **boγmaqla-**

:: 'UL 'ANY TAM·ΓAQ·LA'DIY **ol ani tamγaqlādi** "He struck him on the throat *(ḥalq)*." TAM·ΓAQ·LA'R TAM·ΓAQ·LA'MA'Q· **tamγaqlār tamγaqlāmāq**. **tamγaqla-**

:: 'UL 'ANY QAR·LUQLA'DIY **ol ani qarluqlādi** "He connected him to the Qarluq" —they are a kind of Turkmān. QAR·LUQ·LA'R· QAR·LUQ·LA'MA'Q· **qarluqlār qarluqlāmāq**. **qarluqla-**

:: 'UL 'ANY QIF·JA'Q·LA'DIY **ol ani qifčāqlādi** "He considered him a Qifčāq and connected him to them." QIFJAQLA'R QIFJAQLA'MA'Q **qifčaqlār qifčaqlāmāq**. **qifčaqla-**

:: 'UL 'UTUNK· QUL·TUQ·LA'DIY **ol otuṉ qoltuqlādi** "He carried the firewood under his arm *(ta'abbaṭa)*." Also for striking one on the armpit *(ibṭ)*. QUL·TUQ·LA'R QUL·-TUQLA'MA'Q **qoltuqlār qoltuqlāmāq**. **qoltuqla-**

Another Type

B

:: 'AT· KURBA'LA'DIY **at körpālādi** "The horse ate the late grass *(al-xalifa min an-nabt)*." KURBA'LA'R KURBA'LA'MA'K **körpālār körpālāmāk**. **körpāläa-**

T

:: 'UL BURK· TURTA'LA'DIY [sic] **ol börk burtālādi** "He attached gold leaf *(ruqāqāt aḍ-ḍahab)* to the cap (or other)." TURTA'LA'R TURTA'LA'MA'K-Q **burtālār burtālāmāq**. **burtäla-**

:: 'UL QIF·TUVLA'DIY BUVZUK **ol qiftūlādi bōzüg** "He cut the cloth (or other) with shears *(qaraḍa . . . bi-l-miqrāḍ)*." QIF·TUVLA'R QIFTUVLA'M'Q **qiftūlār qiftūlāmāq**. **qiftüla-**

:: 'UL 'ANY KIR·TUVLA'DIY **ol ani kertūlādi** "He believed what he said *(ṣaddaqahu fīmā qāla)*." KIRTUVLA'R KIRTUVLA'MA'K **kertūlār kertūlāmāk**. **kertülä-**

J

:: 'AR· 'ATM'K TAN·JUVLA'DIY **är ätmāk tančūlādi** "The man chewed *(maḍaγa)* the bread (or other)." TAN·JUVLA'R· TANJUVLA'MA'Q **tančūlār tančūlāmāq**. **tančüla-**

:: 'AR· 'ATIN QAM·JIYLA'DIY **är atin qamčīlādi** "The man whipped *(sāṭa)* his horse (or other)." QAM·JIYLA'R QAM·JYLA'MA'Q **qamčīlār qamčīlāmāq**. **qamčïla-**

D

:: 'UL 'ANY BUK·DA'LA'DIY **ol ani bögdālādi** "He stabbed him with a dagger *(waja'ahu bi-l-xanjar)*." BUK·DA'LA'R· BUK·DA'LA'MA'K **bögdālār bögdālāmāk**. **bögdälä-**

eğitim amaçlı çoğaltılmıştır

R

:: 'UL KUVNUK· SAΓRIYLA'DIY **ol kõnüg saγrīlādi** "He saγrīla-

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made the skin into hide or shagreen *(zarγab)*." SAΓ·RIYLA'R SAΓRIYLA'M'Q **saγrīlār saγrīlāmāq.**

:: 'UL BTIK TAM·ΓA'LA'DIY **ol bitig tamγālādi** "He affixed the sultan's seal *(ḍaraba ṭābi' as-sulṭan)* to the letter." TAM·ΓALA'R TAM·ΓA'LA'MA'Q **tamγalār tamγālāmāq.** tamγāla-

K

:: 'IT· KAYIKNY SUR·KIYLA'DIY **it käyikni sürgīlādi** "The dog made the deer run *(a'dā)* while following in its tracks to catch it." Also for a person who runs after *('adā xalfa)* a thing and attacks it to catch it. SURKALA'R SURKALA'MA'K **sürgilār sürgilāmāk.** sürgīlä-

:: 'UL 'UΓLAN BAŠIN· SIR·KA'LA'DIY **ol oγlin bašin sirkālādi** "He removed the nits *(ṣi'bān)* from his child's head." :: 'UL SUVWUΓ SIR·KA'LA'DIY **ol sūwuγ sirkālādi** "He mixed the water with vinegar *(xall)* (or other)." SIR·KA'LA'R SIR·K'LA'MA'K **sirkālār sirkālāmāk.** sirkālä-

The rule in this chapter is the same as the others and may be formed by analogy with them. G

:: 'UL QARMA'LA'DIY NA'NK·NIY **ol qarmālādi nāŋni** "He plundered *(nahaba)* the thing." QAR·MA'LA'R· QAR·MA'LA'MA'Q **qarmālār qarmālāmāq.** qarmāla-

End of the Book of Final Weak Words

In the Name of God the Merciful the Compassionate

Book of Nasal Words

Chapter of Biliteral Nouns 0

Maḥmūd states: Know that nasal words are of two sorts, those with *jīm* [i.e. -nč] and those with *kāf* [i.e. -ŋ]. Each of these types may be further divided into those [where the nasal feature appears] in the middle of the word, and those [where it appears] at the end. We shall mention them as [the plan of the book] necessitates. G

B

"A gross and boorish *(ja'ẓarī, 'abl)* man" is called: BUNK KIŠIY **bön kišı.** 0 BUNK **bön** is a shortened form of: ŠABANK **šabaŋ** (?) meaning "an iron rod *(mirzabba)*" [605]. And they say [in onomatopoeia] for the sound of something heavy when it falls on the ground: BUNK· 'ATIY **bön etti.** bön

:: 'UΓLA'N BANK· SIΓ·TA'DIY **oγlān baŋ siγtādi** "He cried like a baby *(bakā bukā' aṣ-ṣibyān)*." baŋ

T

TANK **tāŋ** "Equal, like *('idl, qirn)*." Hence they say: TANK TUVŠ· **tāŋ tūš** for "an equal, a match *('adl, qarīn)*." tāŋ

TANK **tāŋ** "The right time or place *(imkān, mawḍi', furṣa)*" of a thing. Proverb: TANK·SIZDA' TKIRM'N TURΓUR·SA' YARAΓ·SIZDA' YA'R· BARIYR· **tāŋsizdä· tägirmän turγursa yaraγsizda yār barır** 0 "If one constructs a mill P

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in the wrong place or circumstance *(fī γayr mawḍi'ihi wa-imkānihi)* it will break in the wrong place." This is coined about someone who does a thing at the wrong time. 0

TANK **taŋ**—with *išbā'*—"Sieve *(munxul)*." Arγu dialect. taŋ D

TANK NA'NK **taŋ nāŋ** "Something marvelous *('ajīb)*." Thus :: TA'NK KURDUM **tāŋ kördüm** "I say a marvel." 0

TANK· **taŋ** "Dawn *(ṣubḥ)*." Verse:

TANK· 'ATA' YURTALIM	**taŋ ata yortalim**	V
BUḌ·RUJ· QANIN· 'IR·TALIM	**buḍrač qanin irtälim**	
YAS·MIL BAKIN· 'URTALIM	**basmil begin örtälim**	
'AM·DIY YIKIT· YWLSUVN	**amdi yigit yewilsün**	

"We'll set out at the break of dawn, and seek the blood (and the blood-price) of BUḌ·RUJ· Buḍrač (a man of the Yabāqu), and burn the emir of Basmil;[1] now let the young men gather in

600 [1] MS. *yasmil.*

eğitim amaçlı çoğaltılmıştır

their squadrons."[2] 0 :: TANK 'AṮIY taŋ atti "Dawn *(fajr)* broke."

:: TUNK TUNK 'AṮIY taŋ toŋ etti "The heavy thing made [such] a sound when it fell on something solid *(muṣmat)*." 0 taŋ toŋ

"Anything that is not hollow *(lā jawf lahu)*" is called: TUNK NA'NK· toŋ nāŋ. Hence "alfa *(ḥalfā')*" is called: TUNK QAMIŠ toŋ qamīš meaning "Solid *(muṣmat)* reed." And anything "frozen *(jāmid)*" is called: TUNK· toŋ. Thus "meat that has frozen *(jamida)* from the cold" is called: TUNK· 'AT· toŋ ät. The same for other things. 0 toŋ

TAN taŋ "Any ancient building whose main part is gone but whose foundation remains, such as a high mound or tell which is the foundation of a citadel, or the like *(kull binā' kāna fī z-zamān al-awwal fa-ḏahaba 'imāratuhu*[3] *wa-baqiya aṣluhu ka-t-tall al-mušrif wahwa aṣl kull quhandiz*[4] *wa-naḥwuhu)*." taŋ

:: 'AR· TINK· TUR·DIY är tiŋ turdi "The man stood upright *(intaṣaba . . . qā'im*[an]*)*." tiŋ

J

JAN·K· čaŋ "Cymbals *(ṣanj)*."[5] 0 čaŋ

JUNK 'AT· čoŋ ät "Boneless *(ḥabr)* meat." čoŋ

:: QULA'QIM JINK· 'AṮIY qulāqim čiŋ etti "My ears rang *(ṭannat)*." The same for the sound of bells *(jalājil)* or a brass basin *(ṭašt)* or the like. čiŋ

:: JINK TULUV KUVL· čiŋ tolu kōl "A pond filled *(mal'ān)* with water." Also, anything that is "filled to the limit *(imtala'a γāyat*[an] *fīhi)*" is called: JINK· TULUV ciŋ tolu.

:: QULA'QIM JINK· 'AṮIY qulāqim čiŋ etti—this is more elegant than the former.[6]

D

:: DANK· DUNK· 'AṮIY NA'NK· daŋ doŋ etti nāŋ "The thing made [such] a sound." This is like: TANK· TUNK· 'AṮIY taŋ toŋ etti "It made [such] a sound." daŋ doŋ

S

SANK· saŋ "Bird dung *(salḥ aṭ-ṭā'ir)*." Thus :: QUŠ· SANKIY quš saŋi "Dung *(ḏarq)* saŋ

600 [2] MS. *yatakabbabū*, read *yatakattabū*.
[3] MS. *'amātahu*.
[4] MS. *qahndr*.
[5] MS. *ṣinaj* (vowels by later hand).
[6] Therefore the former (two entries above) is perhaps to be read čoŋ (or čaŋ, cf. 619 čaŋila-).

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of a bird."

SUNK· soŋ "Heel *('aqib)*," of a man. SUNK soŋ A particle meaning "after *(ba'da)*."[1] Hence :: SAN· MANIK· SUNK·DA' KAL· sän mänig soŋda (soŋra ?) käl "You come behind me *(xalfī)*." 0 SUNK· soŋ "The last part *(āxir)*," of any object or act. :: BV SUVZ· SUNKIN-DA' 'AY·ṮIL bu sōz soŋinda ayγil "You speak at the end of *(āxira)* this speech, or just after it *('aqībahu)*." soŋ

:: QULA'QIM· SINK 'AṮIY qulāqim siŋ etti "My ears rang *(ṭannat)*." :: KUMIN·JA' [sic] S INK 'AṮIY kömīčä siŋ etti "The gnats buzzed *(naqqa)*." The same for flies that buzz *(ṭanna)*. siŋ

Q

:: QA'Z· QANK· 'AṮIY qāz qaŋ etti "The goose made such a sound [honked]." It is onomatopoeic for any similar sound. qaŋ

QUNK· 'AT· qoŋ ät "Muscle *(aṭ-'aḍāla min al-laḥm)*." qoŋ

K

KUNK· küŋ "Slavegirl *(ama)*." küŋ

"Anything wide *(wāsi')*" is called: KINK· NA'NK keŋ nāŋ. Proverb [cf. 123 opraš-]: KIYNK TUVN 'UB·RA'MA'S· KANKA'Š· LIK BILK 'AR·TA'MA'S· kēŋ tōn oprāmās, keŋäslig bilig artāmās "The wide garment will not wear out; intelligence fertilized by counsel will not go bad." This is coined to advise someone to take counsel with others in carrying out his affairs and not to act independently. keŋ P

M

MANK· māŋ "Bird seed *('alaf aṭ-ṭā'ir)*." It is the word for pieces of grain that are pecked at *(mā yultaqaṭu min al-ḥubūb)*. Proverb: QUŠ· TUVR·QA'[2] MANK· 'UJUN 'ILI-NUVR· quš tōrqa māŋ üčün ilinür "The bird gets caught in the snare only because of the seed." This is coined about someone seeking sustenance who falls into something he does not like. māŋ P

MANK· māŋ "Mole *(xāl)*," on the face. Verse:

BIYRINK MANK' SUVZKIY(N)A'	bērinŋ maŋa sōzkiyä	V
MANK· LIK QAR' TUZ·QIYA'	mäŋlig qara tuzqiya	
YALWIN TT'R KUZKIY(N)A'	yelwin tutär közkiyä	
MUNKUM MANIK BILINK'	muŋum mänig biliŋ-ä	

601 [1] MS. *ba'adu*.
[2] Later hand has crossed out *sukūn* (·) and put a dot above the R (indicates Z).

eğitim amaçlı çoğaltılmıştır

"Give me[3] a little promise, O black-moled one, O charming one, who traps with her bewitching eye;[4] know what I have suffered (for love)."

MUNK TA'Γ muŋ tāγ "Wisdom tooth *(ḍirs al-ḥulum)*." Thus :: MUNK TA'Γ 'UN-DIY muŋ tāγ öndi "The molar *(nājid)* appeared." 0 — muŋ

MUNK muŋ "Hardship *(miḥna)*." Proverb: 'AR·KA' MUNK TAKIYR· TA'Γ· SAN-KIRIYNK' YAYL TAKIYR· ärkä muŋ tägïr tāγ säŋïrïŋä yēl tägïr "Hardship may come upon a man (just as) the wind strikes — P

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the mountain peak"—then it will leave him, just as the wind passes on, leaving the mountain peak as it was. 0

MINK· miŋ "Thousand *(alf)*," in numbering. Proverb: BIYRIN· BIYRIN· MINK BULUVR· TAMA' TAMA' KUL· BULUVR bïrin bïrin miŋ bolūr tama tama köl bolūr "One by one becomes a thousand, drop by drop becomes a pond." Coined to advise someone to accept a thing even though it is small. — miŋ P

N

NANK· näŋ "Thing *(šay')*." Thus :: BUV NA' NA'NK 'UL bu nä näŋ ol "What is this thing?" 0 — näŋ

NANK näŋ "Wealth or property *(māl)*." Verse: — V

BULMIŠ NANKIK SAWAR· SAN	bulmiš näŋig säwär sän
'AQRUN 'ANKAR SAQINKIL	aqrun aŋar säwingil
BAR·MIŠ NANKIK SAQIN·M'	barmiš näŋig saqinma
'AZRA'Q 'ANKAR 'UKUNKIL	azrāq aŋar öküngil

"You love the wealth you have found, but rejoice hesitantly in it (for perhaps it will leave you, so do not pride yourself on it overweeningly); worry not over wealth you have lost, and regret it but a little (since regret will not bring it back to you)." 0

Initial Weak

YANK· yaŋ "The model or pattern *(markaz)*" of a thing, from which one takes the measurements to make another thing in the same shape. Thus :: BURK· YANKIY börk yaŋi "Cap pattern"—they cut out wings or a round hole from paper, or else mold something out of clay like a ball, and measure the brocade for the cap against it, then cut it accordingly. The same for the pattern of anything. — yaŋ

YUNK yuŋ "Lumpy meat *(laḥm γudadī)* that sticks to the lung and that only women eat, never men." — yuŋ

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601 [3]MS. *lahu* "him," read *lī*.
[4]*'ayn sāḥira*, written by later hand in margin; "traps": MS. *yaṣīdu*, read *taṣīdu*.

YUNK· yuŋ "Wool, of sheep or camels *(ṣūf, wabar)*." YUNK yuŋ "Cotton *(quṭn)*," in Aγu dialect; also dialect of Yaγma and Qarluq. — D

YAYNK yēŋ "Sleeve *(kumm)*." — yēŋ

YINK yiŋ "Snot *(muxāṭ)*." — yiŋ

End of the Biliteral Chapters

Chapter: *fa'al, fa'ul, fa'il*, in its various vocalizations

T

TANKUT· taŋut Name of a tribe of the Turks. They dwell near Ṣīn but claim to be of Arab origin.[1] — taŋut N

[III. 268/362] — 603

KINKUT kiŋüt Name of a city on the frontier of Uighur. 0 — kiŋüt N

SIUNKUT siŋüt "A gift for which there is no compensation or matching gift *(al-hiba allatī lā yu'tāḍu minhā wa-lā ri'da*[1] *fīhā)*." :: BUV 'T· MANKA' SIUNKUT BIYR·DIY bu at maŋa siŋüt bērdi "He gave me this horse outright *(wahaba)*." — siŋüt

[R]

TUNKUR· tüŋür "A woman's in-laws *(aḥmā' al-mar'a)*"—the brothers, father and mother [of her husband]. 0 — tüŋür

SANKIR· säŋir "Peak *(ra'n)*" of a mountain, "end *(ṭaraf)*"[2] of a wall. — säŋir

SAINKIR siŋir "Nerve *('aṣab)*." — siŋir

QUNUKUR 'UVN· qoŋur ün "A hoarse *(abaḥḥ)* voice." 0 — qoŋur

QUNKUR QUVY· qoŋur qōy "A chestnut *(aṣhab)* sheep (or other)."

QINKIR 'AR· qiŋir är "A squinting *(aḥwal)* man." For "cross-eyed *(aqbal)*" they say: 'IKY KUVZIY QINKIR· ekki közi qiŋir meaning "squinting in both eyes." — qiŋir

:: MAN MUNKAR 'AY·DIM· män muŋar aydim "I said to this one *(li-hāḍā)*." It is a demonstrative of the third person. — muŋar

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602 [1]*wa-hum yaz'amuna anna aṣlanā min al-'arab*; this could mean, "and they claim that we [i.e. Turks?] are of Arab origin."
603 [1]MS. *rīdā*.
[2]MS. *ṭarf* (vowels by later hand).

eğitim amaçlı çoğaltılmıştır

"A spring of water *('ayn al-mā')*" is called: MINKAR· miŋar in Oγuz dialect. miŋar D

Z

TANKIZ tāŋiz "Sea *(baḥr)*." 0 tāŋiz

TUNKUZ toŋuz "Pig *(xinzīr)*." 0 TUNKUZ toŋuz One of the twelve years. toŋuz

QUNKUZ qoŋuz "Dung beetle *(xunfusā')*." qoŋuz

KUNKUZ köŋüz "Dung heap *(ad-dimn wa-l-kirs fī l-aṭlāl)*." It is dung and urine mixed and compacted together. köŋüz

MANKIZ mäŋiz "A person's complexion *(lawn)*." Hence :: QIZIL· MANKIZLIK qizil mäŋizlig "A man with red cheeks." The word usually refers to cheeks *(wajna)*. 0 mäŋiz

MUNKUZ müŋüz "Horn *(qarn)*," of any animal. MUNKZ MUNKZ müŋüz müŋüz Name of a boys' game. They squat down on the canal bank and fill the area between their thighs with soft wet sand which they beat with their hands. One of them [says]: MUNKUZ MUNKUZ müŋüz müŋüz meaning "Horn! horn!" They ask: NA' MUNKUZ nä müŋüz meaning "Horn of what?" Then he begins to count off all the animals that have a horn and they shout back each name as he says it. Suddenly he slips in the name of a hornless animal, such as "camel" or "donkey," and any of them who repeats it gets thrown into the water. Proverb: SUSAKA'N 'UVḌ·QA' TANKRIY MUNKUZ BIYR·MA'S· süsgän üḍqa täŋri müŋüz bērmäs müŋüz P

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"God does not give a horn to the ox that butts." Coined about someone who wants to do a thing but cannot, since had he been able to he would have brought harm to people thereby.

S

KANKAS· SUVW keŋäs sūw "Shallow *(ḍaḥḍāḥ)* water." The same for an easy *(sahl)* matter. keŋäs

Š

SUNKŠ süŋüš "Attacking, jousting, battle *(ṭirād, muṭā'ana, ḥarb)*." SUNKŠ sünüš A man's name. 0 süŋüš N

KANKAŠ· keŋäš "Taking counsel, deliberation *(al-mašwara wa-t-tadbīr fī l-umūr)*." keŋäš

Γ

MANKIΓ maŋiγ "Step *(xaṭwa)*." Thus :: 'NIK MANKIΓY KUVR anig maŋiγi kör maŋiγ "Look at his step."

Q

TANKUQ taŋuq Name for "a gift, containing food and brocade *(dabābīj)*,[1] that is brought out for kings on campaign or the like *(fī safar wa-naḥwihi)*." TANKQ taŋuq Name for "a piece of brocade *(dībāj)* that is given to one who makes a goal in polo." TNKUQ taŋuq "The piece of silk *(ḥarīra)* that is attached to the heads of lances and to standards during battle." 0 taŋuq

SINKUQ NA'NK siŋuq nāŋ "Something broken *(maksūr)*." The Oγuz says: SINUQ· sinuq without *γunna*[2] and they are correct according to the rule, since the word derives from: SIN·DY sindi meaning "It was broken *(inkasara)*" and there is no *γunna* in the verbal stem. siŋuq (sinuq D)

L

TANKIL KAYIK taŋil käyik "An antelope (or other) with stripes on the forelegs *(fī yadayhi xuṭūṭ)*." taŋil

:: YUKUVN JINKIL JINKIL 'AṮIY yügün čiŋil čiŋil etti "The bridle made [such] a sound [jingled]." Also for any sound that resembles that. čiŋil

SINKIYL· siŋīl "A man's younger sister *(al-uxt aṣ-ṣaγīra li-r-rajul)*." 0 siŋīl

KUNKUL· köŋül "Heart, mind *(qalb, fu'ād, fiṭna)*." Hence "a clever *(faṭin)* man" is called: KUNKUL LUK· 'AR· köŋüllüg är. Proverb: KUVZDAN YRA'SA' KUNKUL DAN YAM' YRA'R kőzdän yirāsa köŋüldän yemä yirār "When lovers are far from the eye their love also is far from the heart" [Out of sight, out of mind]. :: KUNK·LUNK NATAK köŋüŋ nätäg "How is your state-of-mind *(fu'ād)*?" köŋül P

Doubled

?NNK täŋig (?) "The air *(hawā')*." täŋig ?

SANKAK· säŋäk "Jug *(kūz)* for drinking, jar *(jarra)*." Oγuz dialect. 0 säŋäk D

SINKAK siŋäk "Gnats *(baqq)*," in the language of the sedentary populace. The nomads use this word for "flies *(ḏubāb)*." siŋäk D

Verse:

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SANDA' QUBAR· JAḌAN·LA'R	sändä qopar čaḍanlär	V
QUḌI'UV SINKAK· YILAN·LA'R	quḍγu siŋäk yilanlär	
DUK MINK QUYUV TUMAN LA'R·	dük miŋ qayu tümänlär	
QUḌ·RUQ· TIKIB· YUKRUŠUVRU	quḍruq tügüp yügrüšür	

Describing the debate of Summer and Winter; Winter says to Summer: "In you there arise scorpions; flies, gnats, (harmful worms) and snakes; [thousands and tens of thousands]; they tie their tails and attack."

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604 [1] MS. *ḍabābīj*.
[2] MS. *yu'abbaru 'anhu* (?), read *bi-γayr γunna*.

eğitim amaçlı çoğaltılmıştır

SUNKUK· sünük "Bone *('aẓm)*."[1] Proverb [cf. 612 yalnuq]: 'AḌKUV 'AR· SUNKUVKY 'ARIYR· 'ATIY QALIYR· ädgü är sünüki ärir ati qalır "A good man's bones rot (in the dust) but his memory remains (forever)." Coined to advise someone to do good. sünük P

Final Weak

K

TUNKUV tunu "Deaf *(aṭrūš)*." tunu

TUNKA' tona "Tiger *(babr)*." It is the one that kills the elephant. This is its root-meaning; however, this word has remained with the Turks and its meaning persists among them.[2] It is often used as a title, thus: TUNKA' XA'N tona xān, TUNKA' TIKIYN tona tegin and the like. King Afrāsiyāb, chief of the Turks, had the title: TUNKA' 'AL·B· 'AR· tona alp är meaning "A man, a warrior, (as strong as) a tiger." tona N

SUNKUV sünü "Lance, spear *(rumḥ, qanā)*." sünü

:: SANK' 'AY·DIM sana aydim "I said to you *(laka)*." 0 sana

:: BUV 'AŠ 'UL SNKY bu aš ol sini "This is food which is wholesome and digestible *(marī', hanī')*." sini

Doubly Weak

YANKA' yana "Side of a river, bank of a canal *(jānib al-wādī, šaṭṭ kull nahr)*." Oyuz dialect. 0 yana D

YANKY NA'NK· yani nän "New *(jadīd)*, of anything." 0 yani

YUNKUV yunu Name of a large river which flows by the town of Bārmān. This was built by the son of Afrāsiyāb on its bank, and the builder's name was Bārmān, so the city was named after him. This is just as the land of Rūm was named after ar-Rūm son of Esau son of Isaac the prophet, God's blessings upon him. yunu N

Final *γunna*

ŠABINK šabiŋ (?) "An iron rod *(mirzabba)*." Čigil dialect. šabiŋ ? D

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605 [1] MS. *'aẓam*.

[2] *Hāḍā huwa l-aṣl lākin baqiya hāḍā l-ism fi-t-turk wa-ẓalla 'indahum ma'nāhu*. We can make sense of this if we understand Kāšγarī to be saying that although the word is archaic (cf. on tayānu 610) the Turks still retain it (as a title). Thus Taymas II,96. We can make better sense if we amend *ẓalla* to *zāla* (this is preferable to Clauson's *ḍalla*, ED 515) and understand Kāšγarī to be saying that although the word originally means "tiger" the Turks have retained the word only (as a title) but have lost its meaning.

SIDINK KUVL sidiŋ kōl Name of a lake *(buḥayra)* near Qočŋār[3] Bāši. 0 sidiŋ N

QAḌINK qaḍiŋ "Birch *(xalinj)*." Proverb: QAḌNK QA'ŠINK'[4] SUKUT SUVLINK' qaḍiŋ qāsiŋa sögüt sōliŋā. Its meaning was given above [s.v. sögüt 179, sōl 502]. qaḍiŋ P

To curse at a slave they say: QAŠANK· qašaŋ meaning "You vile one! *(yā la'īm)*." qašaŋ

[III. 273/370] 606

R

BURNK buruŋ "A bowshot to the utmost possible distance *(al-γalwa li-r-ramy)*." :: BURNK· 'AṮIY buruŋ atti "He shot an arrow to the utmost possible distance." 0 buruŋ

BURNK bürüŋ—with *išmām* of the *rā'*—"Whirlpool *(tayhūr al-mā')*." bürüŋ

TARINK TANKIZ· täriŋ täŋiz "A broad and deep *(afyaḥ, 'amīq)* sea." The Oyuz [call] anything that is ample and deep *(γazīr γamīq)*: TARINK täriŋ. Thus :: TARINK· 'UVRIY täriŋ ōri "A deep *(γamīq)* ravine." :: TARINK BIL·KA' täriŋ bilgä "A scholar of profound learning and wisdom *(γazīr al-'ilm wa-l-ḥikma)*." täriŋ D

:: QULA'QIM TIRINK 'AṮIY qulāqim tiriŋ etti "My ears rang *(ṭannat)*." It is onomatopoeic for any such sound. Thus :: YA'SIN TIRINK 'AṮUR·DIY yāsin tiriŋ ettürdi "He twanged *(anbaḍa)* his bow"—onomatopoeic for the sound of the bowstring. 0 tiriŋ

JIRINK· čiriŋ Onomatopoeic for the sound of a brass basin *(ṭast)* or the like. čiriŋ

KURNK KUVL körüŋ kōl Name of a lake *(buḥayra)*, like a pond *(γadīr)*, near Kāšγar. körüŋ N

Z

BIZINK biziŋ A particle made up of the word: BIZ biz meaning "we" plus the *kāf* of the second person *(kāf al-xiṭāb)*. Thus :: BIZNK· 'AW biziŋ äw "Our house." The meaning is, "This is the thing which is ours *(lanā)*." 0 biziŋ

K

TAKINK· täginŋ "Sable *(samūr)*." täginŋ

L

BALINK· bäliŋ "The panic *(hazāhiz)* that befalls a people at the approach of an enemy." And "a man who is frightened away *(nafūr)* from something" is called: BALINK·[1] KIŠY bäliŋ kiši. 0 bäliŋ

---

605 [3] QUJ·NK'R·—R added by later hand.

[4] Three dots of Š by later hand (?).

606 [1] JIY added in the margin by later hand.

eğitim amaçlı çoğaltılmıştır

BULUNK· buluŋ "Corner *(zāwiya)*." 0 buluŋ

TULUNK tuluŋ "Temple of the head *(ṣudγ)*." TULUNK tuluŋ "A gear *(hana)* on the bridle of a horse that is placed under the horse's ear and the strap of the temple and head is inserted in it." Thus :: YUKUN TULUNKIY yügün tuluŋi "Bridle apparatus *(tahyi'a al-lijām)*." 0 tuluŋ

"A man who is boisterous and talkative *(ṣaxxāb, kaṯīr al-kalām)*" is called: JALANK BA'ŠY čalaŋ bāši. čalaŋ

A Ṣīnī bowl is called: JALINK 'AYA'Q čaliŋ ayāq. 0 čaliŋ

JALAŊK· YIYR· čaliŋ yēr "Ground that is saline and black and without vegetation as if it were burnt *(sabixa sawdā' lā nabt fīhā ka-annahā muḥtariqa)*." 0

XULINK xuliŋ Name of a silk *(ḥarīr)* of various colors imported from Ṣīn. 0 xuliŋ

QALINK· qaliŋ "Bridewealth *(muhr)*." Proverb: QALINK· BIYR·SA' QIYZ· 'ALIYR· KARA'K BUL·SA' QIYZ· 'ALIYR· qaliŋ bērsä qīz alīr, kärāk bolsa qīz alīr 0 "When a man gives the bridewealth he will find the bride a virgin; when qaliŋ P

[III. 275/371]

he seeks something that he needs he will have to pay dear for it." [Lit. "If he gives the bride-wealth he gets a maid, if he needs something he buys it dear."] Verse: V

BIR·DIM SANK' QALINK	berdim saŋa qaliŋ
'AM·DY MUNIY 'ALINK·	amdi muni aliŋ
'AM·K'K· MANIK BLINK	ämgāk mänig biliŋ
'UΓRAR TNKR BARΓLY	uγrar tüŋür barγali

The groom says to his father-in-law: "I have given you the bridewealth; take this [now], and know the trouble and effort it cost me (to gather this wealth); the father-in-law (said that he) is on his way to visit." 0

KULNK kölüŋ "A pond of stagnant water where birds nest *(jiyya* [defined])." kölüŋ

Initial Weak

[B]

YABANK YIYR· yapaŋ yēr "Quicksand *(al-'ānik min al-arḍ)*." It is sand *(raml)* in which the legs of animals sink so that it is difficult to extricate them. yapaŋ

T

YATNK yataŋ "The bow *(ḥaniyya)* used to tease wool." yataŋ

D

YADINK SUVW yadiŋ sūw "Shallow *(ḍaḥḍāḥ)* water that spreads *(yanbasiṭu)* over a land surface." yadiŋ

Š

YUŠANK TA'Š· yüšäŋ tāš "Smooth *(malsā')* rock." yüšäŋ

L

YALINK QILJ yaliŋ qilič "A bare *(mujarrad)* sword." 0 YALINK 'AR· yaliŋ är "A naked *('uryān)* man." And anything naked *('ārī)* is: YALINK· yaliŋ. yaliŋ

"A place in which the wind blows a great deal *(yakṯuru fīhā hubūb ar-rīḥ)*" is called: YALINK yeliŋ. :: BUV YALINK KUVN bu yeliŋ kün "[This is] a windy *(rāḥ)* day." yeliŋ

Nasal with *jīm*

R

BRINJ NA'NK birinč nāŋ "First *(wāḥid)*, of a thing." This is an analogical form *(luγa qiyāsiyya)*, rarely used. 0 birinč

KUZUNJ [sic] körünč "Viewers or sightseers *(al-qawm an-naẓẓāra ilā šay')*." körünč

Z

BZNJ bäzänč "A skein *(ṣaḥraja)* of silk or yarn." 0 bäzänč

BZNJ bäzänč Name of a plant with red stem and leaves that grows in orchards and is eaten as a medicinal.

F

SAWINJ· säwinč "Joy or happiness *(surūr)*." Proverb: 'KUVŠ SAWNJ BULSA' QATIΓ 'UX·SUNUVR üküš säwinč bulsa qatiγ oxsiŋür 0 "One who has great joy may fall into something which will cause him severe sorrow." Advises moderation. Verse: säwinč P V

MANDA' BULNUR SAWNJ 'UTY QAD·ΓUV 'ATA'R·	
QARŠIY KURUB· SAΓ·DIJ· 'ANY 'UJMAQ 'AT'R·	
mändä bulnur säwinč oti qaḍγu otār	
qarši körüp saγdič ani učmaq atār	

[III. 277/374]

"In me is found the drug of joy *(faraḥ wa-surūr)* that mows down sorrow; were a friend to see my palace he would call it paradise (because of its pleasantness)." 0

SAQINJ saqinč "Distress or sorrow *(hamm)*." saqinč

eğitim amaçlı çoğaltılmıştır

L

QILINJ· qilinč "A character trait *(xuluq)*." Thus :: 'AḌKUV QILINJ ăḏgü qilinč "A good character trait." Also for its opposite. QILINJ qilinč "Coquetry *(taγannuj, dalāl)*, of a woman." They say to a woman: 'UKUŠ· QILINJ·LAN·M' üküš qilinčlanma meaning "Do not be so coquettish." 0 qilinč

KULUINJ· külünč "Laughter *(ḍaḥik)*." 0 külünč

Initial Weak

F

YFNJ yawinč Name of a city near Ila. yawinč N

K

YUKUNJ· yükünč "Prayer *(ṣalāt)*." Qifčāq dialect. Thus :: TANKRIYKA' YUKUNJ yükünč D YUKUNDIY tängrïkā yükünč yükündi "He prayed *(ṣallā)* to God Most High." :: 'UL BAK·KA' YUKUNJ YUKUN·DIY ol begkā yükünč yükündi "He bowed his head *(ṭa'ṭa'a ra's)* to the emir (or other)."

Final Weak

T

TUTUN·JUV 'UΓUL· tutunču oγul "Adopted *(allaḏī tabannāhu r-rajul)* child." tutunču

R[1]

SAZINJY [sic] TA'ŠIY sarinči (?) tāši "Gypsum *(ṣuhrūj)*." sarinči ?

QARIN·JA' qarinča "Ant *(naml)*." Oγuz dialect. qarinča D

Initial Weak

YURIN·JA' yorinča "Clover *(qatt)*." Oγuz dialect. yorinča D

Chapter: *fa'āl*

R

SINKA'R· siŋār "Side *(jānib)*" of a thing. Thus :: SINKA'R·DIN YURIY siŋārdin yori "Walk alongside *(jānibᵃⁿ)*." siŋār

608 [1]MS. Z; see ED, 864.

:: MUNKA'R· 'AY·DIM·[2] muŋār aydïm "I said to this one *(li-hāḏā)*." muŋār

MINKA'R miŋār "Spring of water *('ayn al-mā')*." Oγuz dialect. miŋār D

N

?NKA'N· taŋān[3] "A white-headed (*aṣqa'* [defined]) crow." taŋān

SANK'N NA'NK saŋān nāŋ "Any bitter *('afṣ)* taste." saŋān

Initial Weak

Γ

YUNKA'Γ· yoŋāγ "Slander and calumniation *(waśy, si'āya)*[4] before the emir." Thus :: 'ANY YUNK'Γ YUNKA'DIY ani yoŋāγ yoŋādi "He slandered him *(wašiya bihi wišāyatᵃⁿ)* before the sultan." yoŋāγ

Q

YANK'Q yaŋāq [Cheekbone] "the bone in which the teeth are set on either side of the mouth *(al-'aẓm allaḏī γurizat 'alayhi l-asnān min jānibay al-fam)*." yaŋāq

YANKA'Q· yaŋāq "Side *(jānib)*," of anything. "A doorpost *('iḍāda al-bāb)*" is called: QABUΓ YANKA'QIY qapuγ yaŋāqi from this word.

N

YANKA'N· yaŋān "Elephant *(fīl)*." The Oγuz do not know this word. yaŋān D

Chapter: *fa'lā*, in its various vocalizations

R

TANKRIY täŋri "God, glorious and exalted *(allāh 'azza wa-jalla)*." Proverb: TUYIN TABUΓ·SA'Q TANKRIY SAFINJ· SIZ toyin tapuγsāq täŋri säwinčsiz 0 täŋri P

[III. 279/377] 609

"The priest of the infidels is worshipful of God Most High, but God (praised and exalted) is not pleased with his devotion." 0 Coined about someone who does a thing to another thinking to please him, but he is displeased with it.

Verse: V

TUN KUN TABUN TANKRIYK' BUY·NAMAΓIL
QURQUB· 'ANKAR 'AY·MANUV 'UY·NAMAΓIL

608 [2]Dot over D (indicating Ḏ) crossed out.
[3]See ED, 523.
[4]MS. *sifāya*.

eğitim amaçlı çoğaltılmıştır

tün kün tapun täŋrïkä boynamaγïl
qorqup aŋar äymänü oynamaγïl

"Worship God night and day and be not stiffnecked; fear Him and in fear and shame before Him be not playful." 0 The infidels—may God destroy them!—call the sky *(samā')*: TANK·RIY täŋri; also anything that is imposing *('aẓuma)* in their eyes they call: TANK·RIY täŋri, such as a great mountain *(ṭawd)* or tree *(dawḥ)*, and they bow down to such things. Hence they call a "wise man *('ālim)*": TANKRIKA'N täŋrikän. We take refuge from error in God! 0 D

TUNKRA' toŋra "Body filth *(wasax al-badan)*." toŋra

:: 'AR· 'UNK·RA' YATÏY är öŋrä yatti "The man lay on his back *('alā qafā)*." 0 öŋrä

:: 'AR· TUNK·RA' TUŠTIY är töŋrä tüšti "The man fell on his face *(akabba . . . 'alā wajh)*." töŋrä

TUNKSUV tuŋšu "Lantern *(manāra as-sirāj)*." 0 tuŋšu

JANK·ŠUV čaŋšu "A small tunic *(qurtuq ṣaγïr)*." čaŋšu

JANK·ŠIY čaŋši Name of an emir of Khotan. That city was conquered on account of him. They say that [the name] is changed[1] from Jamšïd. čaŋši N

K

MANKKUV mäŋgü Something "immortal *(xālid)*"; also, "immortality *(xulūd)*." It is both a simple noun and a verbal noun. :: MANK·KV 'AŽUVN mäŋgü ažün "The abode of immortality *(dār al-xulūd)*." mäŋgü

Verse: V

TUΓUB· TAQIY QAL·MADIY MANKKUV 'ARAN
'AŽUN KUNIY YUL·DUZIY TUT·JIY TUΓA'R·
tuγup taqi qalmadi mäŋgü ärän
ažun küni yulduzi tutči tuγär

Describing Time: "One who is born does not live immortal; but the sun and stars of the world keep rising forever (and do not fade)."

L

JANK·LIY MANK·LIY čaŋli maŋli Name of a boys' game. The Arabs call it *dawdāt* ("seesaw"). čaŋli maŋli

QANK·LY qaŋli "A wagon *('ajala)* for carrying loads." 0 qaŋli

QANK·LIY qaŋli Name of an important man of Qifčāq. N

SALNKUV salŋu "Slingshot *(al-xaḏḏāfa allatī yurmā bihā l-ḥaṣā)*." salŋu

609 [1] *maqlūb*; Clauson (ED 426) suggests amending to *maγlūb* and translating: "It is said that he was overthrown by Jamšïd." The *mïn* after *maqlūb* speaks against this; also cf. 522:12, etc.

ŠUNK·LA' šunla *du'būb* [defined as:] šunla

[III. 280/379] 610

a plant in the country of Aryu of which the root is dug up and eaten.

QALNKUV qalŋu "Floating *(ṭufuww)* on the surface of the water." Hence :: SUFDA' QALNKUVLA'DIY suwda qalŋülädi "He floated *(ṭafā)* on the water." 0 qalŋu

KUZNKUV köznü "Mirror *(mir'āt)*." köznü

Initial Weak

[Q]

YANK·QUV yaŋqu "Echo *(bint al-jabal wahwa ṣ-ṣadā)*." Proverb [cf. 470 yaz·]: YAZ·MA'S·[1] 'ATIM· YAΓ·MUR YANKILMA'S· BIL·K' YANK·QUV yazmās atim yaγmur, yaŋilmās bilgä yaŋqu 0 "The faultless[2] shooter is rain (since its target is the earth, which is broad, so that) it never misses; the faultless scholar is echo (since it answers back just what you have shouted)." This is coined to excuse someone who makes an error. yaŋqu P

L

YALNKUV yalŋu Name of a girls' game ["swing"]. They tie the ends of a rope to a tree or a beam, then a girl sits in the middle of the rope and kicks with her feet so that she swings up and down. yalŋu

K

YINJKA' yinčgä Anything "thin or delicate *(daqīq)*." Thus :: YINJKA' TUR·QUV yinčgä torqu "Thin silk." 0 :: YINJKA' QIYZ· yinčgä qïz "Concubine *(surriyya)*." And "an ascetic and devout man *(nāsik, muta'abbid)*" is called: YINJK' KIŠIY yinčgä kiši. 0 yinčgä

YANK·KA' yäŋgä "Elder brother's wife *(zawja al-ax al-akbar)*." yäŋgä

Chapter: *fa'ālū*

?N'NKUV [sic] tayānu The root word for "chamberlain *(fī aṣl al-luγa al-ḥājib)*." Then, when the [Arabic] word *ḥājib* became prevalent, it was replaced by it. Its root is the word: TAYAN·DIY tayandi meaning "He depended *(i'tamada)*" since the king depends on chamberlains, and also the subjects depend on them to present their petitions to him and to receive his answer. tayānu

Initial Weak

610 [1] First A changed from U.
[2] MS. *ḥādiq*, read *ḥāḍiq*.

eğitim amaçlı çoğaltılmıştır

:: 'UL 'YŠIΓ YANKIYLA' QIL·DIY **ol īšiγ yaŋīla qildi** "He undertook the matter anew, he tried a second time *(istajadda . . . wa-badā ṯāniy*^{an}*)*." 0 yaŋīla

End of the Triliteral Chapters

Quadriliteral Chapters

Chapter: *fa'lal, fan'al*, in its various vocalizations

J

TANKUJ [sic] täŋgüč "Anything [III. 282/381] that is raised to the height of half a cubit *(murtafi' qadr niṣf ḏirā')*" such as the supports of a cooking pot, and the like. 0 täŋgüč 611

SANLJ [sic] säŋgäč Name of a kind of apple *(tuffāḥ)*. They are small, the size of hazelnuts, and sweet. säŋgäč

R

SUNKQUR suŋqur Name of a bird of prey *(jāriḥ min jawāriḥ aṭ-ṭayr)*. It is smaller than the: ṬUΓ·RIY̲L[1] ṭoγril. suŋqur

QUJNKA'R qočŋār "Ram *(kabš)*." Proverb: 'IK̲IY QUJNKA'R BAŠIY BIYR 'AŠAJ·TA̲' BIŠMA'S· ekki qočŋār baši bīr ešičtä bīšmās "Two rams' heads cannot be cooked in one pot." This is coined about two emirs or chieftains who are fighting over a city; one of them will have to leave it. 0 qočŋār P

QUJNKA'R· BA'ŠY qočŋār bāši Name of a city. N

Š

QNKDŠ QDŠ qaŋdaš qadaš "Sons of the same father and different mothers *(banū l-'allāt)*." Proverb: QNKDAŠ· QUM' 'UR̲UVR̲· 'IK·DIŠ· 'URUV TAR·TA'R qaŋdaš qama urūr, ögdäš örü tartār "Sons of the same father but different mothers beat each other roughly (because of hatred between them); sons of the same mother help one another (because of love between them)." qaŋdas P

Γ

MUNKLUΓ 'AR· muŋluγ är "A man beset with hardships *(mumtaḥin)*." muŋluγ

611 [1] Y added by later hand.

Q

"Anything marvellous or novel *('ajīb yastaṭrifu minu)*" is called: TANK·SUQ· NA'NK taŋsuq nāŋ. Hence "a food which is a rare delicacy *(allaḏī yajiduhu r-rajul aḥyān*^{an} *li-nafāsatihi)*" is called: TA̲NK·SUQ 'AŠ· taŋsuq aš. 0 taŋsuq

TIRNKAQ tirŋaq "Nail or claw *(ẓufr)*." 0 tirŋaq

QIRNKA'Q· qirŋāq "A broad knife *(šafra)* like a cleaver *(sāṭūr)* used to cut meat or dough." 0 qirŋāq

QAZUNKUQ qazŋuq "Stake or peg *(watad)*." "The celestial pole *(quṭb as-samā')*" is called:. TAMUR QAZUNKUQ tämür qazŋuq meaning "Iron nail *(mismār ḥadīd)*," since the sky turns on it. 0 qazŋuq

J̊A̲INK·RAQ 'UVN činŋraq ün "A loud, clear *(jahīr, ṣāfi)* sound." činŋraq

QNKRQ qanŋrıq (?) "Palate *(ḥanak)*."[2] 0 qanŋriq ?

QANK·SIQ 'ATA' qaŋsiq ata "Stepfather *(rābb)*." QANK·SIQ 'UΓUL qaŋsiq oγul "Stepson *(rabīb)*." 0 qaŋsiq

QALINKUQ qalŋuq "Scurf of the head *(ḥazāza*[3] *ar-ra's)*." Also, anything that shrinks because it gets sticky *(inqabaḍa min luzūja aṣābathu)*, such as a fur or a skin. qalŋuq

K

TUNK·LUK tüŋlük "Smokehole or window *(kuwwa)*." 0 tüŋlük

JNK·LK čäŋlik (?) "Bindweed *(lablāb)*." čäŋlik ?

KUNK·LAK könŋläk "Shirt *(qamīṣ)*." könŋläk

L

DNK'L däŋgäl (?) "Node or knob *(ku'bura)*." däŋgäl ?

Initial Weak

[J]

YANKAJ [sic] yäŋgäč "Crab *(saraṭān)*." Oγuz dialect. yäŋgäč D

611 [2] Cf. Idrāk 75 qanriq "cartillage of the nose *(xayšūm)*"? (Thus Atalay, Dizin 261). MTW 160 and ED 640 both read qonraq and compare with 613 qonrayu; Brockelmann suggests amending *ḥanak* to *juljul* "bell"; Clauson to *jank* "cymbal."

[3] MS. *xarāza*.

eğitim amaçlı çoğaltılmıştır

S

YALNKUVS· 'AR· yalŋūs är "A lone *(waḥīd)* man (or other)." yalŋus

[III. 284/384] 612

Proverb: YAL-NKUVS· QA'Z· 'UTM'S· yalŋūs qāz ötmäs "The lone *(fard, waḥīd)* goose does not honk." This is coined to advise someone to seek help from others. P

Q

YANKRAQ yaŋraq "A mountain gorge *('āqūl al-jibāl wa-ṭarīqulhā)* at the bottom of which there is a stream of water which a man can cross over by jumping *(bi-l-waṯb)*, or the like." 0 yaŋraq

YANK·ŠAQ 'AR· yaŋšaq är "A garrulous *(ṭarṭār)* man." 0 yaŋšaq

YALINKUQ yalŋuq A name for Adam, God's blessings upon him. Proverb [cf. 605 sünük]: YALINKUQ 'UΓLY YUVQA'DUVR 'ADKUV 'ATY QALIYR· yalŋuq oγli yōqādūr ädgü ati qalïr 0 "The son of Adam passes away (with death), his good name remains behind (if he has done good deeds)." Coined to advise someone to acquire virtue. YALNKUQ yalŋuq "Mankind *(al-bašar jamī'an)*." yalŋuq N P

Verse: V

YAΓY 'ARUR· YALNKUQNK N'NKY TAW'R
BILK 'ARIY YA'ΓISIN NA'LIK SAWA'R·
yaγı ärür yalŋuqnig nāŋı tawār
bilig äri yāγisin nālük sāwār

"Man's wealth is an enemy to him; why should a man of intelligence love his enemy?" 0

YALNKUQ yalŋuq "Slavegirl *(ama)*." Dialect of Oγuz, Qifčāq, and Suvārïn. D

YANK·LUQ yaŋluq "An error *(xaṭa')*" in affairs, speech, action, etc. yaŋluq

[Final) *γunna*

TAB·JANK· tapčaŋ "A three-legged [stool] shaped like a tray *(xiwān)* which the vineyard keeper mounts when picking grapes in order to reach the bunches." Känčäk dialect. 0 tapčaŋ D

JAL·BANK čalpaŋ "Mud *(waḥl)*." čalpaŋ

Š

JIFŠA'NK JAΓIR čiwšāŋ čaγır "Sour *(qāriṣ)* juice." čiwšāŋ

JAFŠA'NK čawšāŋ "The shears for shearing sheep *(al-miqaṣṣ allaḏī yujazzu bihi l-γanam)*." Čigil dialect. 0 čawšāŋ D

JWŠA'NK čawšāŋ "Blear-eyed *(a'maš)*."

KFŠNK käwšāŋ Name for a gift of food to one who helps stack the grain after it is cleaned *(hadiyya min aṭ-ṭa'ām li-man ḥaḍara l-kuds ba'd at-tanqiya)*." käwšāŋ

L

SUW-LA'NK- YΓIA'J- suwlāŋ yiγāč "A leafless *(mardā')* shrub, which has no branches on the stem." 0 suwlāŋ

SUW-LA'NK- SAJ· suwlāŋ sač "Lank *(sabaṭ)* hair."

Q

QALQNK qalqaŋ "Shield *(turs)*." A variant of: QAL-QAN- qalqan. qalqaŋ D

Defective

TAY·LANK 'AR· taylaŋ är "A man who is graceful and delicate, of pure countenance and clean dress *(ẓarīf laṭīf al-qadd waḍī' al-lawn naqī aṯ-ṯawb)*." This word is usually used taylaŋ

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for young lads. :: TAYLANK· YIKIT· taylaŋ yigit "A refined and graceful *(mutaqazziz,*[1] *ẓarīf)* youth."

With *jīm*

Γ

QAZ·ΓANJ qazγanč "Gain or earnings *(kasb)*." qazγanč

Q

QURQNJ qorqunč "Fear *(xawf)*." qorqunč

K

TAZ·KINJ täzginč "Folds *(ma'āṭif)*," of mountains, or other. Similarly :: TAZKNJ YUVL täzginč yōl "A winding *(multawī)* road." täzginč

Initial Weak

YUR·KAN·J yörgänč Like: TAZ·KNJ täzginč for "winding *(iltiwā')*" or "bends *('aṭf)*" in a road, or other. 0 YURKNJ yörgänč Name of a plant that winds *(yaltawī)* about a tree causing it to dry up—"bindweed *('ašaqa)*." yörgänč

613 [1]MS. *mutaqazzir*.

eğitim amaçlı çoğaltılmıştır

Chapter: *fa'lalu*

Γ

QUNK·RAΓUV qoŋraγu "Bells *(jalajil)*." 0 QUNKRAΓUV qoŋraγu "The protuberant bone behind the ear *(xuššā'*[2] [defined])." qoŋraγu

K

SANK·RAKUV 'AT· sāŋrāgü at "A horse that has glanders *(ṣudām)*." There is a flow of mucus from its nose like pus. This word may be used to curse out a boy whose nose is always running. sāŋrāgü

Initial Weak

To curse out a boy they say: YINK·DAKUV yiŋdāgü meaning "Hey runny-nose! *(yā man yasīlu min anfihi l-muxāṭ)*." yiŋdāgü

Quinquiliterals, on the pattern: *fa'anlāl*, in its various vocalizations

Q

SINKAR·SUQ siŋarsuq "Croup *(qaṭāt)*"—it is where the second rider sits on a horse. siŋarsuq

K

MUNKZK'K münŋüzgāk "A blister *(majal)* on the hand"—it is a rough spot that appears due to work. münŋüzgāk

Final *γunna*

QARANK·ΓUV'[3] qaraŋqu "Darkness *(ẓulma)*." 0 qaraŋqu

:: YB· QAZNKQUV BUL·DIY yip qaziŋqu boldi "The thread was so knotted and tangled that it could not be undone *(in'aqada . . . wa-ltawā kaṯīr*[an] *ḥattā lā yanšariḥa)*." qaziŋqu

Initial Weak

Γ

YANKILΓA'N 'AR· yaŋilγān ār "A man who forgets or gets wrong *(yansā, yuxṭi'u)* everything he sets about doing. yaŋilγān

613 [2]MS. *xašā*.
[3]Γ altered from Q (?). Final *alif* (') by later hand.

Another type

TANKLKUJ tāŋlāgüč "Kite *(ḥida'a)*"—a bird. Oγuz dialect. tāŋlāgüč D

N

TANKLKUVN tāŋlāgün "Kite *(ḥida'a)*." Dialect of the rest of the Turks. tāŋlāgün D

TANK·RIKA'N· tāŋrikān "A wise man, a pious man *('ālim, nāsik)*." Dialect of the infidels. tāŋrikān D

Sextiliterals

Q

YANKLDURQ yaŋalduruq "A piece of felt *(libda)* that is sewn on the shoulder of a felt cape and is used to cover the head during a blizzard or rainstorm. 0 yaŋalduruq

The joining of two unvowelled consonants did not appear in this book because nasality *(γunna)* is heavy and the joining G

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of two unvowelled consonants is also. Expressing both of them [together] in speech is therefore impossible. For this reason the latter is joined to liquids in order to ease the pronunciation [cf. 626]. There is one rare word [in which both occur], namely: SUVZ·NKRY KYŠY söznri kīši meaning "a person who rants and raves *(mihḏār)*"; but even this word has *rā'* which is one of the liquids and so the pronunciation is eased by its presence. Know it! söznri

End of the Chapters of Nasal Nouns

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter: Biliterals

T

:: QUŠ SINK·DIY [sic] quš täŋdi "The bird soared *(ḥallaqa)*." Similarly they say of an arrow that is shot up toward the sky and is lost from view in the air: 'UQ [?]NKDY oq täŋdi "The arrow soared." [?]NK'R[1] [?]NKM'K täŋär täŋmāk. täŋ-

614 [1]In MS. this is misplaced before the translation of the previous example.

eğitim amaçlı çoğaltılmıştır

:: 'UL 'ANIK BAŠIN TANK·DIY ol anig bašin taŋdi "He tied a headband *(šadda . . . i-'iṣāba)* on his head." The same for anything that you tie tightly *(šaddan qawiyyan)* with a ope or the like. TANKA'R· TANK·MA'Q· taŋār taŋmāq. 0 taŋ-

:: SUVF· TUNK·DIY sūw toŋdi "The water (or other) froze *(jamida)*." :: 'AR TUNK-)IY ār toŋdi "The man froze to death *(huri'a . . . min al-bard iḏā māta)*." TUNKA'R TUNKM'Q oŋār toŋmāq. toŋ-

S

:: 'AŠ· SINK·DIY aš siŋdi "The food was digested *(hana'a)*." :: SUVF· YYR·K' INK·DIY sūw yērkā siŋdi "The water sank *(yāra)* into the ground." :: SUVZ· KUNKUL·KA' INK·DIY sōz könülkä siŋdi "The words had a good effect *(naja'a, 'amila)* on the heart." SINK-'R· SINK·M'K siŋār siŋmāk. siŋ-

:: 'UR·DAK QAMIŠ·Q' SIѰNK·DY ördäk qamišqa süŋdi "The duck (or other) concealed itself *(tadaxxala*[2] *. . . ḫattā tawārā)* in the reeds (or in the rubbish)." The same for anyone who goes into *(yadxulu)* a thing, such as a man who intrudes *(yatadaxxalu . . . dāmiran)* into a person's house, or the like. SIѰNKA'R SIѰN·KM'K süŋār süŋmāk. süŋ-

M

:: 'AT· MUNKDY at möŋdi "The horse pulled in its legs and kicked *(jama'a . . . qārāmīzahu wa-ramaḥa)*." MUNK'R MUNKM'K möŋār möŋmāk. möŋ-

Initial Weak

:: 'AR· 'ANY YANK·DIY är ani yäŋdi yäŋ-

615

(That) man overcame *(yalaba)* him (in something)." Oyuz and Qifčāq dialect. YANKA'R 'ANK·M'K yäŋār yäŋmāk. D

Chapter: Triliterals, on the pattern: *fa'aldī*, with vowelled second radical,

in its various vocalizations

R

:: 'AR· 'UQ ʔNKRDIY är oq täŋürdi "A man shot his arrow up toward the sky and it disappeared in the air *(ramā . . . muṣ'idan naḥw as-samā' ḫattā yāba fī l-jaww)*." The same if one launches *(azḥala)* a bird from one's hand so that it soars *(ḫallaqa)*. ʔNKRR ʔNKRMA'K äŋürür täŋürmāk. täŋür-

14 [2]MS. *tadxulu*.

:: 'UL TANJUV SINKIR·DIY ol tanču siŋürdi "He swallowed *(ibtala'a)* the morsel (or other)." SINKRUIR SINKRUMA'K siŋrür siŋürmäk. Similarly :: YA'Γ·NIY TARIYK' SINKIRDIY yāγni tärīkä siŋürdi "He caused the oil (or other) to penetrate *(anja'a)* his skin." SINKIRUIR SINKRUIMA'K siŋrür siŋürmāk. siŋür-

:: 'AR· YΓA'J QUNKURDIY är yiγāč qoŋurdi "The man uprooted *(qala'a)* the tree (or other)." The same if the wind uproots something. QUNKRUR QUNKURMA'Q qoŋrur qoŋurmāq. qoŋur-

:: 'AR· 'AWIN KIYNKURDIY är äwin kēŋürdi "The man widened *(awsa'a)* his house (or other)." KYNKRUR[1] KYNKRMA'K kēŋrür kēŋürmāk. kēŋür-

Z

:: 'AR· 'UB·KA' SINDA' TANKIZ·DIY är öpkāsindä taŋizdi "The man swelled with rage *(iṣma'adda [?] . . . wahwa an yantafixa γaḍabᵃⁿ)*." :: 'UB·KA' TANKIZ·DIY öpkä taŋizdi "The lung swelled *(intafaxat)*"—you pour vinegar and mustard on it to cook and it swells up. TANKIZAR· TANKIZ·MA'Q· taŋizar taŋizmāq. taŋiz-

Š

:: TANKAŠ·DIY NA'NK täŋäšdi nāŋ "One thing was on the same level *(ta'ādala)* with another." täŋäš-

Verse: V

MANIK· BILA' KAYNKAŠ·DIY	mänig bilā kēŋäšdi
BILKY MANK' TANKAŠ·DIY	bilgi maŋa täŋäšdi
'ARAN BILA' SUNKŠDY	ärän bilä süŋüšdi
'AL·B· LA'R BAŠIN 'UL YUVA'R·	alplär bašın ol yuvär

Describing a man who took counsel with him in battle: "(When) he took counsel with me, his mind was on a level with mine; he jousted with the men (in battle), rolling the heads of the warriors (like balls)." 0 TANKA'ŠUVR TANKAŠM'K täŋäšür täŋäšmāk.

:: 'AR· TUNKUŠ·DIY är tönüšdi "The man bowed his head *(ṭa'ṭa'a . . . ra'sahu muṭriqᵃⁿ)*." TUNKUŠUVR TUNKUŠ·MA'K tönüšür toŋüšmāk. 0 tönüš-

:: TUNKUZ TUNKUŠ·DIY toŋuz tüŋüšdi "The boar fixed its gaze on the man and readied to attack him *(aḥdaqa . . . wa-hamma an yaḥmila 'alā l-insān)*." Also, they say of a man who hesitates before carrying out an order and stares at the one who gave the order with aversion *(iḏā ta'abbā qabūl al-amr wa-taraddada fī ḏālika wa-aḥdaqa n-naẓar ilā āmirihi*[2] *kārihᵃⁿ li-l-amr)*: tüŋüš-

616

'AR TUNKUŠDY är tüŋüšdi. TUNKŠUVR TUNKŠM'K-Q tüŋüšür tüŋüšmāk.

615 [1]Second R added by later hand.
[2]MS. *amrihi*.

eğitim amaçlı çoğaltılmıştır

:: SUVW·LA'R QAMUΓ· SINKIŠDIY sūwlār qamuγ siŋišdi "The water was all absorbed *(tanāḍabat)*." The same for any liquid which is absorbed *(tadāxala ajzā'uhu)* into something else. SINKIŠUVR SINKIŠ·M'K siŋišūr siŋišmāk. siŋiš-

:: 'IK̄Y 'AR· BIR·LA' SUNKUŠ·DY ekki är birlä sünüšdi "The two men jousted in battle *(ṭārada . . . fi l-ḥarb wa-ṭā'anā)*." SUNKUŠUVR SUNKUŠ·M'K sünüšūr sünüšmāk. sünüš-

:: 'UL MANK' KAYNKAŠ·DIY ol maŋa kēŋāšdi "He consulted *(šāwara)* with me." KAYNKA'ŠUVR KAYNKA'ŠMA'K kēŋāšūr kēŋāšmāk. kēŋāš-

Q

:: 'ANIK YUVZIY 'UNKUQ·TIY anig yūzi oŋuqti "His face became thin *(ḍamara)* (from sickness, or other)." :: BAR·JIN 'UNKUQ·TIY barčin oŋuqti "The brocade lost its luster *(ḍahabat ṭarāwa, naḍāra, mā', rawnaq)*." 'UNKUQA'R 'UNKUQ·M'Q oŋuqār oŋuqmāq. The same for anything similar to that. oŋuq-

:: 'AR· MUNKUQ·TIY är muŋuqti "The man was in trying or straightened circumstances *(umtuḥina, uḍṭurra)*." MUNKUQ'R MUNKUQ·MA'Q· muŋuqār muŋuqmāq. muŋuq-

L

:: SUKAL 'UNKUL·DIY sökäl oŋuldi "The sick man recovered *(indamala)*." :: 'IYŠ· 'UNKUL·DIY īš oŋuldi "The affair (which had been in disorder) turned out right *(istaqāma)*." 'UNKULUVR 'UNKULM'Q oŋulūr oŋulmāq. oŋul-

:: YIΓA'J 'UNKUL·DIY yiγāč üŋüldi "The wood (or other) was carved out *(nuqira)*." 'UNKULUVR 'UNKULM'K üŋülūr üŋülmāk. 0 üŋül-

:: TANKIL·DIY BA'Š taŋildi bāš "The man wrapped his head with a headband *('aṣṣaba)*" [lit. "The head was bound"]. The same for anything that is tied *(šudda)* with a thread. TANKILUVR TANKIL·MA'Q· taŋilūr taŋilmāq. taŋil-

:: 'AR· 'IYŠTIN TUNKUL·DIY är īštin tüŋüldi "The man despaired *(ayisa)* of the matter." tüŋül-

N

:: 'AR· BAŠIN TANKIN·DIY är bašin taŋindi "The man wrapped his own head with a headband *(ta'aṣṣaba . . . wa-nfarada bi-fī'lihi)*." TANKINUVR TANKIN·MA'Q· taŋinūr taŋinmāq. taŋin-

Doubled

:: 'AR BAŠIN TUNKUTIY är bašin tōŋütti "The man bowed *(ṭa'ṭa'a)* his head (or other)." TUNKUTUVR TUNKUT·M'K tōŋütūr tōŋütmāk. tōŋüt-

:: 'AR· 'UQIN TANKIT̄IY är oqin täŋitti "The man shot his arrow up toward the sky *(a'lā . . . muṣ'idan naḥw as-samā')*." TANKTUVR TANKTM'K-Q täŋitūr täŋitmāk. täŋit-

:: 'AR· 'AWIN KIYNKIT̄IY är äwin kēŋitti "The man widened *(awsa'a)* his house (or other)." KIYNKITUVR KAYNKIT·M'K kēŋitūr kēŋitmāk. kēŋit-

Final Weak

K

:: 'UL MANK' KIYN·KA'DIY. ol maŋa kēŋädi "He arranged his affair *(dabbara amrahu)* with me." KYNK'R KIYNKA'MA'K kēŋär kēŋämāk. kēŋä-

:: YIYR· KIYNKUVDIY yēr kēŋüdi "The place (or other) became wide *(tawassa'a)*." kēŋü-

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KIYNKUVR KIYNKUVMA'K kēŋür kēŋümāk.

Doubly Weak

:: 'UL 'ANY BAK·KA' YUNKA'DIY ol ani begkä yoŋädi "He slandered him *(wašiya bihi)* before the emir (or other)." YUNKA'R YUNKA'MA'Q yoŋār yoŋāmāq. yoŋa-

Chapter: Quadriliterals, on the pattern: *fa'laldī*, in its various vocalizations

R

:: 'UL QUŠ TUNKTRDIY ol quš täŋtürdi "He let fly *(azḥala)* the bird (or the arrow)." TAŋK·TURUR· TAŋK·TURMA'K täŋtürür täŋtürmāk. täŋtür-

:: 'UL 'AY'Q TUNK·DAR·DIY ol ayāq tōŋdärdi "He turned over *(qalaba)* the bowl (or other)." TUNK·DARUR TUNK·DARMA'K tōŋdärür tōŋdärmāk. 0 tōŋdär-

:: SUJK 'AŠIΓ SINK·DURDIY sūčig ašiγ siŋdürdi "The wine made the food (or other) palatable *(amra'a)*." SINK·DURUR· SINK·DURMA'K siŋdürür siŋdürmāk. siŋdür-

:: 'UL 'ANY 'AWK' SIUNK·DUR·DIY ol ani äwkä sünḍürdi "He had (the man) enter the house to spy it out *(adxala wa-ajassa)*."[1] siŋdür-

:: 'UL 'ANY MUNK·QAR·DIY ol ani muŋqardi "He tried him and troubled him *(iḍṭarrahu wa-mtaḥana bihi)*." MUNKQARUR MUNK·QARMA'Q muŋqarur muŋqarmāq. muŋqar-

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617 [1]MS. *'ns.*

eğitim amaçlı çoğaltılmıştır

:: 'UL BIYR· N'NKNY BIYR·K' TAN·KAR·DIY[2] ol bīr nāŋni bīrkä täŋgärdi "He balanced *('ādala)* one thing with another." TAN·KARVR[2] TANKAR·MA'K[2] täŋgärür täŋgärmāk. täŋgär-

Š

:: BYR· NA'NK BYR·KA' TANK·LAŠDIY bīr nāŋ bīrkä täŋläšdi "One thing balanced *(ta'ādala)* the other." TANK·LAŠUVR TANK·LAŠMA'K täŋläšür täŋläšmāk. 0 täŋläš-

:: 'UL MANIK BIR·LA' SUVZ· TAINK·LAŠ·DIY ol mänig birlä sōz tiŋlašdi "He vied with me in listening *(istimā')* to the words." TAINK·LAŠUVR TINK·LAŠ·MA'Q· tiŋlašür tiŋlašmāq. tiŋlaš-

:: KIŠYLA'R BUV 'YŠIΓ TANK·LŠDIY kišīlār bu īšıγ taŋlašdi "The people marvelled *(ta'ajjaba)* at this matter." TANK·LAŠUVR TANK·LAŠ·MA'Q· taŋlašür taŋlašmāq. taŋlaš-

Verse: V

'URDIY BULIT 'INK·RAŠUV — ördi bulit iŋrašu
'QTY 'QN MUNKRŠV — aqti aqin münrāšü
QAL·DIY BUDUN TANK·LAŠUV — qaldi bodun taŋlašu
KUK·RAR TAQY MANKRAŠUVR — kökrär taqi maŋrašür

Describing rain: "A cloud rose up with a roar, the torrent flowed from it moaning and murmuring, the people were left marvelling at it, while it thundered and shouted (and lightened)." 0

:: 'IKY 'URA'ΓUT MANK·DAŠ·DIY ekki urāγut mäŋdäšdi "The two women plucked out each other's hair *(tanātafat . . . fa-axaḍat . . . ša'r al-uxrā)*." This indicates mutuality of the action *(mufā'ala)*. MANK·DAŠUVR MANK·DAŠ·M'K mäŋdäšür mäŋdäšmāk. mäŋdäš-

Another type

Š

[III. 295/399] 618

:: 'UL MANIK BIR·LA' MUINKAŠ·DY ol mänig birlä münäšdi "He rode behind me on the horse *(irtadafa ma'ī l-faras)* (or the like)." MUINKAŠUVR MUINKAŠ·M'K münäšür münäšmāk. münäš-

N

:: 'AR· 'IYŠ Q' KUNK·RAN·DIY[1] är īšqa käŋrändi "The man[2] balked at carrying out the order and muttered to himself *(ḫaruna li-l-iqdām 'alā l-amr wa-takallama ma'a nafsihi bi-kalām xafī)*." KUNK·RANUVR[1] KUNK·RAN·MA'K·[1] käŋränür käŋränmāk. käŋrän-

:: 'UL KIYNK·RUN·DIY ol kēŋründi "The man lived a while in wide comfort *(tawassa'a . . . zamān^an fī ni'ma)*." KIYNK·RUNVR KIYNK·RUNM'K kēŋrünür kēŋrünmāk. kēŋründi

617 [2] *Tašdīd* (~) over the K crossed out by later hand.
618 [1] U changed from A by later hand (?).
[2] MS. *rajulāni*, read *rajul*.

:: 'AR· 'IYŠIN· TANK·LAN·DIY är īšin täŋländi "The man took measures *(dabbara)* in his affair." TANK·LANUVR TANK·LANM'K täŋlänür täŋlänmāk. täŋlän-

Initial Weak

:: 'UL 'SIK SUVWUΓ TUM·LUΓ·QA' YINK·ŠURDIY ol isig sūwuγ tumluγqa yeŋ·šürdi (?) "He mixed *(xalaṭa)* the hot water with the cold until it became lukewarm *(fātir)*." YAINK·ŠURUR YAINKŠUR·MA'K yeŋšürür yeŋšürmāk. yeŋšür- ?

:: 'AR· YANKQUR·DIY är yaŋqurdi "The man turned *(iltafata)* right and left as though he heard a call or voice or sound *(hātif, ṣawt, ḫiss)*." YANK·QURA'R· YANK·QUR·MA'Q· yaŋqurär yaŋqurmāq. yaŋqur-

Chapter: *fa'lādi*, in its various vocalizations

D

:: 'UL YAΓIYNY SUNKDA'DIY ol yaγīni soŋdādi "He followed on the heels of *(atba'a . . . wa-rakiba fī 'aqib)* the enemy." The same for anyone who chases after *(sāra 'aqiba . . . li-ya'xuḍa)* something. SUNKDA'R SUNKDA'MA'Q soŋdār soŋdāmāq. soŋda-

:: 'UL 'ANIK SAJIN MANKDA'DIY ol anig sačin mäŋdädi "He plucked out *(natafa)* his hair." mäŋdä-

Verse: V

'UDM [sic] BARIB· SUNKDADIY — uḍu barip soŋdadi
TKR [sic] TRUB 'ANK·DIDY — tägrä turup aŋdidi
SAJN QR' MANK·DADIY — sačin qira mäŋdädi
'ARZUVLAYUV 'AR 'WA'R — aržülayu är awār

Describing a man who has routed an emir: "He rode hard on his heels, he surrounded him to ensnare him; they plucked out his hair, the men crowding round him [like jackals]"—he likens the press of men around him to jackals since when they meet up with a man alone they circle round him and then eat him. MANKDA'R MANKDA'MA'K mäŋdär mäŋdāmāk.

R

:: 'UL QUNK·RA'ΓUV JINK·RADIY ol qonrāγu čiŋradi "He jingled *(ṣawwata)* the bells and rattled *(ṣalṣala)* the bridle." JINKRA'R· JINKRA'MA'Q· čiŋrär čiŋrāmāq. The same for any sound that resembles this. čiŋra-

[III. 297/402] 619

:: 'AR· 'IYŠQA' SUNKRA'DIY är īšqa soŋrādi "The man balked at carrying out the order and disputed the statement *(ḫaruna . . . fī qabul al-amr wa-raddada l-kalām)*." SUNK·RA'R· SUNKRA'MA'Q soŋrär soŋrāmāq. soŋra-

:: 'UΓLA'N 'UVNIY QUNK·RA'DIY oγlān ūni qoŋrādi "The boy's voice deepened *(γaluẓa)*." This occurs when he reaches puberty. :: QUVY· QUNK·RA'DIY qōy qoŋrādi "The sheep became chestnut colored *(aṣhaba)*." QUNKRA'R QUNKRA'MA'Q qoŋrär qoŋrāmāq. qoŋra-

eğitim amaçlı çoğaltılmıştır

:: 'AR· MANKRA'DIY är manɣrādi "The man (or other) shouted *(ṣāḥa)*." MANKRA'R MANKRA'MA'Q manɣrār manɣrāmāq. manɣra-

:: 'UVḌ· MUNK·RA'DIY uḏ münɣrādi "The ox bellowed *(xāra)*." MUNKRA'R MUNKRA'MA'K münɣrār münɣrāmāk. münɣrā-

Z

:: BIYR· NA'NK BIYR·K' MANKZA'DIY bīr nāŋ bīrkā mänɣzādi "One thing resembled *(tašabbaha)* another." MANKZA'R MANKZA'MA'K mänɣzār mänɣzāmāk. mänɣzā-

L[1]

:: 'AR 'IYŠIL TANK·LA'DIY är īšiɣ tanɣlādi "The man marvelled *(ta'ajjaba)* at the matter." TANK·LA'R TANK·LA'MA'Q tanɣlār tanɣlāmāq. tanɣla-

:: BIYR NA'NK BIYR·KA' TANK·LA'DIY bīr nāŋ bīrkā tänɣlādi "He balanced *('adala bayna)* the two things." TANK·LA'R TANK·LA'MA'K tänɣlār tänɣlāmāk. tänɣlā-

:: 'AR· SUVZ TIŊKLA'DIY är sōz tiŋlādi "The man listened *(aṣγā)* to the words." TIŊK·LA'R TNKLA'M'Q tiŋlār tiŋlāmāq. tiŋla-

:: QUŠ· SANK·LA'DIY quš saŋlādi "The bird excreted *(ḏaraqa)*." SANK·LA'R SANK·LA'MA'Q saŋlār saŋlāmāq. saŋla-

Initial Weak

R

:: 'UL BYR· SUVZ YANK·RA'DIY ol bīr sōz yaŋrādi "He said something that should have been kept secret *(takallama bi-kalām min ḥaqqihi an yuxfā)*." YANKRA'R YANKRA'MA'Q yaŋrār yaŋrāmāq. yaŋra-

L

:: 'UL QUVYUN YUNK·LA'DIY ol qōyin yunɣlādi "He sheared *(jazza)* his sheep." YUNK·LA'R YUNK·LA'MA'Q yunɣlār yunɣlāmāq. yunɣla-

Chapter: *fa'īlādī*, in its various vocalizations

:: NA'NK TΨIŊKIYLA'DIY nāŋ toŋīlādi "The heavy *(ṯaqīl)* thing made [such] a sound"—as when a mortar falls to the ground. TΨIŊKIYLA'R TΨIŊKIYLA'M'K-Q toŋīlār toŋīlāmāq. toŋīla-

619 [1]MS. K.

:: 'IT·. JAIŊKYLA'DIY it čaŋīlādi "The dog yelped *(harra)* when beaten"—it is a sound that is less than barking. And they say to a man who uses foul speech *(šanna'a bi-kalām)*: TALIM JANKIYLA'DINK tälim čaŋīlādiŋ meaning "You have made too much tumult and shouting *(šaγabta, ṣiḥta)*." JANKIYLA'R JANKIYLA'MA'Q čaŋīlār čaŋīlāmāq. čaŋīla-

:: 'UL 'ANY SUNKUVLA'DIY ol ani sünɣülādi "He speared him *(ṭa'anahu bi-r-rumḥ)*." SUNKUVLA'R SUNKUVLA'MA'K sünɣülār sünɣülāmāk. sünɣülä-

:: 'IT· SINKIYLA'DIY it siŋīlādi/siŋīlādi "The dog whimpered *(harra)* (from the cold, or the like)." :: SUVW· SINK·YLA'DY sūw siŋīlādi siŋīla-/ siŋīlā-

[III. 299/405] 620

"The water nearly froze *(barada . . . ḥattā kāda an ɣajmada)*." :: QULA'QIM SINKIYLA'DIY qulāqim siŋīlādi "My ears rang *(ṭannat)*." SINKIYLA'R SINKIYLA'MA'K-Q siŋīlār siŋīlāmāq/ siŋīlār siŋīlāmāk.

:: 'AR· TUNKA'LA'DIY är toŋālādi "The man performed a heroic deed *('amal al-abṭāl wa-l-aqwiyā')*." TUNKA'LA'R· TUNKA'LA'MA'Q toŋālār toŋālāmāq. toŋāla-

:: 'AR· MANKIYLA'DIY är mäŋīlādi "The man ate the brain *(akala . . . d-dimāγ)*." This is the root-meaning. Then it came to have in speech a meaning corresponding to the Arabic phrase *ṭūbā laka* ("Blessed art thou!"). The reason is that the sheep has to be slaughtered to get the brain which is its noblest organ, and the person who has the privilege of slaughtering the sheep for its sake and is presented the brain is much honored thereby. Then this phrase became a sobriquet for anyone who gets some delicacy. mäŋīlä-

Verse: V

'ANY YYTB· SUNKUVLA'DIY	ani yētip sünɣülādi
BAŠIN YANDURUV YANKYLA'DIY	bašin yandru yaŋīlādi
'ARAN BA'ʔUB MUNKYLA'DIY	ärān bāyup mäŋīlādi
'ANIK 'AL·BIN QAR' ʔUL'DY	anig alpin qira boγdi

Describing a man who routed some troops: "He caught him up and speared him, he opened anew his old wound; the men savored *(tana"ama)*[1] their pundered wealth; he strangled the enemy warriors."

Initial Weak

L

:: 'UL TUVNIN· YANKIYLA'DIY ol tōnin yaŋīlādi "He renovated *(ajadda)* his garment (or other)." YANKIYLA'DIY [sic] YANKYLA'MA'Q yaŋīlār yaŋīlāmāq. yaŋīla-

Another type

:: 'ANIK KUVZIY YAŠA'NKURDIY anig kōzi yašāŋurdi "His eyes were dazzled from the sun's rays and teared *(ismadarra . . . ḏarafat 'anhā l-'abra)*." YAŠA'NKUR [sic] YAŠA'NKURMA'Q yašāŋurur yašāŋurmāq. yašāŋur-

620 [1]MS. *yn'm*.

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Quinquiliterals

R

:: 'UL MANKA' TUNKUR·LANDIY ol maŋa tüŋürländi "He considered himself an in-law *(ṣihr)* of mine." TUNKUR·LANUVR TUNKURLANM'K tüŋürlänür tüŋürlänmāk. tüŋürlän-

:: 'AT· SINKIRLAN·DIY ät siŋirländi "The meat had many sinews *(a'ṣāb)*." :: YA' SINKIR·LAN·DIY ya siŋirländi "The bow (or other) was outfitted with a tendon-string *('aqab)*." SINKIRLANUVR SINKIRLANM'K siŋirlänür siŋirlänmāk. siŋirlän-

Z

:: KŠIY MANKIZLANDIY kiši mäŋizländi "The person had a beautiful face *(ḥasuna wajh)*." MANKIZLANUVR MANKIZLANM'K mäŋizlänür mäŋizlänmāk. mäŋizlän-

:: QUZIY MUNKZLANDIY qozi müŋüzländı "The lamb (or other) grew a horn *(qarn)*." MUNKUZLNUVR MUNKUZLANM'K müŋüzlänür müŋüzlänmāk. müŋüzlän-

K

:: 'UΓLA'N· SUNKUVK·LAN·DIY oγlān sünk̄ländi sünk̄län-

[III. 300/408] 621

"The boy (or other) was big-boned *(kabura alwāḥ)*." SUNKUK·LANVR SUNKUK·LANM'K sünk̄länür sünk̄länmāk.

L

:: 'AR· 'IYŠ·QA' KUNKUL̄AN·DIY är īšqa könk̄ülländi "The man determined *('azama)* to do the thing." The same for a child when he understands *('aqila, faṭina)* something. KUNKUL̄ANUVR KUNKUL̄ANM'K könk̄üllänür könk̄üllänmāk. könk̄üllän-

:: 'UL QIYZIΓ SINKIL̄AN·DIY ol qīzīγ siŋilländi "He adopted the girl as a sister *(ittaxaḍa . . . uxt^an)*." SINKIL̄ANVR SINKIL̄ANM'K siŋillänür siŋillänmāk. siŋillän-

Final Weak

[R]

:: 'UL MANIY TUNKURLA'DIY ol mäni tüŋürlädi "He considered me an in-law *('addanī min aṣhārihi wa-nasabanī ilā ḍālika)*." TUNKUR·LA'R TUNKURLA'MA'K tüŋürlär tüŋüriläāk. tüŋürlä-

:: 'UL 'ANIY SINKAR·LA'DIY ol ani siŋarlädi "When he found him alone and helpless he considered him weak and took revenge on him *(lammā wajadahu farīd^an bi-γayr mu'īn istaḍ'afahu wa-ntaqama minhu)*." SINKAR·LA'R SINKA'RL̄A'MA'Q siŋarlär siŋārlämāq. siŋarla-

:: 'UL YA'SIN SINKIR·LA'DIY ol yāsin siŋirlädi "He outfitted the bow (or other) with a tendon-string *('aqīb)*." SINKIRLA'R SINKIRLA'MA'K siŋirlär siŋirlämāk. siŋirlä-

:: 'AŚAJ· KANKIRSIYDIY ešič känjirsidi "The pot smelled from something burning at the bottom *(iḥtaraqa š-šay' fī asfal naḥw al-qidra ḥattā rtafa'a rīḥuhu)*." KANKIRSIYR·KANKIR·SIYMA'K· känjirsir känjirsimāk. känjirsi-

K

:: 'AR· BALINK·LA'DIY är bälinl̄ädi "The man started in his sleep *(waṭaba . . . min nawmihi bi-faza' aṣābahu)*." The same for an animal that is startled by something and runs away *(faza'a min šay' γaflat^an fa-waṭaba 'anhu wa-nafara)*. BALINK·LA'R BALINK·LA'MA'K bälinl̄är bälinl̄āmāk. bälinlä-

:: 'UL QULIN TULUNK·LA'DIY ol qulin tulunl̄ädi "He struck him [his slave] on the jaw or under the ear *(wakazahu 'alā laḥyihi[1] wa-taḥta uḏunihi)*." TULUNK·LA'R TULUNK·LA'MA'Q tulunl̄är tulunl̄āmāq. tulunla-

Qunquiliteral

K

:: 'AR· SARIN·KUVLA'DIY är sarŋūlädi (?) "The man slipped *(tazallaqa)* (on the ice, or the like)." SARIN·KUVLA'R· SARIN·KUVLA'MA'K-Q sarŋūlär sarŋūlāmāq. sarŋūla-?

:: 'UZUM SALIN·KUVLA'DIY üzüm salŋūlädi "The cluster hung *(tadallā)* from the trellis." The same for anything that hangs down from above. :: 'AR· 'ΑITIΓ SALIN·KUVLA'DIY är itiγ salŋūlädi "The man shot at the dog with a sling *(ramā . . . bi-qaḍāfa)*." SALINKUVLA'R SALINKUVLA'MA'Q salŋūlär salŋūlāmāq. salŋūla-

:: 'AR· SUW·DA' QALIN·KUVLA'DIY är suwda qalŋūlädi "The man floated *(ṭafā)* on the water." He does this by kicking his feet and moving his shoulders so that he remains supported by the water. qalŋūla-

[III. 302/410] 622

QALINKUVLA'R QALINKUVLA'MA'Q qalŋūlär qalŋūlāmāq.

Initial Weak

Q

:: TA'Γ YANK·QUVLA'DIY tāγ yaŋqūlädi "The mountain echoed *(ṣadiya)*." This is when it answers you what you have shouted. :: 'AR· QULA'QIY YANK·QUVLA'DIY är qulāqi yaŋqūla-

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621 [1]MS. *liḥyahi.*

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yaŋqūlādi "The man's ears picked up a sound *(ka-annahā sami'at ṣawtᵃⁿ aw ḥissᵃⁿ)* and so he turned right and left." YANKQVLA'R YANKQUVLA'MA'Q yaŋqūlār yaŋqūlāmāq.

:: QIYZ· YALINKUVLA'DIY qīz yalŋūlādi "The girl (or other) played on the swing *(la'ibat . . . bi-l-ḥablayn alladī fussira* [?][1]*)*." YALINKUVLA'R· YALINKUVLA'MA'Q yalŋūlār yalŋūlāmāq. yalŋūla-

:: 'UL NA'NKNY YINJ·K'LA'DIY ol nāŋni yinčgālādi "He considered the thing thin, or he made it thin *('adda . . . daqīqᵃⁿ, adaqqa)*." YIN·J·KA'LA'R YNJK'LA'MA'K yinčgālār yinčgālāmāk. yinčgālā-

Doubled Quadriliterals

K

:: SUVF TARIN·KUK·LANDY sūw tārŋükländi "The water oozed out of the ground *(istanjala, intahara)*." TARINKUK·LANUVR TARINKUK·LANM'K tārŋüklänür tārŋüklänmāk. tārŋük-län-

:: 'AR· KUNK·LAK·LANDIY är könlükländi "The man (or other) put on a shirt *(taqammaṣa)*." KUNK·LAK·LANUVR KUNK·LAK·LANM'K könlüklänür könlüklänmāk. könlük-län-

End of the Book of Nasal Words

Praise be to God

In the Name of God the Merciful the Compassionate 0

Book of Consonant Clusters

Chapter of Nouns [Vowel-initial and Sound]

[K]

'LDRK ildrük "Rue *(ḥarmal)*." ildrük

N

'URTM'N örtmān "Roof *(saṭḥ)*." örtmān

'URTKUVN örtgün "Stack of harvested grain *(ṣubra)*." örtgün

'AR·S·LA'N· arslān "Lion *(asad)*." It is used as a name for kings. Proverb [= 53 āl, 410 kösgük]: 'ALIYN 'AR·SLA'N TUTA'R· KUVJIN· SIJ·ΓA'N TUTM'S· alīn arslān tutār, arslān N P

622 [1]Clauson (ED, 932) suggests reading the last word as *tušadd*; the phrase would then mean "played with the two ropes that are fastened (to a tree)"; cf. 610 yalŋu. Alternately, *alladī fussira* should be taken to mean: "which was explained above."

kūčin sič·yān tutmās "You can catch a lion with cunning but you can't catch a mouse with force." Coined to advise a person to proceed gradually, using subtle cunning and leaving off contention.

M

'UL·DURUM· oldrum "Disabled *(muq'ad)*," of a man. oldrum

Another Type

TUR·KMA'N· türkmān. They are the Oγuz. There is a story about their being named thus, which is as follows: türkmān N

Ḏu-l-Qarnayn had passed by Samarqand and was heading toward the lands of the Turks.

[III. 304/413] 623

The king of the Turks at that time was a young man named Shu. he had a great army. He was the one who began the construction of the fortress of Sūyāb[1] near Balāsāγūn. He used to have 360 drums beat every day for the emirs in his army at the fortress of Sūyāb.[2]

Someone informed him that this man—I mean Ḏu-l-Qarnayn—was approaching. "Shall we do battle with him, or what do you command us?"

Now Shu had sent to the shore of the River of Khojende forty generals to act as a vanguard and to report when he [Ḏu-l-Qarnayn] crossed. This detachment had left without any of the king's soldiers being aware of it, and the king was very anxious about the vanguard. He had a silver tank which he used to carry on his campaigns and fill with water, then let geese and ducks wade in it. Now when they asked him, "Shall we do battle?" he answered, "Look how these geese and ducks are sinking in it!" This worried the people, because they thought he had failed to prepare either for battle or for retreat.

Ḏu-l-Qarnayn crossed, and the vanguards came to him at night and reported his crossing. He [Shu] shounded the alarm that night and fled toward the east. Great commotion befell the people when their king went off without alerting them about his departure. Whoever could find a mount threw himself on it and went with the king—this one grabbed the animal of that, and that one snatched the animal of this—so that by morning the camp was an empty plain. At that time, you see, none of the cities and settlements had yet been built—such as Ṭirāz, Isbījāb, Balāsāγūn, and so on—all of them were built later on. The people then were nomads.

When the king retreated with his army there were left behind 22 men with their families. They had not been able to round up their animals during the night in time to load and leave. These are

623 [1]MS. *šuw*. "Began the construction" is Ar. *fataḥa binā* (for *binā'a*); possibly this means instead, "conquered for us."

[2]MS. *suwb'b*, with *suw* overlined, and *s* changed to š (three dots added by a later hand).

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[III. 306/414] 624

the ones I named in the beginning of this book and distinguished the brands of their cattle, including Qiniq, Salγur, and so forth [40-41]. Now these 22 were wondering whether to go by foot or to stay where they were. Then they saw two men who had loaded their baggage on their backs and in this manner, along with their families, were making their way in the track of the army. They were exhausted and sweating under their load when they met up with these people, so they stopped to consult with them about it. Then they—I mean the 22—said, "You two! this man"—meaning Ḏu-l-Qarnayn—"is a traveller, he never stays in one spot. He'll leave us too, and we'll stay in our land." In Turkic they said: QA'LA[1] qāl ač meaning "You two! stay! remain! abide! *(yā hāḏāni mkuṯā wa-bqayā wa-talabbaṯā).*" Afterward they came to be called: XALAJ·xalač This is the origin of the Khalajiyya; they are two tribes. N

When Ḏu-l-Qarnayn came up and saw this group of people with their distinguishing marks[2] and with the brands of the Turks, he said, before inquiring [who they were]: TŪR·KUM'N· 'ĀND· *turk mānand* meaning [in Persian] "These look like Turks." This remained their name ever since his time, and until our own day. In origin they are 24 tribes, but the two Khalajiyya tribes are distinguished from them in certain respects[3] and so are not counted among them. This is the origin. N

The king [Shu] went on to Ṣīn and Ḏu-l-Qarnayn followed after him. When he approached him near Uighur, the king sent a vanguard toward him, and Ḏu-l-Qarnayn sent out another vanguard. They fought during the night, and defeat[4] fell upon the vanguard of Ḏu-l-Qarnayn. The battle took place at: 'LÑUVN [sic] QA'N· altūn qān—today this is the name of a mountain[5] called: 'AL·TUVN XA'N· altūn xān. Afterward Ḏu-l-Qarnayn made peace with him and built the cities of Uighur. He remained there for some time. N

Shu the king retraced his steps until he came to Balāsāγūn.

[III. 307/415] 625

He built this city, which is called by the name of the king, Shu, and he ordered that a talisman be fastened to it. Even today the storks come as far as that city, but never go beyond it. So it has remained, from his day to our own.

Another Type

Š

SAN·D·RUŠ· sandruš "Quarreling *(mu'ātaba, mujādala).*" Proverb [= 203 saban, 373 sanriš-]: SABAN·DA' SAN·DURŠ BUL·SA' 'URT·KUVN DA' 'IR·TAŠ BUL·MA'S sabanda sandruš P

624 [1] *Sic.* In margin, by later hand: 'AJ.
[2] MS. *šu'ūr*, read *šu'ur.*
[3] "are distinguished from them in certain respects" is Ar. *infaradatā 'anhā bi-ba'ḍ al-ašyā'*; possibly this means instead, "separated from them with some of the belongings."
[4] MS. *dayra*, corrected to *dabra* by later hand.
[5] MS. *jīl* "tribe," corrected to *jabal* by a later hand.

sandruš bolsa örtgündä irtāš bolmās "If there is quarreling during the season of plowing there will be no strife during harvest." The meaning is that an affair should be well planned before its actual occurrence.

Q

BURSUM·AQ [sic] borsmuq [badger] "A small animal resembling the monitor lizard *(waral).*"[1] It is proverbial for fatness. The Oγuz drop the *mīm* and say: BUR·SUQ· borsuq(borsuq D) They add [the *mīm*] in the word: BAŠ·MAQ bašmaq "Shoe *(midās)*" which the Türks call: BAŠAQ· bašaq. 0 borsmuq

QLDRQ[2] qildruq "Awn or beard *(safā),*" on wheat, or other. 0 qildruq

QURQ·LUQ 'AR· qorqlıq är "A timid, cowardly *(xā'if, jabān)* man." qorqliq

L

TURT·KUIL· 'AW· törtgil äw "A square *(murabba')* house." The same for anything square. törtgil

N

BARS·ΓA'N barsγān Name of a son of Afrāsiyāb. He is the one who built: BARAS·ΓA'N· barsγān the city from which came the father of Maḥmūd. Some say that it was the name of a groom who belonged to the king[3] of Uighur and who used to tend the horses there because of its fine air; then the city was named after him. 0 barsγān N

BUR·S·LA'N· burslān "Tiger *(babr)*"—this is its actual meaning *(fī ḥaqīqa al-luγa).* Hence :: 'ARS·LA'N BUR·S·LA'N arslān burslān "Lions and tigers." 0 BUR·S·LA'N burslān A man's name. It is correct to say that: BURS·LA'N burslān is secondary *(taba')* to: 'AR·S·LA'N· arslān since they are mentioned paired and: BURS·LA'N burslān is never found alone. But the more correct view is that it means "tiger," since, if it were [merely] a secondary element, it would not be permissible to use it as a proper name; and since you do not say [in Arabic] *hāḏā šay' basan* but rather *ḥasan basan* ("This is a very good thing"). 0 burslān N

M

QIRQ·LM SA'ΓUV qirqlim sāγu "A heaping *(jammān)* measure," one in which the measure is filled to the brim *(balaγa l-kayl ṭufafāhu).*[4] qirqlim

Sextiliterals

625 [1] MS. *warak*; cf. 183 suγur!
[2] I below Q and *sukūn* above L in pencil!
[3] "to the king" *(li-malik)* added in margin by later hand.
[4] MS. *ṭuγāfahu.*

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:: 'IKR·J·KUVN· 'IYŠ· ekirčgün iš "A matter that wavers *(mutaraddad)* between being done and being left undone." :: KUNK·LUM 'IKIR·J·KUVN BUL·DIY könülüm ekirčgün boldi "My heart wavered *(taraddada)* between doing and leaving undone." ekirčgün

[III. 309/419]

626

KUKURJ·KUVN· kögürčgün "Dove *(ḥamām)*." kögürčgün

Verbs

Q

:: 'UL TVA'RIN 'AL·Q·TIY ol tavārin alqti "He used up *(afnā)* his wealth (or other)." 'AL·QA'R· 'AL·Q·MA'Q· alqār alqmāq. alq-

Know that the joining of two unvowelled consonants [i.e. clusters] is rare, since the composition must include one of the three liquids: *rā', lām, nūn.* This is a basic rule, for both nouns and verbs. No [cluster] is conceivable except in connection with one of these letters which lighten the word from its heaviness and make it as though the two [joined] letters were one letter. For this reason the poet is permitted to use them as if they were one. G

K

:: QUVY· 'UR·K·TIY[1] qōy ürkti "The sheep was startled *(nafara)* (at night, or during the day, by a wolf, or the like)." :: BUDUVN 'UR·K·TIY[1] bodūn ürkti "The people were frightened *(nafara)* at the appearance of the enemy and panic-stricken *(waqa'a baynahum al-hazāhiz)*." 'UR·KA'R 'UR·KA'MA'K ürkār ürkmāk (ürkāmāk?). ürk-

:: 'AR TVA'R· 'IR·KTIY[2] ar tavār irkti "The man gathered *(jama'a)* wealth (or other)." 'IR·KA'R· 'IR·K'MA'K irkār irkmāk (irkāmāk?). irk-

J

:: 'AT· SUR·J·IDIY at sürčdi "The horse (or other) stumbled *('aṯura)*." SUR·JA'R SUR·J·M'K sürčār sürčmāk. sürč-

:: 'UL 'ANY BJA'KIN SAN·J·DIY ol ani bičākin sančdi "He stabbed *(waja'a)* him with a knife (or other)." :: BAK· YAΓYSIN SAN·J·DIY beg yaγïsin sančdi "The emir routed *(hazama)* his enemy." SAN·JA'R SAN·J·MA'Q· sančār sančmāq. sanč-

S

626 [1]Corrected from: 'URKUTIY ürkütti.
[2]Corrected from: 'IRKITIY irkitti.

:: YKIT QA'N·IKA' KUR·Ṡ·DIY yigit qāniga kürsdi "The young man was filled up with blood and fat until he became lusty *(imtala'a . . . dam^an wa-simn^an ḥattā abdā min nafsihi l-mujūn)*." Its root-meaning is for any vessel[3] to be filled with something and then, after a while, to expand until it overflows *(intafaxa ḥattā zāda 'an ḥadd al-imtilā')*. For example, if you add to dough a good fermenting agent, then put it in a bowl, nearly full, and leave it for a while, it will expand until it goes over the rim of the bowl. KUR·SA'R KURSA'MA'K kürsār kürsmāk (kürsāmāk?). Its root is the word for a man who is "arrogant and high-spirited *(baṭar, ašir)*" [i.e. kür (163); then you add the suffix:] SA'DIY -sādi whose meaning we have already explained [569?]. KUR·SA'R KUR·SA'MA'K kürsār kürsmāk (kürsāmāk?).[4] kürs-

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627

Q

:: SUFV· SAR·Q·DIY sūw sarqdi "The water leaked or ran out *(sariba)*." The same for any liquid that drips *(taqāṭara)* from something. :: 'DA'QIM SAR·Q·DIY aḍāqim sarqdi "My leg hung limply *(xadirat wa-taqāṭarat a'yā'^an)* (from riding)." SARQ'R SAR·Q·MA'Q sarqār sarqmāq. sarq-

:: QUL TANRIY·DAN· QUR·Q·DIY qul tängridän qorqdi "The slave (worshipper) feared *(xāfa)* God (may He be exalted)." The same for someone who is afraid *(xāfa)* of something. QUR·QAR QUR·Q·MA'Q· qorqar qorqmāq. Proverb: QARIY 'UKUVZ· BAL·DUVQA' QUR·Q·MA'S· qari öküz baldūqa qorqmās 0 "The old ox fears not the ax." Coined about someone who is threatened with something to which he is already accustomed, as if to say, "He will not fear that, just as the old ox does not fear the ax," since he is accustomed [to having it around]. qorq- P

Verse: V

QUR·Q·MA' 'ANKAR 'UTRUV TURB· TAK·RA' YRA'
QAB·SA' 'ANIK 'ALBAΓUTIN· 'AN·DAN· YARA'[1]
qorqma anar utru turup tägrä yörä
qapsa anig alpaγutin andan tür-ä

"Do not fear (the enemy), confront him, surround him, repel his warriors, and roll them up (like a scroll of paper)."

:: 'UL QUVYUN· QIR·Q·DIY ol qōyin qirqdi "He sheared *(jazza)* his sheep (or other)." QIR·QA'R QIR·Q·MA'Q· qirqār qirqmāq. qirq-

K

:: 'AR· YIΓA'J SIL·IK·DIY är yiγāč silkdi "The man shook *(nafaḍa)* the tree (or other)." SIL·KA'R· SIL·K·MA'K silkār silkmāk. silk-

Quadriliterals

626 [3]MS. *ṭarf*, read *ẓarf*.
[4]The explanation given here, and the form of the infinitive, imply that kürs- is a back-formation from kürsä-, the intermediary form being the aorist kürsär; cf. ürk- and irk- above, and 559 tara-.
627 [1]Two dots of Y by later hand.

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:: 'UL 'ANY 'AN·D·ΓAR·DIY ol ani andγardi "He made him swear an oath *(ḥallafa)*." andγar-
'AN·D·ΓARUR· 'AN·D·ΓAR·MA'Q· andγarur andγarmāq.

:: 'UL YΓA'J KUND·KAR·DIY ol yiγāč köndgärdi "He straightened *(qawwama)* the köndgär-
piece of wood (or other)." :: 'UΓRYNY KUND·KAR·DIY oγrïni köndgärdi "He struggled
(mārasa) with the thief until he confessed *(aqarra)*." :: 'UL 'ANY[2] YUVL·QA' KUNDKRDY
ol mäni yölqa köndgärdi "He guided *(hadā)* me to the road (or other)." KUND·KURUR KUND-
KURMA'K köndgärür köndgärmāk.

N

:: QUL TANK·RIYKA' KIRT·KUN·DIY qul tāŋrïkā kertgündi "The slave (worshipper) kertgün-
confessed *(aqarra)*[3] the oneness of God and acknowledged *(ṣaddaqa)* His messengers." The same
if he confesses *(aqarra)*[3] something that he has said or done. KAIR·TUKUNUVR· KAIR-
TΨKUN·M'K kertgünür kertgünmāk.

The imperative of this chapter has five letters. Example :: YIΓ'J KUND·KUR· yiγāč G
köndgär "Straighten the piece of wood." TANK·RIYKA' KIRT·KUN taŋrïkā kertgün

628

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"Believe *(āmin)* in God."

To transitivize these verbs, which have consonant clusters, you add the augment *tā'* to
the stem. Example :: 'UL NA'NK BAR·K·LATÏY ol nāŋ bärklätti "He ordered the thing to be
guarded *(ḥifẓ)*." :: 'UL YΓIA'J· KUND·KURTÏY ol yiγāč köndgärtti "He ordered the piece of
wood (or other) to be straightened."

The following transitivizing suffixes do not occur in this chapter: *tā'* plus *rā'* as in ::
BAR·TUR·DIY barturdi "He caused (him) to go"; *γayn* plus *rā'* as in :: 'UL 'ANY TUDΓURDIY
ol ani toḏγurdi "He filled him to satiety"; *kāf* plus *rā'* as in :: TANKRIY 'ULUK· TIRKUR·DIY
tāŋri ölüg tirgürdi "God brought the dead man to life."

Doubled

K

TLKR·S·KA'K tirsgāk [Sty] "a swelling that breaks out on the edge of the eyelid tirsgāk
(baṭra taxruju bi-ašfār al-'ayn)." 0

TIRS·K'K tirsgāk "Forearm *(zind al-yad)*."

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627 [2]M written in between ' and N by later hand. Either 'ANY is an error for MANY, or *hadānī* is an error for *hadāhu*.
[3]MS. *qarra*.

Of doubled nouns there is only one with unvowelled middle radical, namely: MAKAH· G
mäkkäh (?). It is the name of an ink (? *naqš*) imported from Ṣïn, with which Turkic books are mäkkäh ?
written. The *kāf* is doubled; the *hā'* is from an original *alif* [i.e. mäkkä ?].[1]

Also, there is none with augments. 0

Verbs

T [Vowel-initial]

:: 'AR·TÏY NA'NK artti nāŋ "The thing increased or expanded *(zāda)*." :: 'ANIK art-
'AYA'KUVSIY 'AR·TÏY anig äyägüsi artti "His rib expanded"—this is [an idiom] alluding to
arrogance *(taṭāwul)*. 'AR·TA'R· 'AR·T·M'Q artär artmāq.

:: 'UL 'UR·TÏY NA'NK·NY ol örtti nāŋni "He covered *(satara)* the thing." 'URTA'R ört-
'UR·T·M'K örtär örtmäk.

:: 'UDLAK· 'AR·TÏY ödlāg ärtti "Time passed *(maḍā)*." :: 'AR· 'AWIN·DAN 'AR·TÏY art-
är äwindän ärtti "The man passed by *(jāwaza min)* his house." The same for anyone who goes
past *(maḍā wa-jāwaza 'an)* a place. 'ARTA'R· 'ART·M'K ärtär ärtmäk.

T [Sound]

:: 'UL 'ANIK 'ALKIN BAR·TÏY ol anig älgin bärtti "He bruised *(awṭa'a)* his hand." bärt-
The same for anything that one wounds or that one breaks without apparent injury *(jaraḥa aw
kassara kasrᵃⁿ γayr mubïn)*. BARTA'R BARTM'K bärtär bärtmäk.

:: KUVNK' YA'Γ TUR·TÏY könkä yäγ türtti "He rubbed *(laṭaxa)* oil on the leather." türt-
The same for any rubbing or wiping on *(laṭx)*. TURTA'R TURTM'K türtär türtmäk.

:: 'UL YAR·MA'Q TAR·TÏY ol yarmāq tartti "He weighed *(wazana)* the dirham (or tart-
other)." :: 'UL YIB· TAR·TÏY ol yip tartti

629

[III. 314/426]

"He stretched *(madda)* the string (or other)." :: 'L TRTN TRTY ol tartin tartti "He outfitted
himself with provisions *(imtāra min al-mïra)*." The same for pulling *(jaḏaba)* anything. TART'R
TRTM'Q tartär tartmāq. 0 Also :: 'UL 'ATUVKIN TAR·TÏY ol ätükin tartti "He took off
(naza'a) his boots." Proverb: SUVF· KURMA'KINJ' 'ATUK· TART·MA' sūw körmägincä ätük P
tartma "Don't take off your boots before you see the water." Coined to advise a person to act
slowly and carefully.

:: 'UL JAR·TÏY NA'NKNY ol čärtti nāŋni "He let go of *(aflata)* the thing." :: 'UL čärt-
YARMA'Q 'UVJIN JAR·TÏY ol yarmāq üčin čärtti "He broke off *(kasara)* the edge of the

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628 [1]The structure of this book requires a liquid (R, L, or N—see 626 G) before the doubled K; in view of the orthography, probably R or N (thus *märkkä(h) or *mänkkä(h) ?). But see ED, 766.

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dirham." The same for breaking off the edge *(kasara ṭarf)* of anything. JAR·TA'R JAR·T·M'K čärtär čärtmäk.

:: 'UL 'ATM'KA' YA'Γ SUR·TY ol ätmäkkä yäγ sürtti "He spread *(laṭaxa)* butter on the bread." :: 'UL YARMA'QIΓ TA'Š·QA' SUR·TY ol yarmäqiγ täšqa sürtti "He rubbed *(aḥakka)* the dirham on a stone." The same for other things. SUR·TA'R SURTM'K sürtär sürtmäk. sürt-

:: 'UL YIΓA'J KAR·TY ol yiγäč kärtti "He notched *(ḥazza)* the wood (or other)." :: 'UL QULIN BUY·NY KAR·TIY ol qulin boyni kärtti "He 'notched' his slave's neck"—this is a saying that connotes "humbling *(iḏlāl)*." KARTA'R KARTM'K kärtär kärtmäk. kärt-

The imperative of this chapter has three letters. Example :: 'ART· ärt "Pass"; KAR·T· kärt "Notch." These verbs in the root-form have three letters, but they are pronounced as biliterals. All of the conjugations may be formed by analogy with what has gone before. G

Quadriliterals

[R; Vowel-Initial]

:: MAN· 'ANKAR SUVF 'UBUR·TUM· män aŋar sūw öpürttüm "I made him drink *(šurb)* the water (or other)." 'UBURTUR MAN 'UBURTM'K öpürtür män, öpürtmäk. öpürt-

:: SUJIK· 'ANY 'ASURTY süčig ani äsürtti "The wine intoxicated *(askara)* him." 'ASUR·TUR· 'ASUR·T·M'K äsürtür äsürtmäk. äsürt-

:: 'UL 'ANKAR 'ATM'K 'ISIR·TY ol aŋar ätmäk isirtti "He caused him to bite *(a'aḍḍa)* the bread (or other)." The same for anyone who causes [someone] to bite something. 'ISIR·TUVR 'ISIRTM'Q isirtür isirtmäq. 0 isirt-

:: 'UL KUNKA' YIB· 'KIRTIY ol küŋkä yip ägirtti "He set his maidservant to spin *(γazl)*." The same if one orders the besieging *(taḥdīq ḥawla)* of a fortress in order to capture it. 'AKIRTUVR 'IKIRTM'K ägirtür ägirtmäk. 0 ägirt-

:: 'UL 'ANKA'R KUVZIN· 'ALAR·TY ol aŋär közin alartti "He looked at him askance *(lamaḥa . . . bi-baṣar bāṣir šazr)*." 'ALARTUR 'ALARTM'Q alartur alartmäq. 0 alart-

:: 'UL 'ANIK KUVZIYNK' BIYR· NA'NK 'ILAR·TIY ol anig közïŋa bïr näŋ ilärtti "He brought before his eyes the dim outline or apparation *(xiyāl)* of a thing." 'ILAR·TUR· 'ILART·MA'K ilartür ilärtmäk. ilärt-

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630

:: 'UL BAK· 'UB·KA'SIN 'AMUR·TIY ol beg öpkäsin amurtti "He quieted *(askana)* the emir's anger." The same for quieting a refractory foal, or a boiling kettle, or the like. Verse: amurt-

TUSUN MUNUB· SAKIR·T·SUN tosun münüp sekirtsün V
'ASIZLIKIN 'AMURT·SUN esizlikin amurtsun

'IT·QA' KAYIK· QAY·TAR·T·SUN itqa käyik qaytartsun
TUT·MIŠ[1] SA'NIY 'UM·NALIM· tutmiš säni umnalim

Describing a boy: "Let him mount the unruly foal and make it run, so that he quiets its refractory nature (and may hunt on its back); let him urge on the dog to turn the game (toward us, and) let us consider the game taken"—for they hoped to eat its flesh afterward.

R [Sound]

:: 'UΓRIY 'ARIK· JUB·RATY oγri ärig čopartti "The thief stripped him [the man] of his wealth *(salaba mālahu ḥattā a'rāhu)*." JUBARTUR JUBARTM'Q čopartur čopartmäq. And they also say: JUBARTUV SIYDY čopartu sïdi meaning "He plundered him and stripped him *(salaba, 'arrā)*." čopart-

:: 'UL 'UΓLIN· JIBIRI·TIY ol oγlin čipirtti "He beat his child with a fresh switch *(ḍaraba . . . bi-qaḍīb nā'im)*." JIBIR·TUVR JIBR·T·M'Q čipirtür čipirtmäq. čipirt-

:: 'UL 'ARIK 'UR·NIN·DIN QUBUR·TIY ol ärig ornindin qopurtti "He raised *(anhaḍa)* the man from his place (or other)." QUBUR·TUVR QUBUR·T·MA'Q qopurtür qopurtmäq. qopurt-

:: 'ATUK 'AḌA'QIΓ QABAR·TIY ätük aḍäqiγ qapartti "The boot caused blisters (*warrama* [defined]) on the foot." QABARTURUR [sic] QABAR·TMA'Q· qapartür qapartmäq. Hence :: 'UL SUVZUK QABAR·TIY ol sözüg qapartti "He inflated *(faxxama)* his speech." Then a man is called: QABRTΓA'N qapartγän because of his inflated pride *(nafx)*.[2] qapart-

:: 'UVT· 'Š·J·NY KUBUR·TY ot ešični köpürtti "The fire caused the kettle to foam *(azbada)*." The same if a thing causes lips, or water, or the like, to foam. KUBUR·TUR KUBURT·M'K köpürtür köpürtmäk. köpürt-

:: 'ATIΓ QATAR·TY atiγ qatartti "He ordered the horses to be turned back *(radd)*." QATIRTUR QATIRTM'Q qatartur qatartmäq. qatart-

:: 'UL 'ANY QAJUR·TY ol ani qačurtti "He had him chase [someone] away *(ihrāb)*." QAJUR·TUR QAJUR·T·M'Q qačurtur qačurtmäq. qačurt-

:: 'UL 'ANINK BUY·NIN QAḌIR·TIY ol aniŋ boynin qaḍirtti "He had his neck twisted *(alwā)*." QAḌIR·TUR QAḌIR·T·M'Q qaḍirtur qaḍirtmäq. qaḍirt-

:: 'UL 'ANIK TUVNIN· QARAR·TY ol anig tönin qarartti "He blackened *(sawwada)* his garment (or other)." QARAR·TUR· QARAR·T·MA'Q· qarartur qarartmäq. qarart-

:: 'UL QIZAR·TY NA'NK·NY ol qizartti näŋni "He reddened *(ḥammara)* the thing." QIZAR·TUR QIZAR·T·MA'Q· qizartur qizartmäq. qizart-

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630 [1] Also pointed: YIYMIŠ yēmiš (يَجِمِش); T(Y)UIT(Y)·MIŠ; thus "eaten" instead of "taken."
[2] MS. *nafḥ*.

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:: 'UL 'ANKAR TARIΓ· SAUWURṮY ol aŋar tariγ sawurtti "He had him winnow *(aḏrā)* the wheat sawurt-

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(or other)." SAWUR·TUR· SAWUR·TM'Q· sawurtur sawurtmāq.

:: 'UL 'AT· SAKIR·ṮY ol at sekirtti "He made the horse (or other) gallop *(a'dā)*." sekirt-
SAKIRTUR SAKIRT·M'K sekirtür sekirtmāk.

:: 'UL 'ANKAR SUVF· KAJR·ṮY ol aŋar sūw kāčürtti "He made him cross *(a'bara)* kāčürt-
the water (or other)." The same if he transfers *(amḍā)* a matter to someone else. KAJURTUR
KAJURTM'K kāčürtür kāčürtmāk.

The imperative of this chapter has four letters. Example :: SAKIR·T· sekirt "Make G
(the horse) gallop." In pronunciation, however, it is like a triliteral. The rest of the conjugation—active and passive participles, nouns of place, time and instrument—is formed absolutely regularly, by analogy with the previous chapters.

Initial-Weak

Γ

YAL·T·ΓA' yaltγa "Ridiculing *(suxriyya)*" a thing. :: 'UL 'ANIY YAL·T·ΓA' QIL-- yaltγa
DIY ol ani yaltγa qildi "He ridiculed *(istahza'a, saxira)* it."

Q

YAL·DUR·IQ· NA'NK yaldriq nāŋ "Something shining *(muḍī')*," such as a polished yaldriq
basin, or the like. And they call "a woman who is decked out *(mutabarrija, mutazayyina)*":
YALDU·RI·Q 'AŠ·LA'R yaldriq ešlār. In both of these, the *yā'* may have *ḍamma* [i.e. yoldrıq]. (yoldriq)

YARIYMA'Q· [sic] yartmāq Uighur dialect for: YAR·MA'Q yarmāq meaning "Dir- yartmāq
ham *(dirham)*." D

Doubled

YARS·ΓA'Γ yarsγāγ "A slippery place *(mazlaqa)*," on a mountain, etc. yarsγāγ

Another Type

YULDURΓA' yuldrγa "Thistle *(naṣī)*"—it is a plant that grows long like a sword. yuldrγa
The *dāl* may also be vowelled, thus: YULDU·R·ΓA' yuldurγa. (yuldurγa)

K

"Bat *(xuffāš)*" is called: 'AYA' YARS·KUV aya yārsgü in Čigil dialect. Some call it: yārsgü D
YARISA' yarasa (?). (yarasa ?)

Final Weak

Γ

YURINJΓA' yorinčγa "Clover *(qatt)*." 0 yorinčγa

YLIN·JΓA' 'AŠ· yilinčγa aš "Food that has no grease, no salt, and no taste *(lā dasam* yilinčγa
fīhi wa-lā milḥ wa-lā ṭa'm)." 0

YUMURT·ΓA' yumurtγa "Egg *(bayḍ)*," of a hen or other bird. And they call the yumurtγa
"testicles *(xuṣya)*" of a man or other animal: YUMUR·T·ΓA' yumurtγa. 0

YIMIRTΓA' YA'Š· yimirtγa yāš—with *kasr* of the *yā'* and the *mīm*—"Any soft *(nā'im)* yimirtγa
vegetable (such as spinach or cauliflower) that has no roots *(lā 'urūq fīhi)*." Also, anything that
has a crunch *(xaḍad)*; and so "cucumber *(qiṭṭā')*" is called: YUMIRT·ΓA' yimirtγa.

Verbs

D

:: 'UL YA'D·TY NA'NKNY ol yāḏti nāŋni "He spread out *(basaṭa)* the thing"—such yāḏ-
as bread on a tray. YAḌA'R· YAḌ·MA'Q yaḏār yaḏmāq.

::

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'UL TUB·RA'Q· YUVZIN·DIN YUVḌ·TIY ol toprāq yüzindin yōḏti "He wiped off *(masaḥa)* the yōḏ-
dirt from his face." Also :: 'UL BITK YUVḌ·TY ol bitig yōḏti "He erased *(maḥā)* the book (or
other)." YUVḌA'R· YUVḌMA'Q yōḏār yōḏmāq.

:: 'UL YUK· YUVḌ·TY ol yük yüḏti "He carried *(ḥamala)* the burden." YUVḌA'R· yüḏ-
YUVḌMA'K yüḏār yüḏmāk.

:: 'UL YAT·KA'K· YAYḌTY ol yetgāk yēḏti "He sewed up *('abbā)* the bag or pouch." yēḏ-
YAYḌ'R· YYḌMA'K yēḏār yēḏmāk.

Triliterals

T

:: 'ATLIΓ YUR·ṮY atliγ yortti "The horseman ambled *(xabba)*." YURTUVR· yort-
YURTA'R·—two variants—YURT·M'Q yortür/yortār yortmāq. D

:: 'UL TUVNIN YIR·ṮY ol tōnin yirtti "He tore *(mazzaqa)* his garment (or other)." yirt-
YIR·TA'R YIRT·M'Q yirtār yirtmāq.

J

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:: 'UL QA'ΓUVNUΓ YANJ·DIY **ol qāγūnuγ yānčdi** "He crushed the melon (or other) under his foot *(xabbaṭa wa-daqqa . . . taḥt ar-rijl)*." The same for something that one mashes together by biting *('aḍḍa fa-ḍamma ba'ḍ ajzā' ilā ba'ḍ)*. YAN·J'R YN·JM'K **yānčār yānčmāk**. **yānč-**

Q

:: 'UL YA'Γ·QA' YAL·Q·DIY **ol yāγqa yalqdi** "He got sick to his stomach from the oil *(yamataḥu d-duhn ḥattā bašima minhu)*." YAL·QA'R YAL·Q·M'Q **yalqār yalqmāq**. Proverb: YAL·Q·SA' YAM' YA'Γ 'AḌKUV KUVY·SA' YAM' KUVN 'AḌKUV **yalqsa yemä yāγ ädgü, kōysä yemä kün ädgü** 0 "Butter, though it causes indigestion, is better (than plain salted food); the sun, though it burns, is better (than cloudy weather or fog)." 0 **yalq-** P

:: TA'Š 'ANINK 'ḌA'QIN YULQ·DIY **tāš aniŋ aḍāqin yulqdi** "The stone scraped and bruised *(saḥaja, laṭama)* his foot." The same for anything that scrapes *(saḥaja)* a thing. YUL·QA'R YUL·Q·M'Q **yulqār yulqmāq**. **yulq-**

:: 'UL 'ANDIN NA'NK YUL·Q·DIY **ol andin nāŋ yulqdi** "He scraped off *(qašara)* something from it"—meaning he got some use or profit from it *(intafa'a, ḥaṣala)*. YUL·QA'R YUL·Q·M'Q **yulqār yulqmāq**.

Quadriliterals

T

:: 'UL SUVZUK YABUR·ṪY **ol sözüg yapurtti** "He ordered that (the matter or) the words be kept secret *(ixfā')*." :: 'UL YYRIK YABUR·ṪY **ol yērig yapurtti** "He had someone level *(mallasa)* the ground." The same for anything disorganized *(šaʻaṭ)* which one puts back together *(ḍamma ba'ḍ ajzā' ilā ba'ḍ)*. YABURTUR YABURTM'Q **yapurtur yapurtmāq**. **yapurt-**

:: YAΓMUR 'UTUΓ YAŠAR·ṪY **yaγmur otuγ yašartti** "The rain greened *(xaḍḍara)* the vegetation." YAŠAR·TUR YAŠARTM'Q **yašartur yašartmāq**. **yašart-**

:: 'UL 'ANKAR· 'UVN· YUΓUR·ṪY **ol aŋar ūn yoγurtti** "He had him knead *(a'jana)* **yoγurt-**

the dough." YUΓUR·TUR YUΓUR·T·M'Q **yoγurtur yoγurtmāq**. 0

:: 'UL 'ANY YUKUR·ṪY **ol ani yügürtti** "He made him run *(a'dā)*." YUKUR·TUR YUKR·TM'K **yügürtür yügürtmāk**. **yügürt-**

Another Type

:: KUVN YAL·DRAIN·DIY [sic] **kün yaldrïdi** "The sun shone dimly *(aḍā'at . . . qalīlan)*." The same for lightning or fire, etc., when they shine dimly :: YAL·DIRADIY **yaldridi**. YAL·DIRAIYR· YALDIRIYMA'Q **yaldrïr yaldrïmāq**. 0 **yaldri-**

:: QILJ YΨILD·IRADIY **qilič yoldridi** "The sword gleamed *(aḍā'a)*." The same for jewels. With *fatḥ* [i.e. **yaldri-**] the word refers to light *(ḍiyā')*, with *ḍamm* [i.e. **yoldri-**] it refers to the shimmering *(talāmī')* of jewels. YΨILD·IRAIYR· YΨILDIRAMA'Q· **yoldrïr yoldrïmāq**. **yoldri-**

Defective

J

'IYNJ **ēnč** "Content, quiet *(muṭma'inn, sākin)*." Thus :: KUNKUL 'IYN·JMUV **kōŋül ēnčmü** "Is your heart content?" 'IYN·J· KAN·D· **ēnč känd** Name of a town that belonged to the people of al-Muqanna', may God curse him; it has fallen to ruin. **ēnč** N

KA'N·J· **kānč** "Baby *(ṭifl)*." Also the "young *(ṣaγïr)*" of an animal. KA'N·J· LIYUV **kānč liyu** "A table that is set up during festivals and the feasts of kings, for booty." It is like a minaret, thirty cubits straight up. **kānč**

Quadriliterals

R

Q'FΓR **qāfγar** "*Bahramān* silk."[1] **qāfγar**

Γ

BA'R·LIΓ· 'AR· **bārliγ är** "A wealthy *(muṭrī, ḏū māl)* man." **bārliγ**

K

'UVZ·LUK **özlük** "A favorite horse *(al-muqarraba*[2] *min al-xayl)*." Also, anything that a man reserves for himself *(xaṣṣa . . . li-nafsihi)*. **özlük**

Verbs

Ḍ [Vowel-initial]

:: 'UL MANK' 'AT· 'IYḌ·TIY **ol maŋa at ïḍti** "He sent *(ba'aṭa)* me a horse (or other)." :: TANK·RIY YALA'VAJ 'IYḌ·TIY **tāŋri yalāvač ïḍti** "God sent forth *(arsala)* a Messenger." 'IYḌUVR· 'IYḌ·MA'Q· **ïḍür ïḍmāq**. **ïḍ-**

Ḍ [Sound]

:: 'ANIK KUVZIY ʾYḌ·TIY **anïg közi bēḍti** "His eyes had weak vision *(abṣarat ḍa'īfan)*." ʾYḌ'R ʾYḌMA'K **bēḍär bēḍmāk**. 0 **bēḍ-**

:: 'AR TUM·LUΓ·QA' BUVḌ·TIY **är tumluγqa būḍti** "The man froze to death *(ḥaṣura . . . min al-bard wa-māta)*." BUVḌA'R· BUVḌ·MA'Q· **būḍär būḍmāq**. **būḍ-**

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633 [1] Cf. Steingass 211: *bahramān* ". . . fine silk interwoven or painted with flowers . . ."; Fakhru'd-Din Mubarakshah [A.D. 1206] (ed. E. D. Ross, London, 1927) 38, lists *bahramān* as one of the products of Turkestan.

[2] MS. *al-maqarru bihi* (vowels by later hand); cf. 53:12 s.v. **āl**.

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:: MANIK· QARIN· TUVḌ·TY mānig qarin tōḏti "My belly is full *(šabi'a)*." TUVḌA'R· TVḌUVR·—two variants—TUVḌ·MA'Q· tōḏār/tōḏūr tōḏmāq. tōḏ- D

:: 'UL 'ANY 'AŠ·QA' TIYḌ·TY ol ani ašqa tīḏti "He detained *(mana'a)* him for a meal." The same for any detaining. TIYḌA'R· TIYḌ·MA'Q tīḏār tīḏmāq. tīḏ-

:: 'AR· SUVḌ·TIY är sūḏti "The man (or other) spit *(bazaqa)*." SUVḌA'R· SUVḌ·MA'Q sūḏār sūḏmāq. sūḏ-

[III. 324/439] 634

Proverb [= 309 suγur-, 501 kök]: KUVḴA' SUVḌ·SA' YUVZ·KA' TUŠUVR· kökkā sūḏsa yüzkā tüšür "If one spits toward the sky it falls on one's face." This is coined about one who acts hostilely against someone greater than himself in rank, as if to say, "This hostility and its consequences will come back to you, just as spittle comes back to the face [of one who spits toward the sky]." P

:: 'AR· SIYḌ·TY är sīḏti "The man (or other) urinated *(bāla)*." SIYḌA'R· SIYḌ·MA'K sīḏār sīḏmāk. sīḏ-

:: 'AR· QA'Ḍ·TY är qāḏti "The man died in the blizzard *(māta . . . min ad-damaq)*." QA'ḌA'R· QA'Ḍ·MA'Q qāḏār qāḏmāq. qāḏ-

:: 'UL 'IYŠIN QUVḌ·TIY ol īšin qōḏti "The man put aside *(taraka)* his work." The same for anything which one leaves or puts aside *(taraka)*. QUVḌVR QUVḌMA'Q qōḏūr qōḏmāq. qōḏ-

Verse: V

'UΓLUM SANK' QUḌUR· MAN	oγlum saŋa qoḏur mān
'AR·DAM· 'UKUT XUMA'RUV	ärdām ögüt xumāru
BIL·KA' 'ARIK BULḂ· SAN	bilgä ärig bulup·sān
BAQ̄IL 'ANINK TABA'RUV	yaqqil aniŋ tapāru

"My child, I leave *(atruku)* to you virtue and good breeding [as a legacy]; when you meet a wise man stay near him (and profit from him)."

K

:: 'AR· TUVN KA'Ḍ·TIY är tön kāḏti "The man put on *(labisa)* the garment (or other)." KA'ḌA'R· KA'Ḍ·MA'K kāḏār kāḏmāk. kāḏ-

:: 'UL MANY KUVḌ·TIY ol māni kūḏti "He waited for *(intaẓara)* me." :: 'UL QUVY·KUVḌ·TIY ol qōy kūḏti "He tended *(ra'a)* the sheep (or other)." KUVḌA'R KUVḌ·MA'K kūḏār kūḏmāk. The latter is Oγuz dialect. kūḏ- D

Final Weak

B

ZA'NBY zānbi "Cricket *(ṣarrār al-layl)*." ZA'NBY 'AR·T zānbi art Name of a pass between Qočŋār Bāsi and Balāsāγūn. zānbi N

J

SA'WJY sāwči "A messenger of God Most High *(ar-rasūl min rusul allāh ta'ālā)*." Its root is: SA'W· sāw meaning "News, speech, proverb *(anbā', kalām, maṯal)*," since the Messenger conveys these things. 0 sāwči

SA'W·JY sāwči "The go-between who conveys messages between the families of the groom and the bride *(ar-rasūl wahwa s-safīr alladī yamšī bayn al-aḥmā' wa-l-aṣḫār bi-r-rasā'il)*." Oγuz dialect. D

Z

K'RŽV kāržü "Shot or pellet *(julāhiq)*." With žāy between the two points of articulation. kāržü

J

SA'L·JIY sālči "Cook *(maṭbaxī)*," in its root-meaning. Then "a kitchen-knife *(šafra al-maṭbaxī)*" is called: SA'L·JIY BIJA'K sālči bičāk. 0 sālči

[L]

JA'W·LIY čāwli "Peach rinds and walnut shells, used as kindling *(qašr al-xawx wa-l-jawz alladī tūqadu bihi n-nār)*." 0 čāwli

JAV·WLIY[1] čōwli (?) "A strainer *(mišfāt)* for Tutmāč." It is [made of] thin rods that are plated together in the form of a ladle. čōwli ?

KA'W·LIY kāwli "The mouth of an irrigation canal *(fūha an-nahr)*." kāwli

The last three words D

[III. 326/442] 635

are Kānčāk dialect.

Another Type

Γ

'ASUR·T·ΓUV 'UT· asurtγu ot "Sneezewort *('aṭūs)*." asurtγu

'Γ·RT·ΓUV aγartγu (?) "A drink made from wheat flour, like beer *(fuqqā')*." aγartγu ?

Q

634 [1] A changed from U (?).

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"A clever *(faṭin, muta'āqil)* man" is called: 'ASRTĬUQ [sic] 'AR· **asirtqu (?) ār.**[1] **asirtqu ?**

K

'AMIR·JK' **āmirčgā** "Cartilage *(ɣuḍrūf)*." **āmirčgä**

QAL·DUR·ĬA' TUVN **qaldraɣa tōn** "A rustling *(mutaqa'qa')* garment." Also anything that rustles, such as paper, etc. **qaldraɣa**

Verbs

T [Vowel-Initial]

:: 'UL 'ANY 'ART·LA'DIY **ol ani artlādi** "He slapped him on the back of the neck *(ṣafa'a)*." 'ART·LA'R 'ART·LA'MA'Q **artlār artlāmāq.** **artla-**

Q

:: QA'M· 'IR·Q·LA'DIY **qām irqlādi** "The diviner drew an omen *(takahhana . . . mutafa''ilan fī šay')*." 'IR·Q·LA'R 'IR·Q·L'MA'Q **irqlār irqlāmāq.** **irqla-**

K

:: 'UL YIYRIK 'R·KLA'DIY **ol yērig irklādi** "He trampled *(waṭi'a)* the ground (or other)." 'RKL'R 'RKLA'MA'K **irklār irklāmāk.** A variant of: 'AK·LA'DIY **iklādi** [146]. **irklä-** D

:: 'UL 'ATIĬ 'URK·LA'DIY **ol atiɣ örklādi** "He tethered *(šadda . . . bi-ṭawīla)* the horse (to a stake)." 'URK·LA'R 'URK·L'MA'K **örklār örklāmāk.** **örklä-**

[B; sound]

:: 'AR· TUR·B·LA'DIY[2] NA'NKNY **ār torplādi nāŋni** "The man inquired about *(taḥarrā)*[3] the thing." TURB·LA'R[2] TUR·B·LA'MA'Q[2] **torplār torplāmāq.** **torpla-**

:: 'UL 'AR·NKA'K BILA' SURIYLA'DIY [sic] **ol ärŋäk bilā sorplādi** "He drew lots *(qāra'a . . . min al-qur'a)* with his finger." SURIYLA'R SURIYLA'MA'K-Q **sorplār sorplāmāq.** 0 **sorpla-** ?

:: 'UL QUZIY KURYLA'DIY [sic] **ol qozi körplādi** "He roasted the lamb in a pit dug out of the ground *(ḥanaḍa . . . wa-šawā fī xadd*[4] *min al-arḍ)*." KURYLA'R KURIYLA'MA'K **körplār körplāmāk.** **körplä-**

T

635 [1] Cf. ED 252. Possibly *u-si- "pretend that one is able"? Cf. 30 us (Oɣuz)?
[2] U changed from A (by later hand?).
[3] MS. *taḥaddā.*
[4] MS. *ḥad.*

:: 'UL 'ANY SAR·T·LA'DIY **ol ani sartlādi** "He considered him a merchant *(tājir)*." SAR·T·LA'R SAR·T·LA'MA'Q **sartlār sartlāmāq.** **sartla-**

:: YIYBINIY SART(Y)·LA'DIY **yīpni sirtlādi** "He wound the string around the coarse hair *(lawā . . . 'alā l-ḥulb)*." Also, if one climbs up a small valley *(ṣa'ida . . . fī l-wādī ṣ-ṣaɣīr)*, in Oɣuz dialect. SAIRIT(Y)LA'R SAR·IT(Y)·LA'MA'Q **sirtlār sirtlāmāq.** **sirtla-** D

:: 'UL 'RK QAIRT·LA'DIY **ol ārig qartlādi** "He considered him ill-tempered *(nasabahu ilā šakāsa al-xuluq)*." Also, if one dresses a wound *(aṣlaḥa l-qarḥ)*. QART·LA'R QART·LA'MA'Q **qartlār qartlāmāq.** **qartla-**

:: 'UL YIYR· TURQ·LA'DIY **ol yēr turqlādi** "He surveyed the length and breadth of the land *(masaḥa l-arḍ ṭūlan wa-'arḍan)*." Also, if one estimates the size *(qaddara haykal)* of a horse, or other. TURQ·LA'R TURQ·LA'MA'Q **turqlār turqlāmāq.** **turqla-**

K

:: 'UL TAVA'RIN BAR·K·LA'DIY **ol tavārin bärklādi** "He guarded *(aḥraza, ḥafaẓa)* his property." Also, if one imprisons *(ḥabasa)* a person, or other, or guards *(ḥafaẓa)* anything. BARK·LA'R BARK·LA'MA'K **bärklār bärklāmāk.** Its root-form is: BAK·LA'DIY **baklādi** It may also be derived **bärklä-**

[III. 328/445]

636

from the phrase: BAR·K· YIYR· **bärk yēr** meaning "A guarded *(ḥarīz)* place."

:: 'UL 'IYŠIĬ TAR·K·LA'DIY **ol īšiɣ tärklādi** "He hastened *('ajjala)* the matter." TARK·LA'R TARK·LA'MA'K **tärklār tärklāmāk.** 0 **tärklä-**

:: 'UL MANY TUR·K·LA'DIY **ol mäni türklādi** "He considered me a Turk." Also, if one considers him any non-Arab (? *ista'jama*). TURK·LA'R TURK·LA'MA'K **türklār türklāmāk.** **türklä-**

The imperative of this chapter has five letters. Example :: BARK·LA' N'NKNY **bärklä nāŋni** "Secure *(istawṯiq)*[1] the thing." :: SURIYLA' [sic] **sorpla** "Draw lots *(qāri')*." In pronunciation, however, this pattern is more like a quadriliteral and functions like one *(fa-ḥumīla 'alayhi)*, since one of the unvowelled consonants does not appear distinctly in pronunciation. For this reason a poet is permitted to consider them as one letter, as I have explained [626 G]. G

The other rules and declensions may be formed by analogy with the preceding chapters.

This chapter has three aspects:

1) With the meaning that one considers it to belong to the class of the thing mentioned. Example :: TURK·LA'DIY **türklādi** "He considered him to be Turkic."

636 [1] MS. *istawṯaqa* (vowels by later hand).

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2) As a verb formed from a triliteral[2] noun with unvowelled middle radical. Example :: TAVAY[3] QURT·LA'DIY teve qurtlādi "He de-wormed *(naza'a d-dūd)* the camel (or other)."

3) As a simple verb with none of these meanings. Example :: 'UL TAV'RIN 'AL·Q·DIY ol tavārin alqdi "He used up his wealth." :: 'AR· YAL·Q·DY ār yalqdi "The man was sick to the stomach from greasy food *(bašima . . . min aṭ-ṭa'ām ad-dasim)*."

Final Weak

D

:: TUVY· TUL·DURA'DIY bōy toldrādi "The people dispersed on all sides *(tafarraqa n-nās min kull jānib)*." TULDRA'R TULDRA'MA'Q toldrār toldrāmāq. Oyuz dialect. toldra- D

:: TUVN QAL·DIRA'DIY tōn qaldrādi "The garment (or other) rustled *(taqa'qa'a)*." QAL·DIRA'R QAL·DIRA'MA'Q qaldrār qaldrāmāq. qaldra-

:: TA'Š· JAL·DIRA'DIY tāš čaldrādi "The gravel *(raḍrāḍ)* made [such] a sound"—or other similar things. such as a chain that falls on the ground and makes a noise *(aṣātat)*,[4] etc. JAL·DIRA'R JALDIRA'MA'Q čaldrār čaldrāmāq. čaldra-

:: TA'Š QUḌUVṬ 'IJ·RA' KUL·DURA'DIY tāš quḍūγ ičrā küldrādi küldrā-

[III. 330/448] 637

"The stone resounded in the well and indicated its depth *(ṣawwata . . . wa-axbara bi-bu'd qa'r)*." KUL·DURA'R KULDURA'MA'K küldrār küldrāmāk.

Nasal with *jīm*[1]

T

'UTUNJ· ötünč "Loan *(qarḍ)*." :: MAN 'ANK'R· YARMA'Q· 'UTUN·J· BIYR·DIM mān aṇār yarmāq ötünč bērdim "I gave him the dirham as a loan." Oyuz dialect. 0 ötünč D

'UTUAṆJ· 'IYS· utunč īs "A matter to be ashamed of *(yustaḥyā minhu)*." Oyuz dialect. utunč D

J

'UJUNJ· üčünč "Third *(ṯāliṯ)*," in counting. üčünč

---

636 [2]MS. *ṯunā'iyya*, read *ṯulāṯiyya*.
[3]Three dots over V by later hand.
[4]MS. *aḍā'at*.
637 [1]This section = 78-79.

This is a rule, namely that for any number below ten one adds to the root word *nūn* and *jīm* to express that it follows the number that is before it. Thus :: TUVRTUN·J tōrtünč "Fourth," BIYŠINJ· bēšinč "Fifth"—from the roots: TUVR·T· tōrt "Four," BIYŠ· bēš "Five." Nasal *nūn* plus *jīm* are suffixed with this meaning. It is also permitted to express the tens in the same way. Thus :: 'UVNUN·J· ōnunč "Tenth," YĄIKIR·MN·J· yigirminč "Twentieth." It is a regular rule. G

R

'ARINJ· ärinč A particle meaning "Perhaps *(la'alla)*." Thus :: 'UL BAR·DIY 'ARIN·J· ol bardi ärinč "Perhaps he has gone." Thus. 0 ärinč

'URUNJ urunč "Bribe *(rušwa)*." urunč

'IRINJ erinč "Comfort, happiness *(at-tana"um wa-t-taqallub fī n-ni'ma)*." In some dialects they say: 'ARI[2]Ž· erēž (?), with *zāy* between the two points of articulation. erinč (erēž ? D)

W

'AWINJ awinč "Friendliness or familiarity with a thing *(al-mu'ānasa bi-š-šay')*." awinč

K

'IKINJ NA'NK· ekinč nāṇ "The second *(ṯānī)* of something." 0 ekinč

'UKUNJ ökünč "Regret *(ḥasra)*." :: 'UL 'ANKAR 'UKUNJ QIL·DIY ol aṇar ökünč qildi "He caused him regret." 0 ökünč

'UKUNJ· ögünč "Boasting or self-praise *(tamadduḥ)*." ögünč

L

'ILAN·J· YUVL· ulinč yōl "A winding *(multawī, laysa bi-l-mustawī)* road." 0 ulinč

'ILAN·J ilänč "Reproach *(ta'yīr)* to an advisor over a matter in which it appears that his view was unsound." ilänč

M

'UMUNJ umunč "Hope *(rajā')*." Thus :: 'MUNJ TANKRIYKA' umunč tāṇrīkā "Hope is with God (may He be exalted)." umunč

N

'NANAJ inanč "Reliable *(mu'tamad)*." From this comes the name: 'INANJ BAK inanč beg meaning "Reliable Emir." 0 inanč N

'UNUNJ· YAR·MA'Q· onunč yarmāq "The tenth *('āšir)* dirham (or other)." onunč

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Verbs

K

:: 'UL MANK' YIN·JKA'LAN·DIY **ol maŋa yinčgāländi** "He humbled himself and yinčgälän- submitted *(tawāḍa'a, xaḍa'a)* to me." :: 'L QIYZIΓ YIN·JK'LAN·DIY ol qïziγ yinčgāländi "He took the girl as a concubine *(surriyya)*." ::

[III. 332/450]

638

QUL· TANK·RIYKA' YIN·JKA'LAN·DIY **qul tāŋrïkä yinčgāländi**—YIN·J·KA'LANUVR·YIN·J·-KA'LAN·M'K· **yinčgālänür yinčgālänmāk** 0 —"The slave (worshipper) humbled himself, mortified himself, worshipped, fasted, prayed, and submitted *(tawāḍa'a, tazahhada, ta'abbada, ṣāma, ṣallā, xaḍa'a)* to God (Lord of the Worlds)."

End of the Book of Consonant Clusters. Last of the Eight Books.

Praise be to God, Lord of the Worlds.

[Conclusion]

Maḥmūd ibn al-Ḥusayn states: We have carried out the conditions laid down in the Introduction of the book: to gather herein the dialects *(luγāt)* of the Turks; to set forth their principles and to explain their rules; and to arrange their divisions into good order. The promise is fulfilled, and the goal is reached. I have discarded all extras, frills, superfluities and fillers. The book has come to its conclusion, and is immortalized as an everlasting treasure. End of the book.

Praise be to God eternal, and blessing upon His Apostle

forever, and upon his family entire. 0

[Colophon]

This copy was completed by the slave, dependent upon God Most High, Muḥammad ibn abī Bakr ibn abī l-Fatḥ, of Sāva, then of Damascus—may God Most High pardon him—on Sunday, the 27th of Šawwāl, 664 [1 August, 1266] and was copied from the author's autograph manuscript. At the end of it he states the following:

The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; 25 January, 1072] and was completed, after revising, correcting, and redacting it four times, on Monday, the 10th of Jumādī l-āxir, in the year 466 [10 February, 1074]. There is no power and no strength except with God, great and exalted. He is sufficient for us, and the best Protector. 0

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OURCES OF ORIENTAL LANGUAGES AND LITERATURES

7

Edited
by Şinasi Tekin • Gönül Alpay Tekin

TURKISH SOURCES

VII

MAḤMŪD al-KĀŠΓARĪ

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 II

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Edited by Şinasi Tekin and Gönül Alpay Tekin

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(Cambridge 1981), pp. 108; Study and Select Vocabulary, 156; Facsimile of the Original)

This very important monument, which is one of the few source materials for the study of the Old Anatolian Turkish language and literature in its formative period, has now been made available with a solid philological study by the Canadian Turcologist (Toronto) E. Birnbaum.

The most significant contribution Professor E. Birnbaum has made in his study is the exact dating of his manuscript of Ḳābūsnāme. This is the very first successful and elaborated attempt to date an undated Turkish manuscript by the watermarks of the paper (see pp. 9-11). As the result of this "dating by watermarks" we learn that Birnbaum's manuscript was copied around 1370. The translation itself, however, must have originated from an earlier date.

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